
末世風情畫

從帖撒羅尼迦前、後書描繪保羅的末世觀

June 15, 2014

路加「有條不紊地寫」福音

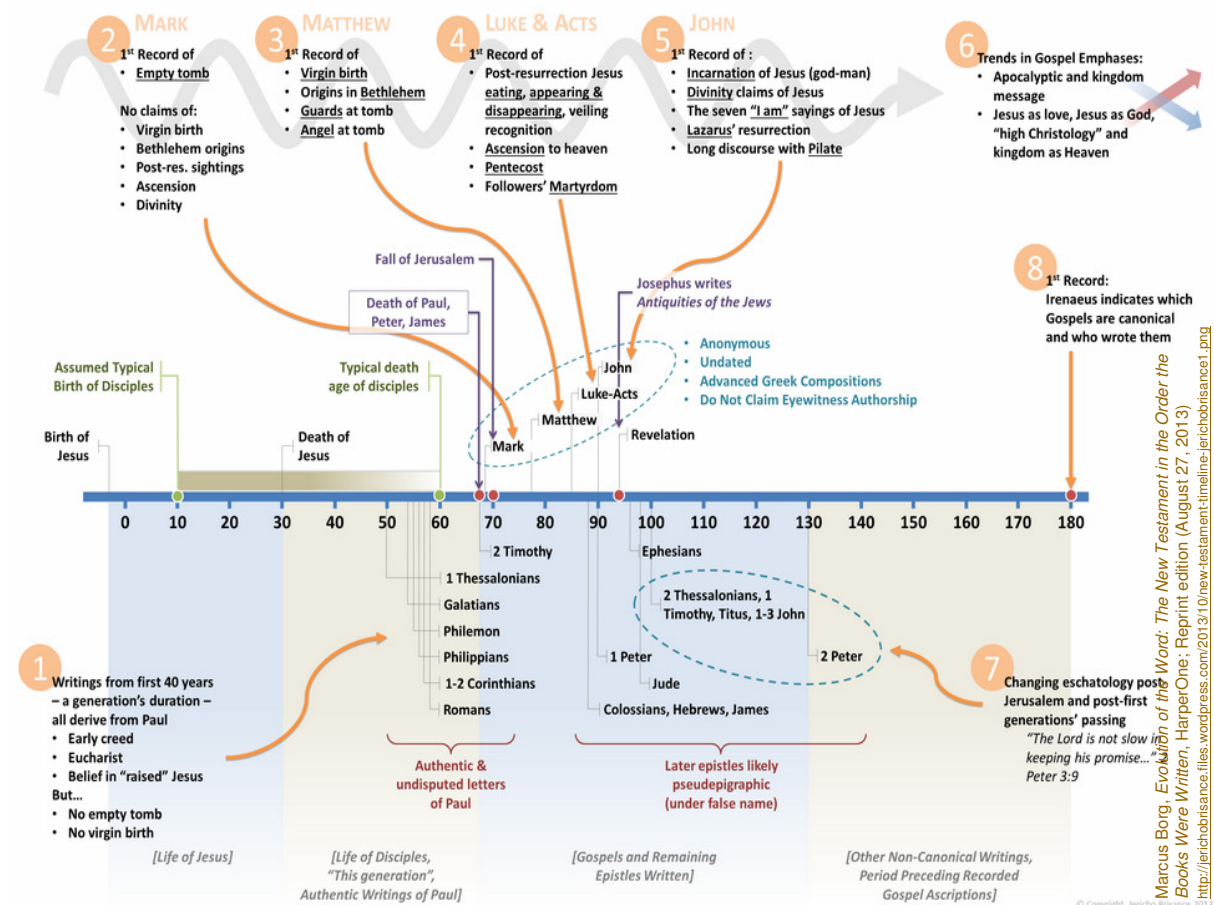
■ 路加福音第一章《環球新譯本》

- 1 提阿非羅大人：許多人已經把在我們中間成就了的事**編著成書**，
 - 2 這些事都是起初的目擊者和傳講真道的僕人**傳**給我們的；
 - 3 我已經把這些事**從頭仔細考查過**，認為也應該**有條不紊地寫**給你，
 - 4 讓你知道所教給你的道理，都是確實的。
-

路加「有條不紊地寫」福音

- 真道的僕人：
 - 目睹事情的經過 ➡ 傳〔遞〕給我們
- 我〔路加〕：
 - 從頭仔細地查考過 ➡ 把這些事有有條不紊地寫

Concept of Authenticity: Truthfulness of the Writings



帖撒羅尼迦後書大綱

壹・問候（一1,2）

貳・保羅與帖撒羅尼迦信徒（一3~12）

一・保羅的感謝（一3~5）

二・神公義的審判（一6~10）

三・保羅為聖徒禱告（一11,12）

叁・有關主的日子事情（二1~12）

一・呼籲他們站立得穩（二1,2）

二・那大罪人（二3~12）

肆・感恩和禱告（二13~17）

一・保羅為聖徒不用受審判感謝神（二13,14）

二・保羅祈求神安慰並堅固聖徒（二15~17）

伍・實際的勸勉（三1~15）

一・彼此代求（三1~5）

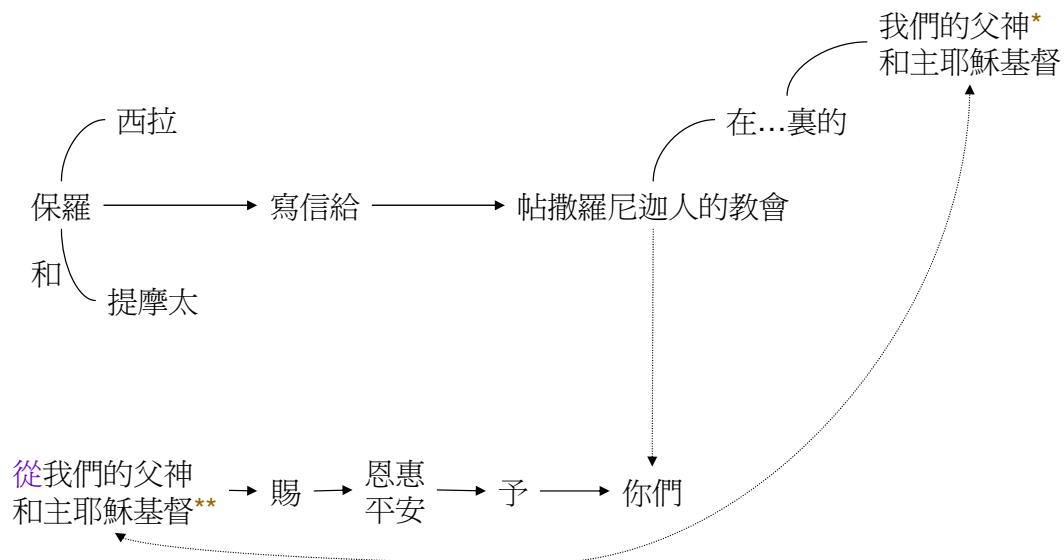
二・警戒不服從的人（三6~15）

陸・祝福和問安（三16~18）

http://www.livingstone.com.hk/upload/bible/download_resourceb/064_2thess.pdf

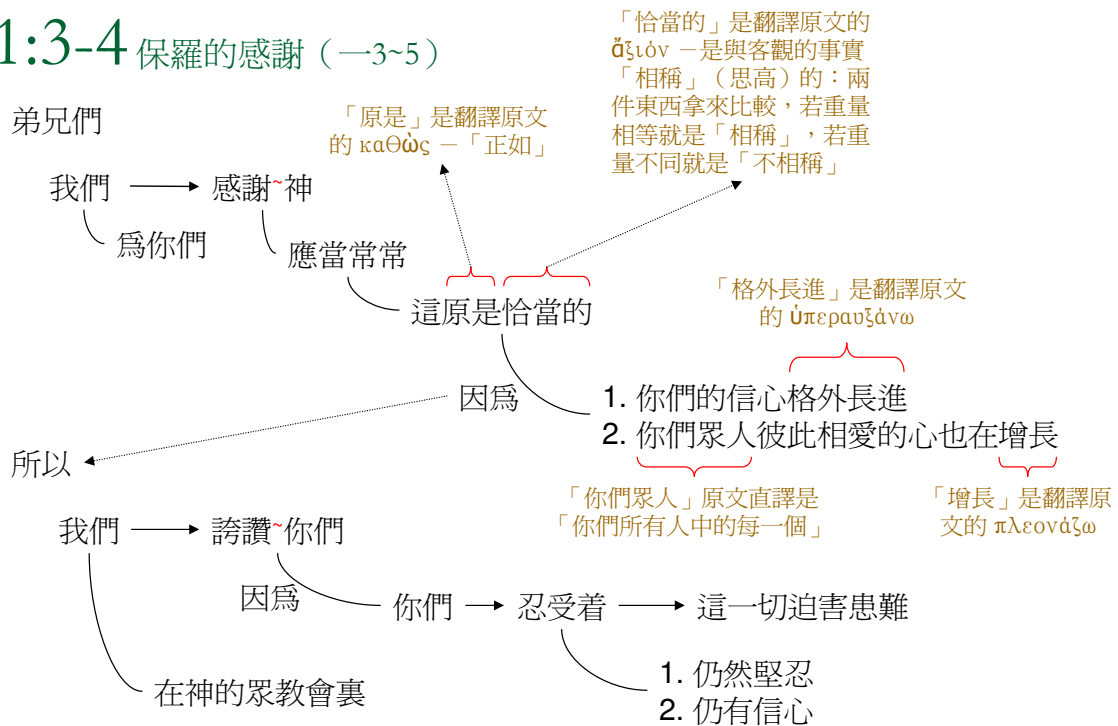
1:1-2 問候（一1,2）

* 原文 “Θεῷ Πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ”
直譯：「神—我們的父和主—耶穌基督」



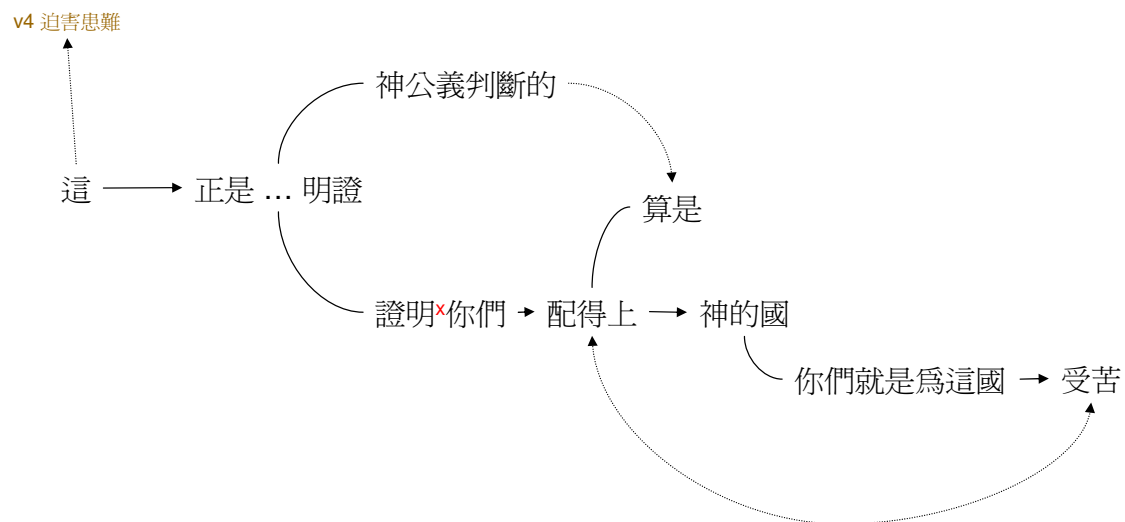
** 原文 “θεοῦ πατρὸς [ἡμῶν] καὶ κυρίου Ἰησοῦ Χριστοῦ” 直
譯：「父神我們的和主耶穌基督」（參帖前一1）

1:3-4 保羅的感謝（一3~5）



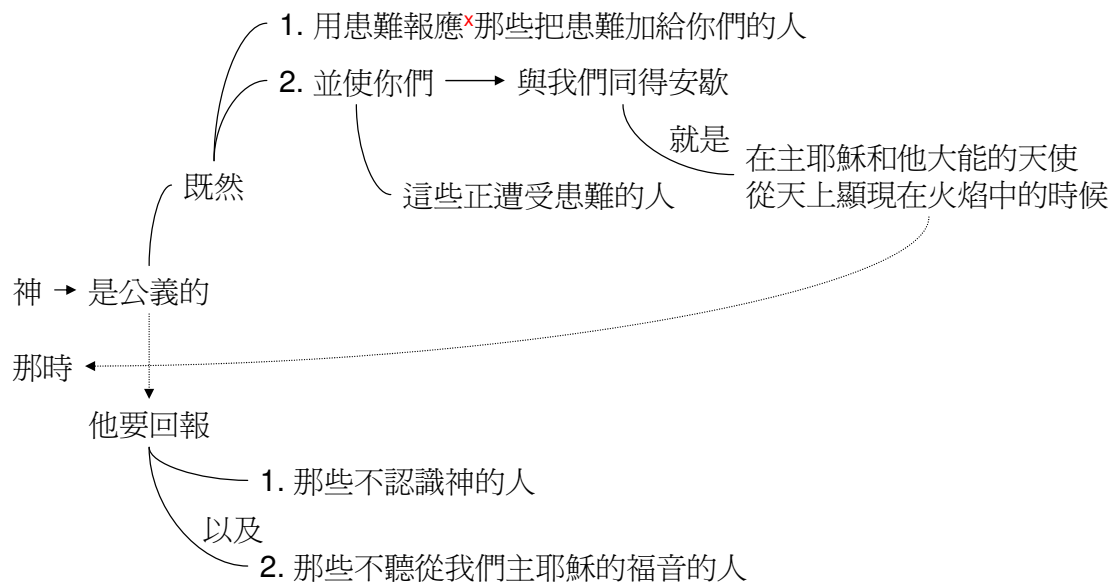
帖撒羅尼迦後書（新漢語譯本）

1:5 保羅的感謝（一3~5）



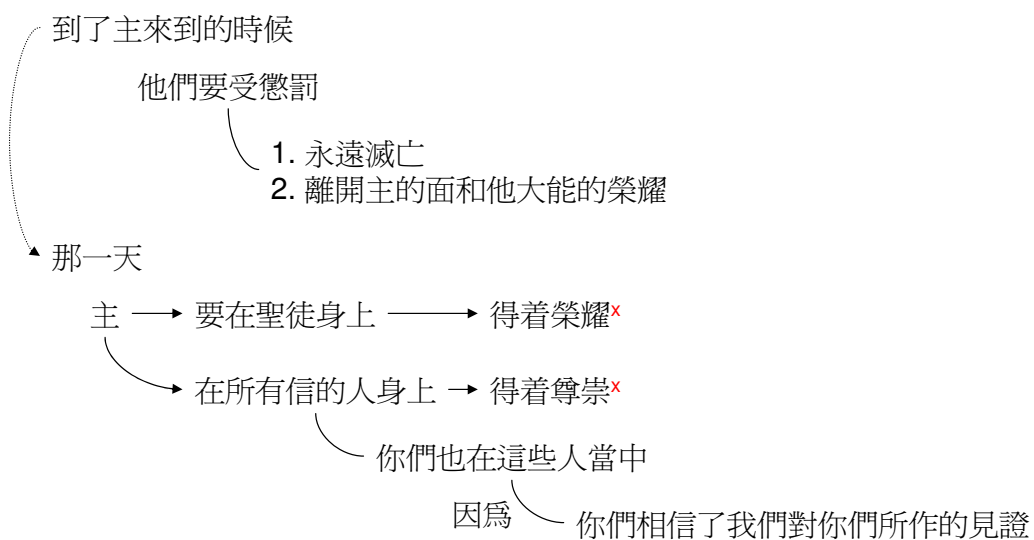
帖撒羅尼迦後書（新漢語譯本）

1:6-8 神公義的審判（一6~10）



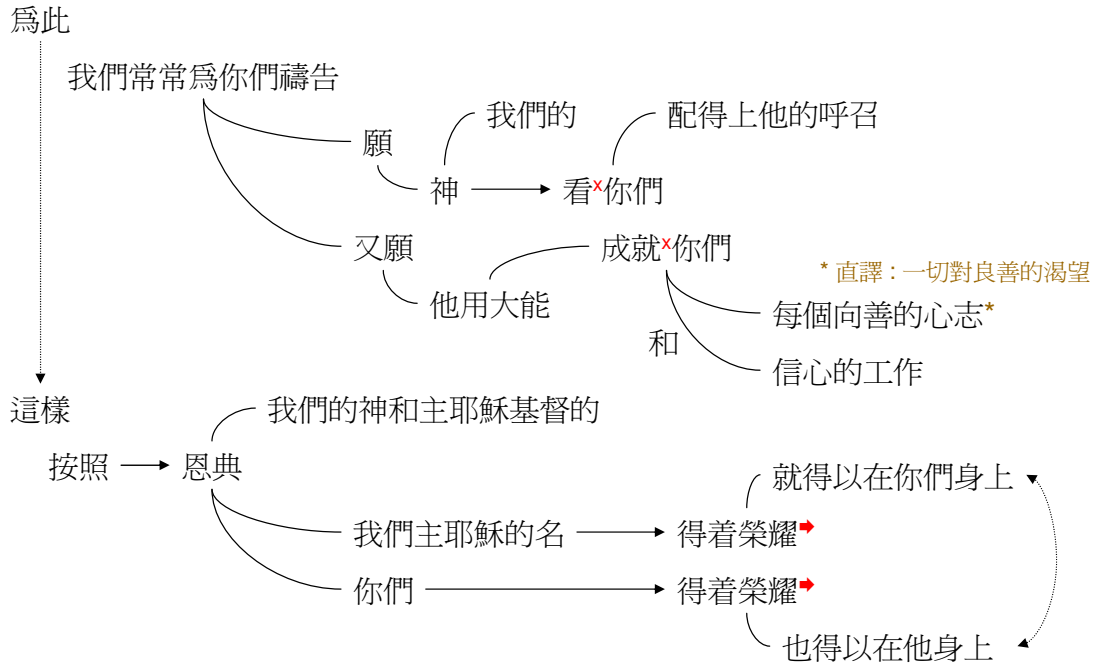
帖撒羅尼迦後書（新漢語譯本）

1:9-10 神公義的審判（一6~10）



帖撒羅尼迦後書（新漢語譯本）

1:11-12 保羅為聖徒禱告（一11,12）

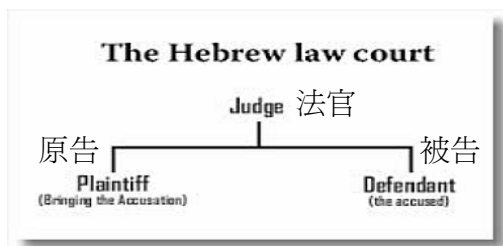


帖撒羅尼迦後書（新漢語譯本）

神公義判斷的明證 (v5)

The Jewish Context of Justification

「希伯來法庭理論」



- Justification functions like the verdict in the law court:
 - by acquitting someone, it confers on that person the status 'righteous.'
- This is the forensic dimension of the future covenantal vindication.

法庭審理程序

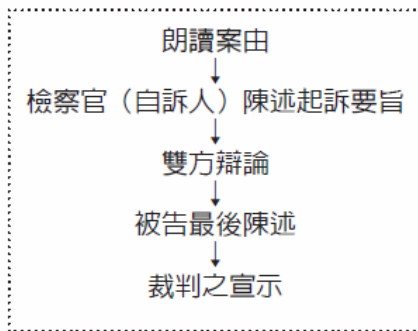


圖7 審判期日之審理程序圖

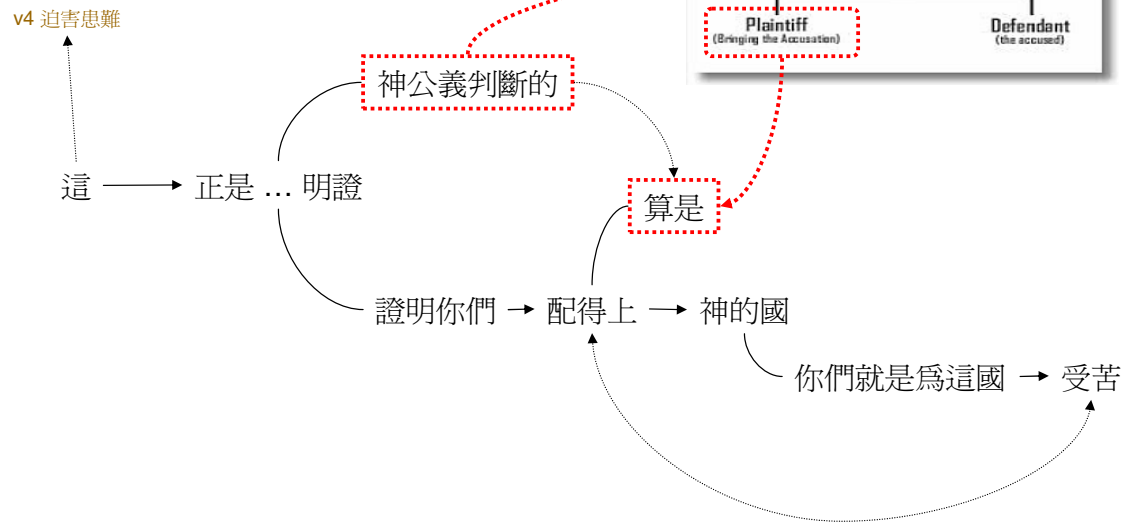
<http://www.crts.edu/prayerletter.2006.aug.3.pdf>

- 以賽亞書1：18提到了雙方辯論的概念：「耶和華說：你們來，我們彼此辯論...」
- 「但願有一位肯聽我的，看哪！這是我所劃的押，願全能者回答我，願那與我爭訟的寫好狀詞。」（伯31：35）
- 「因為我認為解送囚犯，不指明他的罪狀，是不合理的。」（徒25：27）

Court Case Example: Micah 6

- Mic 6:6 – cheap price to priceless love
 - 我朝見耶和華，在至高上帝面前跪拜，當獻上甚麼呢？難道獻一歲的牛犢為燔祭來朝見他嗎？（和修）
 - e.g. an attempt to pay mom for a Thanksgiving Dinner at home

1:5 保羅的感謝 (一3~5)



帖撒羅尼迦後書 (新漢語譯本)

The Hebrew Law Court

- In the 'forensic' context of the law-court,
 - Righteousness of a defendant = being in line with a legal and/or moral standard.
 - Righteousness of a judge = making decisions in line with legal and/or moral standards.
- To justify = to declare that a person is indeed righteous (usually in a law court).

地方官 City Officials

- 17:5 可是，當地的猶太人心裏嫉妒，召集了一些市井無賴，糾合成群，在城裏引起暴動。他們闖進耶孫的家，要找保羅和西拉，把他們拉去交給暴民；
- 17:6 可是找不著，竟把耶孫和其他幾個信徒拉去見**地方官**，控訴說：「這班擾亂天下的人，現在來到本城，
- 17:7 耶孫竟收留他們在家裏！他們違反皇上的諭令，說是另有一個王，名叫耶穌。」
- 17:8 這些話使群眾和地方官起了一場騷動。
- 17:9 **地方官**命令耶孫和其他的人繳款具保，然後釋放他們。

- In Acts 17:5-9, the word translated city authorities is *politarches* (πολιτάρχῃ).
- It occurs here twice but nowhere else in extant Greek literature (though apparently a similar term *poli(t)archos* may be known from classical Greek?).
- This led earlier critics to claim Luke was in error.

<http://bethyada.blogspot.ca/2010/10/politarches-and-varadar-gate-inscription.html>

使徒行傳 (現中)

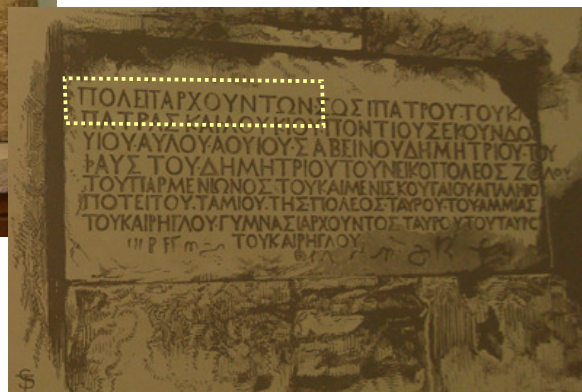
City Officials

- The word is a compound word constructed from *polis* (city) and *arche* (ruler).
- An archaeological discovery in the 19th century revealed that *politarches* was an official title: a stone inscription on the Vardar Gate/ Arch in Thessalonica.
- This arch was near the Vardar River and spanned the famed Egnatian Way. It reads:
 - **·ΠΟΛΕΙΤΑΡΧΟΥΝΤΩΝ** ·ΣΩΣΙΠΑΤΡΟΥ ·ΤΟΥ ·ΚΛΕΟΠΑΤΡΑΣ ·ΚΑΙ ·ΛΟΥΚΙΟΥ ·ΠΟΝΤΙΟΥ ·ΣΕΚΟΥΝΔΟΥ ·ΥΙΟΥ ·ΑΥΛΟΥ ·ΑΟΥΙΟΥ ·ΣΑ ·ΒΕΙΝΟΥ ·ΔΗΜΗΤΡΙΟΥ ·ΤΟΥ ·ΦΑΥΣΤΟΥ ·ΔΗΜΗΤΡΙΟΥ ·ΤΟΥ ·ΝΕΙΚ ·ΟΠΟΛΕΩΣ ·ΖΩΙΛΟΥ ·ΤΟΥ ·ΠΑΡΜΕΝΙΩΝΟΣ ·ΤΟΥ ·ΚΑΙ ·ΜΕΝΙΣΚΟΥ ·ΓΑΙΟΥ ·ΑΓΙΛΛΗΙΟΥ ·ΠΟΤΕΙΤΟΥ ·ΤΑΜΙΟΥ ·ΤΗΣ ·ΠΟΛΕΩΣ ·ΤΑΥΡΟ ·Υ ·ΤΟΥ ·ΑΜΜΙΑΣ ·ΤΟΥ ·ΚΑΙ ·ΡΗΓΛΟΥ ·ΓΥΜΝΑΣΙΑΡΧΟΥΝΤΟΣ ·ΤΑΥ ·ΡΟΥ ·ΤΟΥ ·ΤΑΥΡΟΥ ·ΤΟΥ ·ΚΑΙ ·ΡΗΓΛΟΥ



<http://bethyada.blogspot.ca/2010/10/politarches-and-varadar-gate-inscription.html>

City Officials



The first word *poleitarchountōn* is a variant of *politarches* showing that this is not a Lukan neologism and that Luke was using an official term, much as he does elsewhere in his books.

<http://holylanphotos.org/browse.asp?s=1.4.13.31.283.285&img=GNMTTHCT22>

Greece Influences in the New Testament Writings

「地獄」的觀念－個案 (A)

ᾗδης

(hades)

Hell



In Biblical Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits.

Strong, J., *Enhanced Strong's Lexicon*, Woodside Bible Fellowship: Ontario, 1996.

他在陰間 (*hades*) 受痛苦、舉目遠遠的望見亞伯拉罕、又望見拉撒路在他懷裏。(路 16:23)

<http://thelivingwords.ancient-hebrew.org>

「地獄」的觀念 – 個案 (B)

ταρταρόω

(tartaroo)

Hell



The word **ταρταρος** (tartaros) comes from Greek Mythology and was a deep abyss and a place of torment where the Greek gods banished their enemies.

The use of this word in the letter of Peter is a clear case of a Greek influence on the New Testament text.

就是天使犯了罪、神也沒有寬容、曾把他們丟在**地獄 (tartaroo)**、交在黑暗坑中、等候審判。(彼後 2:4)

<http://thelivingwords.ancient-hebrew.org>

「地獄」的觀念 – 個案 (C)

γέεννα

(geene)

Hell



גַּי

(gai)

Valley

+

הִנּוֹם

(hinnom)

A place name of uncertain meaning

Gai hinnom or “欣嫩子谷 Valley of Hinnom” is the name of a valley outside Jerusalem. In the days of Jesus, the “Valley of Hinnom” burned continually with fires that consumed the garbage and dead animals dumped there by the inhabitants of the city.

你缺了肢體進入永生、強如有兩隻手落到**地獄 (geenna)**、入那不滅的火裏去。(可9:43)

<http://thelivingwords.ancient-hebrew.org>

希伯來文中「地獄」的觀念

「地獄」的觀念 – 個案 (D)

שְׁאוֹל

(she'ol)

→ 陰間：未知之處

約 8:21 耶穌回答法利賽人

耶穌又對他們說、我要去了、你們要找我、並且你們要死在罪中、我所去的地方、你們不能到。

約 14:3-4 耶穌回答門徒

我若去為你們預備了地方、就必再來接你們到我那裏去、我在那裏、叫你們也在那裏。我往那裏去、你們知道、那條路、你們也知道。〔有古卷作我往那裏去你們知道那條路〕

希伯來文中「地獄」的觀念

שְׁאוֹל

(she'ol)

陰間

→

שְׁאֵל

(sha'al)

發問

≠

קֶבֶר

(qever)

墳地

↓

未知之處

←

Why do we ask questions? We are looking for information that is currently unknown to us.

他的兒女都起來安慰他、他卻不肯受安慰、說、我必悲哀著下陰間 (*she'ol*) 到我兒子那裏、約瑟的父親就為他哀哭。(創 37:35)



*The World according
to Homer 1000BC*

The Mythological World View



Merge of Greece Beliefs: Emerging Concepts of “Hell”

O.T. Name	N.T. Name
Heaven	Heaven or Paradise
Sheol <ul style="list-style-type: none"> - Grave - The Pit (for unrighteous) 	Hades <ul style="list-style-type: none"> - Grave - Hell (Gehenna) (for unrighteous)
Abaddon	Tartarus or Abyss
	<i>Lake of Fire</i>

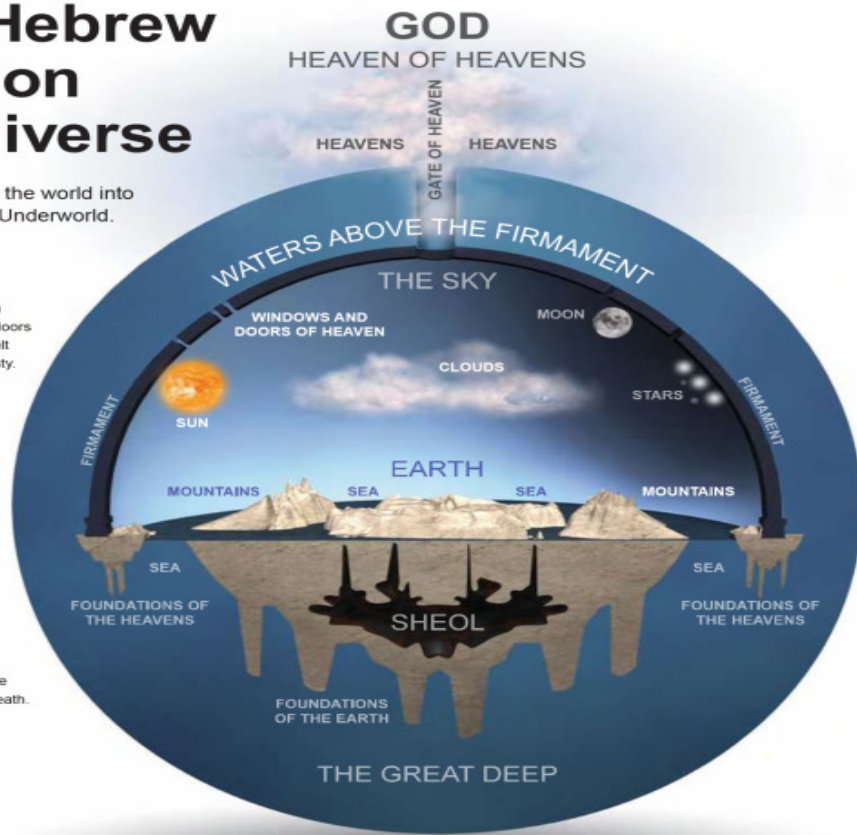
Ancient Hebrew Conception of the Universe

The ancient Israelites divided the world into Heaven, Earth, Sea, and the Underworld.

They viewed the sky as a vault resting on foundations—perhaps mountains—with doors and windows that let in the rain. God dwelt above the sky, hidden in cloud and majesty.

The world was viewed as a disk floating on the waters, secured or moored by pillars. The earth was the only known domain—the realm beyond it was considered unknowable.

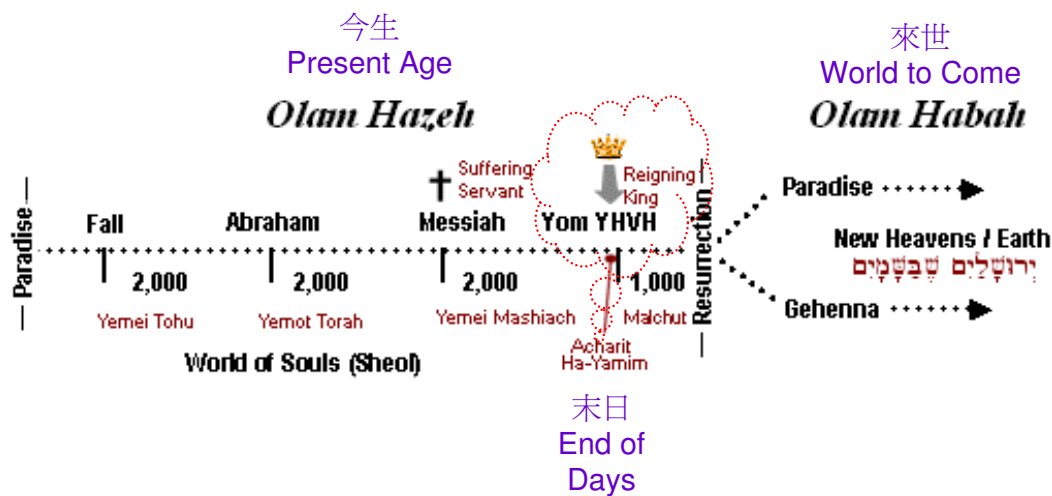
The Underworld (Sheol) was a watery or dusty prison from which no one returned. Regarded as a physical place beneath the earth, it could be reached only through death.



GRAPHIC BY KARBEL MULTIMEDIA,
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<http://wp.patheos.com.s3.amazonaws.com/blogs/exploringourmatrix/files/2012/11/Ancient-Hebrew-view-of-universe.png>

Jewish Eschatology



<http://www.hebrew4christians.com/Articles/Chavei-Olam/chavei-olam.html>
<http://www.neirot.com/mysticism/the-beginning-of-wisdom-chapter-8?print=1>

Pauline Eschatology in Historical Context

The Rapture: Analogy of Royal Parade

Ancient custom

The Second coming according to Paul

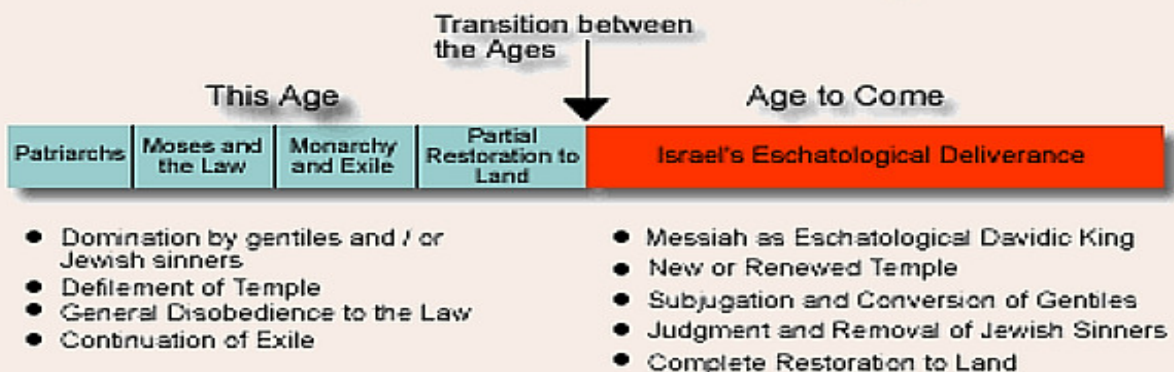
King arrives back at his city	Lord will ascend from heaven
A trumpet is blown to announce his arrival and a cry of command is given to open the gates	With a cry of command and the trumpet of God
Those who love the king come out of the city to meet the king and welcome him.	The dead in Christ will rise first
	Then the alive will meet the Lord in the air
Then they escort the king back to his capital.	They will always be with the Lord



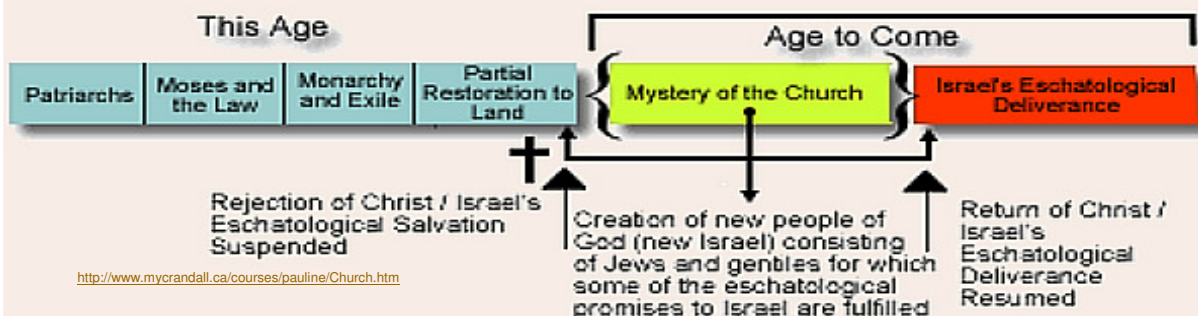
<http://www.confidentfaith.net/the-second-coming-of-christ-part-1>

Ben Witherington III, *1 and 2 Thessalonians: A Socio-Rhetorical Commentary*, Eerdmans 2006

Second-Temple Jewish Eschatology

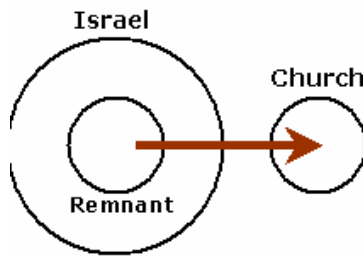


Pauline Eschatology



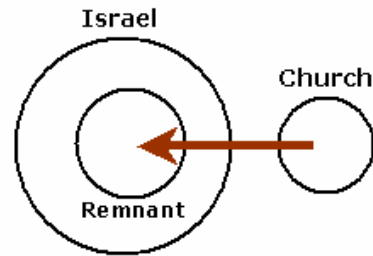
<http://www.mycrandall.ca/courses/pauline/Church.htm>

Pauline Eschatology



Replacement Theology

- The covenants and promises given to Israel are transferred to the Gentile Church.
- Jews must convert to Gentile Christianity.

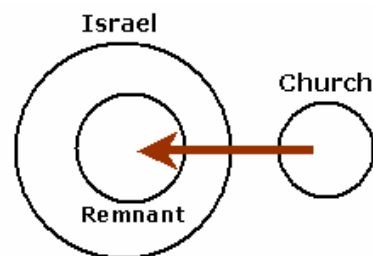
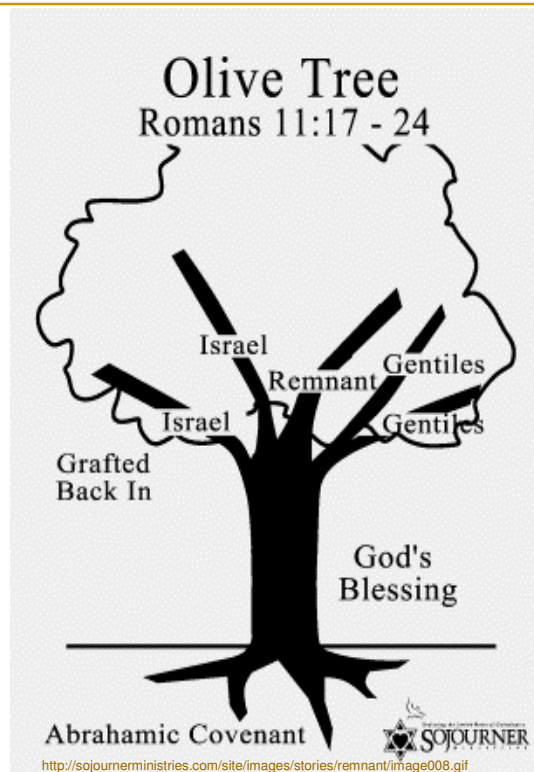


Remnant Theology

- The Gentile Church partakes of the covenants and promises given to Remnant Israel.
- Gentile Christians must identify with Remnant Israel.

Christian Egoism?

<http://www.hebrew4christians.com/Articles/Israel/israel.html>



Remnant Theology

- The Gentile Church partakes of the covenants and promises given to Remnant Israel.
- Gentile Christians must identify with Remnant Israel.

<http://www.hebrew4christians.com/Articles/Israel/israel.html>