

第三课 正典 (补充) (5/4/15)

历史神学的角度:

Allison, Gregg R., *Historical Theology: An Introduction to Christian doctrine*. Zondervan 2011

1. 早期教会 (AD 30-500)

耶稣与使徒们: 旧约 = 犹太人正典 = 神的话

- **2 Tim 3:16-17** “圣经都是神所默示的，于教训、督责、使人归正、教导人学义都是有益的，17 叫属神的人得以完全，预备行各样的善事
- **2 Pe 1:19-21** “我们并有先知更确的预言，如同灯照在暗处。你们在这预言上留意，直等到天发亮、晨星在你们心里出现的时候，才是好的。20 第一要紧的，该知道经上所有的预言没有可随私意解说的。21 因为预言从来没有出于人意的，乃是人被圣灵感动，说出神的话来。”
- **Lk 24:44** 耶稣对他们说：“这就是我从前与你们同在之时所告诉你们的话说：摩西的律法、先知的书和诗篇上所记的，凡指着我的话都必须应验。”
- **Matt 23:34-35** “所以我差遣先知和智慧人并文士到你们这里来，有的你们要杀害，要钉十字架，有的你们要在会堂里鞭打，从这城追逼到那城，35 叫世上所流义人的血都归到你们身上，从义人亚伯的血起 [Gen 4:8, first recorded murder]，直到你们在殿和坛中间所杀的巴拉加的儿子撒迦利亚的血为止 [2 Chro 24:20-22, the last recorded murder]”
- **Philo of Alexandria (20 BC- AD50)**: 旧约的三部分从未引用旁经 3 parts of the OT & never once quotes a book of Apocrypha.
- **Josephus (AD 60-100)**: 先知职位的中止 “From Artaxerxes (464-423 BC) . . . not equal credit . . . because of the failure of the exact succession of the prophets”

结论: Rom 2 “这样说来，犹太人有什么长处，割礼有什么益处呢？2 凡事大有好处，第一是神的圣言交托他们。旧约 = 犹太人正典

新约正典的形成

- **Heb 1:1-2** 神既在古时借着众先知多次多方地晓谕列祖，2 就在这末世借着他儿子晓谕我们
- **约 16:12-15** “我还有好些事要告诉你们，但你们现在担当不了。13 只等真理的圣灵来了，他要引导你们明白一切的真理，因为他不是凭自己说的，乃是把他所听见的都说出来，并要把将来的事告诉你们。14 他要荣耀我，因为他要将受于我的告诉你们。15 凡父所有的，都是我的，所以我说，他要将受于我的告诉你们。”

耶稣的话, 保罗书信成为圣经:

- **2 Pe 3:14-16** “亲爱的弟兄啊，你们既盼望这些事，就当殷勤，使自己没有玷污，无可指摘，安然见主；15 并且要以我主长久忍耐为得救的因由，就如我们所亲爱的兄弟保罗，照着所赐给他的智慧写了信给你们。16 他一切的信上也都是讲论这事。信中有些难明白的，那无学问、不坚固的人强解，如强解别的经书一样，就自取沉沦。”
- **1 Tim 5:18** 因为经上说：“牛在场上踹谷的时候，不可笼住它的嘴。”又说：“工人得工价是应当的。”

新约正典的分辨标准 Based on:

- 出自使徒与亲密同工的手笔 Apostles & their associates
- 合乎信仰真道 The rule of faith (The teaching 都恒心遵守使徒的教训)
- 初代教会的肯定 Antiquity (historical confirmation from the early churches)

教会不决定, 只认定正典 Not to determine, but to discern/affirm/recognize the authoritative & God-breathed writings.

Athanasius' Canon 正典(AD 367): 新约 27 本 27 Books of the NT

The Third & Fourth Council of Carthage (AD 397, 419)大公会议

旧约正典与旁经 **OT canon & the Apocryphal books,**

- 旁经 背景 (written from 300 BC to AD 100)
- 关乎犹太传统与传说: 渴望神的启示? The Apocryphal writings (Jewish traditions or folklore concerning the OT): a desire of further revelation?
- 七十译本 Septuagint (LXX): Greek translation of the OT (280 BC to 130 BC)
 - 最早抄本 The earliest copies from Christian-only (AD 350 & AD 400)
 - 包含部分旁经 Includes several of the Apocryphal books
 - 一起保存; 分别性渐渐消失? Stored together and the distinctions broke down?

旁经进入圣经的过程

Melito canon (AD 170): 无旁经 all 39 books except Esther, but no Apocrypha books

A list in Jerusalem (AD 170): 无旁经 all 39 books are named, except Lamentations (an appendix to Jeremiah)

Origen (AD 296-373): 列 22 本旧约正典; 接受少数旁经 22 canonical books of the OT (as our 39 books)

Jerome (AD 346-420) 翻译拉丁文圣经 translates the Bible into Latin (Vulgate 武加大译本, AD 404)

- 包含旁经 Including the Apocrypha
- 旁经与正典的不同 Preface: A list of the OT books (39): translate from Hebrews into Latin, “so that we may be assured that what is NOT found in our list **be placed among the apocrypha writings**”
- 旁经次与旧约正典 The Apocrypha: a secondary status to the OT
- 教义不可根据旁经“Read the Apocrypha for the edification of the people, NOT TO GIVE AUTHORITY TO DOCTRINES OF THE CHURCH.”

Augustine (AD 354-430)

- 使徒使用希伯来文圣经与七十译本; 一样权威 The Apostles cited both the Hebrew Bible & the LXX; “both should be used as authoritative, since both are one and divine”
- 鼓励根据七十译本翻译拉丁文圣经 Urge Jerome to translate the OT from the LXX rather than the Hebrew!!!
- 武加大译本, **AD 404**成为教会的圣经 The Vulgate became the Bible of the Latin church (middle Age)
- **旁经被包含在旧约正典中** OT: from the Hebrew Bible to “the Hebrew Bible plus some of the Apocrypha books”

2. 中古时期 (AD 500-1500)

- 1) 教会权柄高过圣经 The Roman Catholic Church had supreme authority even greater than that of Scripture.
 - 决定正典 To determine the canon of Scripture
 - Guido Terreni: “From the church’s authority the canonical books derive their power of authority. Through the church the books of the Bible were accepted as authoritative. . . . That we must firmly believe in them can be proved only on the basis of the church’s authority.”
 - Gabriel Biel: “The truth that the holy mother church defines or accepts as catholic is to be believed with the same veneration as if it were expressed in Holy Scripture.”
- 2) 人文主义 (文艺复兴) “Humanism”: “back to the sources”返璞归真
 - 原文圣经与初代教会著作 The Hebrew Bible, the Greek New testament, and the works of the early church
 - 1) 旧约正典问题 Should the church’s OT based on the Hebrew Bible or the LXX (with the Apocrypha)?
 - 2) 旁经与正典的分别 Jerome’s distinction between canonical and apocryphal writings was revived:
 - 炼狱与为死人祷告根据旁经 Purgatory and praying for the dead based on 2 Maccabees 12:38-45
 - 3) 拉丁译本的错误翻译 Erasmus’ NT Greek Bible vs the Latin Vulgate
 - Matt 4:17 “Do penance”? – but “Repent”

3. 宗教改革 (AD 1500-1700)

- 1) 旧约不含旁经 OT: the Hebrew Bible only, not the Apocrypha
 - 耶稣与第一代门徒的圣经 since this is the Bible Jesus & his disciples used.
 - 旁经有错 Some of the Apocrypha contain errors.
- 2) 旁经不是教义的基础 Adopting Jerome’s distinction: the Apocrypha as noncanonical, not as the basis for church doctrine
- 3) 新约根据希腊文非拉丁文译本 NT: the original Greek, not the Latin Vulgate

唯独圣经: 教会权柄来自圣经 Rejecting the church’s authority over Scripture (*Sola Scriptura*)

“The holy, biblical Scripture, because it is the Word of God, has standing and credibility enough in and of itself!”

- **Eph 2:20** “并且被建造在使徒和先知的根基上 Build on the foundation of the apostles and prophets”
- 圣经在先; 教会在后 Scripture preceded the church.

教会如何认出正典? How does the church know canonical Scripture?

- 圣经自我见证 Scripture’s self-authentication (The Holy Spirit)
- 使徒的权柄 The Apostolic authority (God’s inspiration)
- 初代教会认可 The primitive church’s witness (antiquity)
- 圣灵的内在见证 The inner testimony of the Holy Spirit

总结论: 教会认定, 非决定正典

The Canon of Scripture: The church *recognized* and *affirmed* it, it did not *create* or *determine* it.