



# 有道可傳，以經解經

建立一套認信的神學的迫切性(增訂版)(五)

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## 二、以經解經（續上期）

### 偏見三：我們只能找出原本處境中的意義

釋經上第三種偏見就是認為：查經只需要，甚至只可能找出當時(原來)的作者對當時(原來)的聽眾/讀者宣講了甚麼信息，當時讀者們所了解的是甚麼？目前很多所謂福音派的釋經手冊都是循著這種進路寫的，《讀經的藝術》一書的觀點，我們已經討論過。這種對《聖經》的態度，可能在不知不覺中否認了《聖經》從舊約到新約的教導有一貫性，也可能否認了重生得救的信徒在聖靈的光照之下，可以跨越歷史的隔閡，認識當時(原來)處境中上帝的心意(啟示)，然後把真理應用在我們今天的處境中。嚴重的更可能沖淡了一個信念：每一段《聖經》都有它的永恆、超越歷史時刻的教導和意義。這原是福音派(正統信仰)一直以來所相信和強調的！現在的福音派《聖經》學者們，是否認為上一代的聖經觀不管用了，用楊牧谷的書名來說，已經是「壞鬼」，是爛掉不能吃的食物了呢？

巴刻指出，現代的聖經研究學者過份的強調《聖經》時代和我們今天的文化隔閡：

從現代《聖經》研究和當代神學的學術觀點來看，他們(指清教徒們)並不像今天的我們對現今世界和古代近東世界之間感到有文化的隔閡……他們沒有我們(現代人)所有的文化隔閡意識。假如今天有一位清教徒坐於我們中間，他會對我所說的點頭，然後說：「不過你知道嗎？這些對我們來說並不重要，真的不重要。」

當代《聖經》學者們中的一種謬論是，他們告訴我們——他們整天不停的告訴我們——這(文化差異)非常重要。事實上，我認為清教徒們對，這(文化隔閡)其實不太重要。假如你能與聖靈和聖經時代的敬虔人士有同感，假如你能認同他們所面對的「信靠與順服」的挑戰的話……你便會明白《聖經》了！《聖經》裡偉大的救贖真理——道成肉身、贖罪大工、稱義、重生、基督再來等——這些真理都不受我們的世界與古代近東世界的文化差異所影響！真正受文化差異影響的，只是一些瑣碎的小節、倫理上的次要問題……只當到達那個處境的層面，才開始顯出文化的差異來。

From the standpoint of modern Bible work(scholarship) and modern theology, they(the Puritans) did not have the same sense of cultural gaps between our world and ancient near eastern world/

worlds... They didn't have our modern sense, our modern awareness of the cultural gap. But if there was a Puritan here, he would nod his head at my statement, and he would say, "But you know, it didn't matter, and it doesn't really matter."

One of the nuttiness-es of modern biblical work is that they tell us - they tell us ad nauseam - that it matters a great deal. Actually I think that the Puritans were right, in saying that it doesn't matter very much. If you are capable of empathizing, through the Holy Spirit, with the godly men of Bible times... if you are capable of understanding the challenges of faith and obedience that came to them, ... you are understanding the Bible! The great truths of salvation - incarnation, atonement, justification, regeneration, Christ's return - ... aren't affected by cultural differences between the ancient Near Eastern world and our own! The only things, actually, that the cultural differences do affect, are some of the minutiae, some of the minor matters of ethics - whether in our culture we should greet each other with a holy kiss...; whether in our culture we should ask women to be covered in church ... it is only when you get down to that level, that the differences between one culture and another begins to matter.

至於主要的事情，我們的世界與古代近東之間的文化差異並沒有帶來重要的影響。所以，清教徒沒有我們的意識，也沒有甚麼損失...讓我直說：我認為，自從布特曼(Rudolf Bultmann)以來，現代新約學者被一種假設所轄制，就是古代世界與我們的世界既那麼不同，我們不可以按字面就相信《聖經》文獻所說的是真的——至少我們要經過一場辯論，才能(接受《聖經》所說的。我認為這個假設——這種(對《聖經》的)懷疑態度——對深入了解《聖經》的進展只有損害，沒有幫助……它使人們對次要的(文化差異)事高度敏感，然後他們把集中注意……那些需要在倫理上作出調整的次要文化課題上。

For the major things..., the cultural differences between the ancient world and our own don't matter. So the Puritans didn't lose out by not being as aware of those differences as we are. ...

(To be) quite specific: I think that the supposition which has possessed modern New Testament exegetes and biblical theologians ever since Bultmann, namely, that the ancient worlds were so different from our own world, that we cannot take at face value, as truth for ourselves, anything that the Bible documents say - at least we cannot do it without argument - I think that suspicion, or assumption ... has actually made against, and inhibited profound understanding of the Scriptures. ... It has made people super-aware of differences which are only of secondary importance, and then they major on ... the minors of cultural differences that call for ethical adjustments in detail.

我認為50年來，因為積極採用了這種假設，我們所受的損害多於益處。假如我的新約研究同事們在場的話，可能會向我挑戰。可是，他們不能從我所站的觀點來向我挑戰。我是一位(系統)神學家，是以神學家的觀點來看《聖經》學者們，我需要他們(在解經方面)的幫助。不過，我注意到，他們有時在自己的圈子裡被一些假設完全控制，並且成為最核心、最具決定性的假設，使他們不能正確的解釋《聖經》；這是我從神學角度所領受的。

一個神學家必須勇敢地說：「只有那些完成了某些神學功課的人才是站在山上，居高臨下檢視整個教會生活與基督教的學術世界。那些在山下埋首於特別範疇裡作研究，又沒有足夠的神學知識讓他們到山頂來看一看的人，他們常常不知道自己在作甚麼，也常常不知道自己缺少了甚麼。」

And I think we have lost more than we have gained, by taking this assumption so seriously for the last 50 years. If my New Testament colleagues were here, they would probably challenge that. But they wouldn't be challenging it from the position I occupy. I am a theologian. ... And I look to the biblical scholars from my standpoint as a theologian. I try to assess what they are doing from my standpoint as a theologian. I want help from them. And I do notice it, if from time to time they are so possessed by assumptions that are central and decisive in their own fraternity ... -

that they cannot in fact do the exegesis right, in a way that I can draw from my theology.

A theologian does take the risk of saying, “Look, only those who have done some theological homework do actually stand on the hill, from which you can survey the whole scene of church life and Christian study. Those who are down on the bottom of the hill working in a particular area, and don’t know enough theology to come up the hill and look at things from the top of the hill – they don’t always realize what they are doing; they don’t always realize what they are missing.”

你可能不贊同我的看法。可能會說：「嗨！這只是神學家地位的自我膨脹而已。人人都會說自己所作的是最重要。」這當然是。話雖如此，我還是要這樣說，並請你好好思考。這(文化差異)並不是天大的問題，雖然專業的解經家會異口同聲的說這很重要！然而……我會對他們說：「朋友們，你們遺漏了一些東西！你們注意了一些不應該注意的事，採取一個次要的立場，因而無法了解(《聖經》)！你們視之為最重要的問題(文化差異)，其實不是。」

……我不是說，所有福音派的神學院都好像我所說的看見這點；因為他們並沒有看見。

Now you may not wish to endorse that opinion. You may say, “That’s just a theologian magnifying his office. Everybody is going to say that what he does is the most important thing.” Of course they are. Nevertheless friends, I am going to say it, and invite you to go away and think about it.

This is not a matter of major importance, although the professional exegetes probably would one unanimous voice say that it was. And ... I would say, “Chaps, you are missing something! You are stunting your own understanding by paying attention which you really ought not to be paying, to a position which is of secondary and minimal importance. You are treating it as if it is a major matter, and it isn’t.”

...I am not saying that all evangelical theological seminaries see this the way I have just

said it, because they don’t.

(巴刻，〈清教徒神學與當代教會〉，維真學院課程錄音帶(1992)，第二講：「清教徒的《聖經》觀」，問題解答。J.I. Packer, Puritan Theology for Today, Regent College course tape, 1992. Question and answer period.)

親愛的讀者，你相信每段的《聖經》都有永恆、不變的教導和意義嗎？筆者再強調，不是我對《聖經》作何解釋，乃是《聖經》本身有一套真理系統在內。

巴刻在上面所強調的是：其實《聖經》學者常常過份誇大我們(讀者)與《聖經》原來的歷史文化處境之間的隔閡。其實這個歷史文化上的「建橋工程」(bridge building)並沒有聖經學者說得那麼可怕，那樣需要專家來主持。

以經解經，還是今天教會所需要依循的進路。

## 結語

以上所述種種華人教會的亂象，都叫信徒身處屬靈上的大飢荒中，靈命飢渴，受餓發昏。追根究柢，乃因不聽主耶和華的話，不聽從《聖經》(《阿摩司書》八11)，陽奉陰違，自食惡果。《聖經》是基督徒生命與事奉的根基，根基若毀壞了，義人還能作甚麼呢？

讓我們在主面前一起悔改，不再效法這個世界，心意更新，回應主的呼召，歸回《聖經》，重建倒塌的帳幕，修牆垣堵破口，將我們的生命事奉與教會的生活見證重新立基在《聖經》上——上帝的話、至聖的真道上。因此，我們呼籲華人教會回轉，歸回歷代基督教會的正統信仰，特別是宗教改革領袖們的信仰，堅定認信《聖經》是上帝所默示的，是完全無謬無誤的，是至高權威，是全備無缺的。以這個信念為基礎、「以經解經」為方法，建立一套忠於《聖經》的正統信仰！

(全文完)

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