Translation paradigms and a historic-critical reading of The Epistle to the Romans:

Intercultural curriculum challenges on life and values education for contemporary Chinese-speaking adult Christians

Volume 2

HO, Orlando Nang Kwok

EdD

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Translation paradigms and a historic-critical reading

of The Epistle to the Romans:

Intercultural curriculum challenges on life and values education for contemporary Chinese-speaking adult Christians

Volume 2

by

HO, Orlando Nang Kwok

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CHAPTER 8

CURRICULUM ACTION SPIRALS ~ I TEACH, I THINK, AND THEN RE-TEACH AND RE-THINK

In retrospection, apart from rethinking the significance of *The Epistle to the Romans* for life and values education, this Portfolio has been a challenging exercise in developing an intercultural curriculum, in conjunction with the development of learning and teaching resources. Such resources can now been readily identified in the MAHRs and in Chapters 5, 6 and 7. These consolidated and assorted inventories include two refereed journal papers for the seriously intellectual learners. Moreover, for the ordinary conduct of courses tailored for adult Chinese-speaking Christians, we have now a usable CTP-L2 *Romans* (viz. M-1), perennial concepts, metaphors, Greco-Roman and post-Enlightenment thinking patterns etcetera. The Ur-Question of perennial validity for humans is: *How could unearned Grace be possible and necessary and desirable at all, given we humans do have culturally constructed and strong convictions in the notions of the Law, (ὁ) νόμος?*

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In other words, the above discoveries and research outcomes taken together constitute both a life and values education curriculum and a databank of curriculum resources. For instance, the Table of Contents of M-1, the CTP-Chinese *Romans* included in this Portfolio, reveals readily an *intercultural* curriculum that addresses the perceivably inescapable dichotomy between Grace and (ὁ) νόμος, widely shared across various and different cultures, which will inevitably impinge upon one's transcendental self and values and a learner's *Weltanschauung(en)*, in contrast to the demands of the Obedience characteristic of and being generated by and being sustained in Faith (ὑπακοὴν πίστεως, *Rom* 1:5). That Table of Contents is hereby translated and reproduced in Figure 18 below as a window to the general thematic orientations of L1-*Romans* as deciphered and reconstructed in this Portfolio.

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Chapter	Aspects related to the Ur-Question of perennial validity to humans
Rom 1	Unearned GRACE and Faith of Obedience rooted in Christ, in the context of multi-cultural (and Greco-Roman) appreciation of the LAW and the Conscience
Rom 2	The irrelevance of auto-*nomous* humanism and its inevitable consequences
Rom 3	Sanctified transcendental Life is beyond and above the realm of human constructs
Rom 4	Faith alone in the Goodness of God is the only right "righteousness" you can expect from humans
Rom 5	God is the sole initiator and author of his Goodness
Rom 6	The inner transcendental self in union with Christ is evidential and witness of that GRACE
Rom 7	The inner transcendental self has paradoxically long been in enslavement of the Flesh
Rom 8	Unearned of divine GRACE is the fountainhead of our liberation
Rom 9	GRACE is contingent solely upon God the Unconditioned Creator
Rom 10	GRACE is non-coercive; GRACE (and God) waits upon human responses
Rom 11	Divine GRACE indeed is indiscriminant. It embraces all and is invitational to all
Rom 12	The transcendental self in union with Christ lives out new value orientations per the Faith of Obedience
Rom 13	Miraculous is the World as a Stage. In Faith, we'll put up a pleasing show….
Rom 14	There is neither indispensable differences nor insoluble contradictions
Rom 15	We've a big vision involving all nations of the world
Rom 16	Let's live out the *agape* and trans-cultural love of God which surpasses differences

Fig. 18: The Intercultural Curriculum in *Romans* for Life and Values Education

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Besides, M-2 has established that the Greco-Roman notions of NOMOS is much wider than "Jewish law(s)". This means great inclusivity and it opens up a hitherto lost path for dialogic engagement with modern "-isms" as well as with traditional Chinese thoughts. M-3 demonstrates clearly that Jerome's Vulgate L2-*Romans* has displaced much of the intimate and transcendental aspects of *Rom* 13, especially for verses 1-7. This is a sharp case illustrating the creed for L2-naturalness has been damaging the original senses and meanings of L1-*Romans*. Meanwhile, M-4 examines the Conscience as a vivid and unquestioned meta-construct in the text of L1-*Romans*. As for M-5, its socio-cultural and etymological studies of the meanings of the names in *Rom* 16, has revealed startling information about the ur-recipients. Based upon such data we can make good historic-critical estimations about the general personal histories of the ur-recipients and the Greco-Roman beliefs and thinking patterns that they have. Besides, the MAHRs also are affirming that St. Paul has indeed clear curriculum intent in his writing of L1-*Romans*.

Hence, taken together, these mean the CTP-based findings and constructs reported of the in the MAHRs (cf. respectively in Appendices 2 to

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6C) and in the earlier chapters of this Exegetical Thesis are innovative and liberating historic-critical resources strictly based on *The Epistle to the Romans*. They can be used in support of the implementation curriculums that model after the prototypical Pauline intercultural Curriculum on Life and Values Education.

Since subsection 7.6 of the previous Chapter has explained how the *translation-al* and investigative endeavors leading to the crystallization of these discoveries and resources are equivalents to the phases of ANALYSIS and DESIGN in Ralph Tyler's model of Curriculum Cycle, we will in this Chapter concentrate on the IMPLEMENTATION and EVAULATION phases of those *intercultural* and *translation-al* curriculums which are targeted for adult Chinese-speaking Christian learners, and which are historic-critical in approaching and teaching *Romans*. Altogether, there are five rounds of such practical implementation of teaching. Yet, before reporting on the teaching, one specific subsection reporting on my tailoring to meet the specific needs of Chinese-speaking learners in terms of Curriculum DESIGN is necessary.

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8.1 CURRICULUM DESIGN and Teaching in Context: Contextualizing the Life and Values Education for Chinese-speaking learners

No rounds of teaching incorporated in this Portfolio has aimed at winning converts or proclaiming dogmatized moral doctrines at community levels.[1] Instead they aim at initiating a desire to deepen one's spirituality and to induce a creative and critical re-philosophizing about one's life orientation and values through a guided historic-critical reading of *Romans*. The uniqueness of the learners' Chinese-ness have several significant curriculum implications. They are as follows:

(1) Chinese Tradition is rich in having various strands of "*nomos*" in opposition to unearned Grace.

(2) Contemporary Chinese mainlanders have a belief in the normalcy of material determinism (which is a kind of "*nomos*").

(3) Chinese have a living heritage regarding beliefs about "the Conscience".

(4) Some strands of Chinese thoughts have some strand of anthropological ontology comparable to *Rom* 7.

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(5) A noticeable proportion of contemporary Chinese do display beliefs in idols, in Fates, and in Destiny.

(6) Chinese people are generally more interested in history than some other cultures. This cultural trait, if properly acknowledged and mobilized, could be an informing aid in an intercultural curriculum studying *Romans*.

(7) Yet, similar to the ur-recipients in Rome, Chinese-speaking people of nowadays (i.e. of 2010s) are indeed "inter-cultural Chinese". They are straddling across cultural traditions. This international and multicultural circumstances of theirs, when properly acknowledged and mobilized, could again be an aid in the implementation of an intercultural curriculum on Life and Values Education.

Among these points, the last one might need some further elaboration., however. That is given a sufficiently long period of time, Tradition does grow and change. This evolution is simply a matter of fact in life. Hence, the epistemic (thus spiritual and phenomenological) functions and impacts of translational works are possible and do take shape in the history of

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humankind.

Thus, the Chinese-ness of the Chinese of today is not the same as that was before 1911. In that year the last Chinese dynastic Empire collapsed. Thereafter, wide spectrums of auto-*nomous* mentality and instrumentality transported from the West have been grafted onto that pre-1911 Chinese-ness in various forms and by various means. To name just two, Marxism and "Market-ism" are both auto-*nomous* "-isms" ushering the booming of aggressivism, self-righteousness and are radically contrary to the notion of unearned GRACE.

In any case, contemporary Chinese-speaking adult Christians are not zombies breathing, thinking and acting in accordance to the spells of bookish and ancient "Chinese-ness". Instead, it is no gross exaggeration to state that nowadays most Chinese-speaking Christian adults are interculturals. They are in a sense "*gweilos*" who speak Chinese and for that reason at least are partially acculturated with Chinese heritage. Hence, given that the Twentieth Century has been a century of global Westernization and that China has been

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undergoing "westernization" since the Late Qing period (i.e. from mid 1840s onwards), the implicit critique about the Greco-Roman auto-*nomous* humanism which L1-*Romans* contains is therefore also relevant for learners from Chinese-speaking communities.

In other words, nowadays, "pure Chinese-ness" is indeed an ivory tower imagination. It should indeed be very hard to come by a Chinese-speaking adult Christian who is not at the same time an intercultural. If we are able to metaphorically cut open ones' minds and identify what "culture-*ness*" is inside, I suppose, all contemporary Chinese-speaking adult Christians must essentially be interculturals. First, there must at least be two main traditions inside those brains. One is the Christian faith. The other is their Chinese culturality. Then, in addition to these two, there are most likely than not simultaneously many more strands of *auto-nomous* humanisms inside those souls. And such humanisns (such as "Market-ism" and Marxism) are obstructing their entering the *live-able* ontological and phenomenological realm of unearned Grace.

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Yet, this learners' interculturality is certainly not an disadvantage for a Life and Value Education programme. It is simply the reality upon which meaningful lessons could be conducted; and self-reflections about life and values can be made the more sensible. This is because there indeed are available and resident alternate options. Value clarification can be conducted by cultivating inter-perspectival awareness. In this sense, partial Chinese-ness plus inter-culturality of the course participants in this Portfolio suggests that they are contemporary "Greco-Romans" in our new context, i.e. in the present epoch of Globalization/ Westernization and of post-modernity.

Thus taking into consideration the above features, the general curriculum aims in these five round of courses that I offered to the Chinese-speaking learners have specifically focused on the following:

(1) To show the original and contextual Greco-Roman senses and meanings of L1-*Romans*.

(2) To recover the intercultural issues and queries about unearned GRACE.

(3) To free learners from the unconditional bondage of self-constructed NOMOS of various strands.

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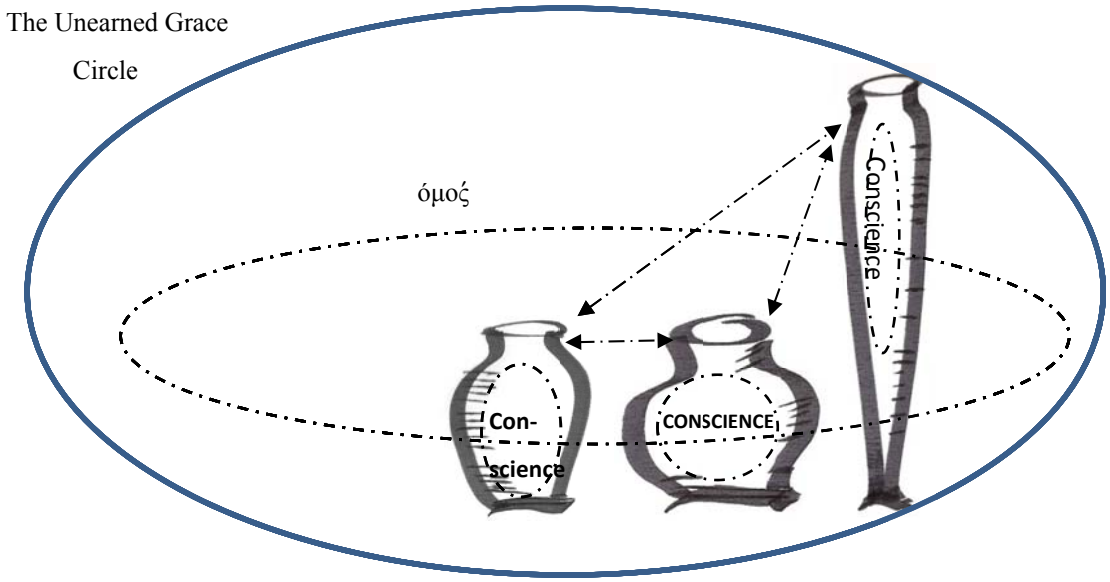
(4) To unveil the transcendental life and values in the *live-able* phenomenological union with Christ in the Spirit.

(5) To encourage and to induce intercultural, inter-traditionary re-alignment of the learner's acculturated views, perspectives and schemas about the self and the world.

(6) To enable believing learners to reach for a life in resonance to the Faith of Obedience that is realized and receivable in unearned GRACE.

In any case, at the beginning of Round One Offer, one of the chief pedagogical schemas that has guided my preparations to teach Life and Values Education based upon the unearned Grace perspectives of L1-*Roman* could be graphically represented in Figure 19 below. This Figure is an adaptation of Figure 10 from subsection 5.5.

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.....: *which is that intuitively knowable- and elusive-something in and governing social interactions*

The vessels: *Human individuals of varied physical built and varied backgrounds*

Conscience: *Operating within the boundaries of the νόμος*

_____: *The firm-lined outer circle, the Unearned Grace Sphere, based upon L1-Romans*

Fig. 19: The Existential Conditions of Humans and the relations between humans and the νόμος & unearned Grace

It should be noted that at that beginning stage of Round One teaching, I am quite satisfied with this mental schema. However, looking back now, I would say the "unearned Grace circle" in the above Figure definitely involves ontological thinking. On the other hand, the "νόμος-circle" certainly touches upon the epistemologies of the learners, which often has the claim of

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being sur-historical and universal. Moreover, the unearned Grace of the Divine is, apart from its vitally sentimental aspects, essentially historical-and-ontological, too. More on the deeper encounters and experiences with these aspects in the Curriculum Cycle unfolded in this Portfolio will therefore be reported in the other upcoming subsections in this Chapter below.

8.2 Curriculum implementation and the developmental challenges of a *translation-al* teacher

Altogether, curriculums embodying the findings and resources reported in the previous Chapters of this Exegetical Thesis have been implemented as five rounds of courses. Chinese-speaking adult Christians in Hong Kong have been the targeted learners. These five Rounds of courses have been conducted between July 2009 and March 2011. In these courses, the *translation-al* approach (cf. Chapter 7 above) has been employed in the planning of socio-interactionary learning and teaching experience. In this subsection, I will note in particular the emergent challenges to myself and the

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learning on my part as an instructor in this phase of curriculum IMPLEMENTATION. Throughout the process, there are a lot of the "look, think, and act"[2] routines going on. It should not be hard to see that throughout the implementation, I "observe, reflect, and then take some sort of action" before moving into a second action that shows the possible way forward[3].

(1) Round One and Round Two Offers:

(a) Implementations One & Two:

The first round of course offered was a lecture series of 3 meetings. Each lecture lasted for 1.5 hours. These lectures were conducted as a special series at a Sunday school for adults in July 2009. The number of participants was about 40 each time. The second round of offer was conducted as an evening certificate course for mature Christians. It consisted of eight meetings and each lasted for three hours. The number of enrollees was 36. It commenced in August 2009, with one meeting per week. Appendix 1B is an excerpt taken from the transcription of the first class in this series, situating *The Epistle to the Romans* in its

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socio-historical context. Appendix 1C is the consolidated responses (and evaluations) from course participants who were in this Round Two Offers.

The inter-relationships between the findings of the five MAHRs of this Portfolio and the curriculums of these first two rounds of courses have been previously reported in Figure 4. In these two rounds, I was initially rather unsure of how M-1 could best be used in practical teaching for life and values enlightenment. This was because adult learners did have established - and sometimes stiffened – views about what *The Epistle to the Romans* is all about. I did not wish learners to think I was imposing my views on them. On the other hand, the teaching point is about the Life and Values Curriculum embedded in L1-*Romans* rather than this or that translated version. Therefore, I would advise the learners to read M-1 on their own pace in their own time. They are encouraged to bring a copy of M-1 to class in case they wished to check for cross-references. The teaching in class was based on the LTP-L2 Chinese-*Romans* commonly in use.

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In other words, class lectures were structured on applying the CTP-reconstructed senses and meanings of L1-*Romans* (as embodied in M-1) to illuminate the LTP L2-Chinese *Romans* that the participants had on hand. The teaching aim however (as in all series of courses conducted in this Portfolio) is to model after the visionary curriculum on Life and Values through which St. Paul has sought to address issues concerning the transcendental self standing in relation to unearned Grace. The dialogic format, tone and voice of the class lecture can be inferred from Appendix 1B. On paper and without looking into the content, it has the look of a typical commentary. Yet, in terms of perspectives and the teaching contents, it was a fresh attempt to tell an "old" story. All the same, it worked, as learners' feedback in Appendix 1C testified.

(b) Teacher Learning:

In the process of classroom teaching, naturalistic queries and dialogues would emerge. That would eventually lead to re-examination of the empirical basis and the paradigmatic significances and differences of translation models. Learners might then realize what their inherited views

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about *Romans* were; and how such views could be different from the L1-message of St. Paul. But the most significant challenge to me in these two rounds was finding my voice and the right tone[4] for communicating messages and teachings about life and values to mature learners.

Meanwhile, the need to deliver class lectures plus the subsequent class discussions so arising all had the ripening effects on me. The interactionary experiences I had with the adult learners of these Round One and Round Two offers have stimulated me to think harder both on the issues of interactionary coherence involving *Rom* 9-11 and on the nature of the Good in contrast to Righteousness. Besides, as a teacher of life and values curriculum, I should be prepared to face a diverse spectrum of students. Some could be very skeptical and might feel uncomfortable or offended about any non-literal or non-LTP reading of *The Epistle to the Romans*.

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The spiral loop of my learning to teach a life and values curriculum using CTP-*Romans* can therefore be represented by Figure 20 below. On the whole, these two rounds had made me become the more aware of the *translation-al* role as a socio-interactionary teacher-facilitator involved in life and values education.

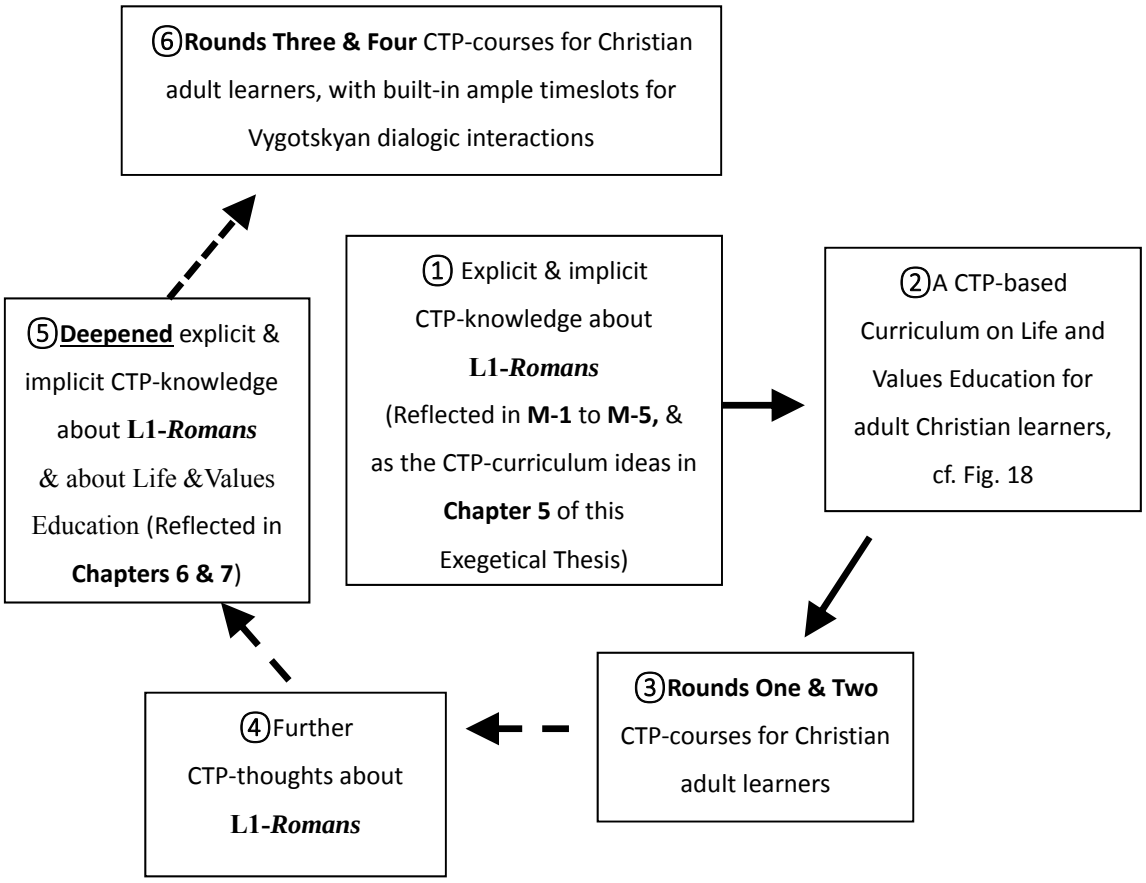


Fig. 20: The Initial Spiral Loops of knowing and teaching *Romans* for Life and Values Education

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(2) Round Three Offer:

(a) Implementation Three:

Round Three was offered at another Chinese-speaking church in Hong Kong. It was a nine-meeting Sunday School course for adults. It lasted between July and August 2010. This time, each meeting lasted for 1.5 hours. About 35-40 adults participated at this Chinese-speaking church. As a condensation of the practical experience gained in Round One and Round Two offers, Round Three had ample built-in timeslots for dialogic Vygotskyan interactions with the learners. With ample time, I found it easier to position myself as the aide towards the learners. At the same time, learners' heartfelt skepticisms and queries might be better answered.

Three of the nine proposed meetings were thus deliberately scheduled and stressed as *totally* optional. However, most adult learners did show up. Among them include professional teachers, accountants, lawyers and people with master degree in theologies. They all came to share their heartfelt questions which usually touched upon their truly deep-seated beliefs (cf. also subsection 8.3 below) about the judgmental God, the

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wretchedness of humans, the irrationality of abandoning the law of self-reliance, or strange enough, even about whether humans do have the Conscience and/or "an inner self". In other words, these meetings were reserved for guided dialogic self-discoveries[5] for the adult learners. The educational motive is to assist learners to overcome their existing beliefs and prior knowledge (cf. subsection 8.3 below) about *Romans*, about themselves, and God and the world in general.[6]

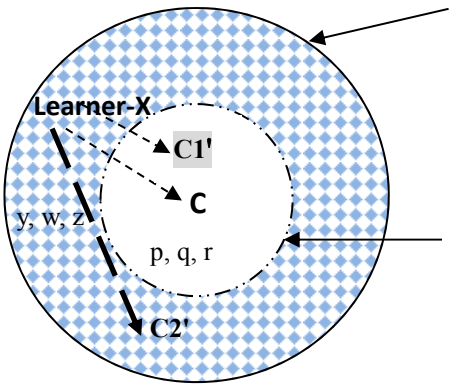
Besides, based upon the inconvenient teaching experience of illuminating a clumsy LTP-*Romans* with my CTP and *translation-al* understanding about the corresponding L1-*Romans* segments in the first two rounds of courses just mentioned, I prescribed M-1 (i.e. my CTP-*Romans*) as a required text for the learners of this round of offer. Motivated adults learners can read and find out for themselves the gaps between CTP and LTP *Romans*. Besides, M-2 was published by then. It could readily be used to illustrate to the learners the intercultural, cross-border and *translation-al* aspects both of St. Paul and of his L1-*Romans*.

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(b) Teacher Learning:

In fact, enabling adult learners to grasp better their preconceptions derived from LTP-*Romans* will help me to do my job as a *translation-al* teacher better. When the learners can ask questions through comparing LTP- and CTP-*Romans*, my teaching can also be educationally better informed by those questions. I can respond to existent culturally acquired beliefs of the adult learners both more promptly and more effectively. This implies I am able to attend to their "thought processes in [their] conceptual reading".[7] We may refer back to Figure 2 previously presented in subsection 3.5, and with some slight adjustments, use it to illustrate in Figure 21 the learning experience that a *translation*-al and CTP-teacher may like to bring about in the Value-and-perspectival Schemas of the adult learners.

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Socio-cultural Heritage(s) in the contemporary learners' ***lived-*** and ***meta-***experiences

The epistemic border between *contemporary socio-cultural and linguistic-mental realm* and L1-*Romans and that the translation-al translator-and-teacher must cross.*

Keys:

: *A typical LTP-translation of Romans*

: CTP-translations (in varying degrees)

Fig. 21: Bringing about translation-al shifts across Value-and-perspectival Schemas among adult learners

Referring to Figure 21, the bold-lined arrow (⟶) represents the long-accustomed receptive or meaning-cconstructive path of an adult learner towards towards *Romans* based on his or her established beliefs. Invariablty that path is based upon a LTP-*Romans* which contemporary Chinese-speaking Christians are more familiar about. Such receptive and constructive path for *Romans* necessarily is pointing towards a value-and-perspectival schema (C2'), which is predictably different from Schema C. It is noteworthy that referring to the Figure, the Learner-X

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could complete his or her studying of a LTP-*Romans* without ever crossing over the epistemic border set by his or her own socio-cultural and linguistic-mental realm which he or she accepts or inherits from his or her socio-interactionary networks. Prevalent concepts and perspectives of contemporary circulation such as y, w, z etcetera would make up his or her only available set of mental constructs for the structuring of his or her worldview, and thereby including his or her interpretation of *The Epistle to the Romans.*

In short, Learner-X has all the way through been tangential to that deeper and more strongly authentic encounter with the spiritual realm of Grace (as well as any other concepts, framework, or values such as p, q, or r) which St. Paul has sought to establish and communicate by way of his L1-*Romans,* cf. subsections 5.2.1 to 5.2.3. Thus as a *translation-al* and CTP-teacher facilitating a historic-critical encounter with St. Paul's *The Epistle to the Romans*, the following aspects must be consciously attended to in the design as well as in the implementation of a curriculum. They are:

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(1) What are the prevalent visions about life and values (such as w, y, z) in the contemporary socio-cultural and linguistic-mental realm that a prototypical Learner-X has inherited?

(2) What learner-X may not have as linguistic, conceptual and lexical items in the usual state of his or her thinking patterns which are however uniquely essential and instrumental to a cross epistemic-border vision about life and values?

(3) Insofar as the implicit curriculum of L1-*Romans* is the concern, how can C1' and C2' as thinkable interpretive schemas about life and values be brought to the consciousness of an adult learner and be shifted towards C?

Moreover, in the process of attempting to bring about an awareness to the situation captured in Figure 21, some teaching about the differences between translation paradigms is needed (cf. subsection 3.5). Teachers need to help learners experience a phase of dissonance[8] too, before they may choose to depart from blind spots[9] and their emotive, epistemic and linguistic comfort zones that have been built upon the basis of Linguistic

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Translation Paradigm. This means learners must unlearn that LTP-procreated mindset which declares “I learn only when everything is plain and simple”. This mindset unfortunately has been continuously reinforced and sustained by the Linguistic Translation Paradigm.

To conclude, it was not formerly in my awareness until I began to teach *The Epistle to the Romans* as a CTP-teacher that Translation Paradigms do have epistemic inclinations and implications on learners’ meta-cognition about what is the nature of the posited learning. Cultural Translation Paradigm presents and seeks and conveys and teaches “truths” in expanded historical thickness and rootedness. On the contrary, theLinguistic Translation Paradigm has cultivated and sustained the mindset that is shallow, propositional and reductionist about “truths”. These are subtle gaps and challenges that a CTP-curriculum must seek to address.

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(3) Round Four Offer (Implementation Four):

Round Four was a short seminar series conducted in two sessions, offered in Sunday afternoons to adult Christians. Each session lasted for three hours. Each time one hour was reserved for Queries and Questions. About 35-40 adults participated. I concentrated on the Pauline ontological anthropology in *Romans*, differentiating "my body", the "persona-I" and the "inner-human". Again, my aim of scheduling one third of the time for dialogic class conversations was to assist learners to overcome their existing epistemic and socio-emotive beliefs, and to facilitate their moving forward into their next proximal zone of development.[10] (More related to Round Four Offer will be reported in subsection 8.5.)

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(4) Round Five Offer:

(a) Implementation Five:

Round Five was an evening extra-mural course. It was a course offered for a theological seminary in Hong Kong in early 2011. My CTP-*Romans* was a prescribed text. I recommended learners to read before coming to class. Among all five rounds of offers, the teaching in Round Five was the most focused on facilitating intimate epistemic and aesthetic realignment on the part of the learners.[11] That is to enable the learners to encounter their innermost "I" and see for themselves what that "self" was, is, could have been, and may, or will be. Subjectively assessed, I would say I achieved most in terms of curriculum outcomes in this round of offer.

In this round, a total of 25 adults were enrolled. Appendix 1D was the feedback figures collected from 15 of the adult learners. This course consisted of six meetings and each lasted for two hours. All these five rounds of offer were for adults well passed their identity or self-formation years. All were conducted in settings with heavy assumptions of

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Protestantism and course participants saw themselves as followers of Christ. In this Round Five offer, the *translation-al* challenges mentioned above in Figure 21 got even more judiciously attended to, cf. subsections 8.3 below. In part, that was due to my getting more experienced to the teaching and to the types of dialogic questions to be expected in class.

(b) Teacher Learning:

By this Round of offer, I have had more acute sense of using the enquiry-based[12] and concept-based approach in the delivery of lectures. I get more matured and more confident in pointing out the paradigmatic impacts and differences in Translation, (cf. Fig. 1). And I have advanced further than in previous rounds of teahing and even guided learners to do inward checking for their own "internal translation device" through which they "interpret" and "construct" incessantly their own phenomenological realm by possibly submitting themselves unquestioningly to some version of the NOMOS (which they firmly believe in).

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Besides, as to be further narrated in subsections 8.3 to 8.7 below, one emergent fundamental and philosophical phenomenon has also entered into the class dialogues in Round Five. That is certain Chinese cultural sub-traditions are relatively marked in their concerns and observations about the "intimate human". Yet, these sub-traditions are relatively unaware or silent about the relational unison with the Divine.[13] On the other hand, the generally received mainstream church dogmas have been unilaterally strong in their concerns and interests about the Divine, theorizing about God as if the Divine is an *objectify-able* "item" out there to be studied. Hence, the mainstream Christianities have relatively been lagging behind in coming to grasp the Pauline anthropologies about the "inner human". This in part is also due to the dominance of the Linguistic Paradigm for translation (and thus also for teaching).

This means *Rom* 7: 1-5 can be the strategic hub for inter-traditionary reciprocal transfer of learning about Transcendental Life and Values between the Christian faith and Chinese sub-traditions, in the domains of "intimate/ transcendental anthropologies" (心性之學) and "union with

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the Divine" (天人合一),[14] cf. subsections 7.5, 8.5, 8.7. Hence, these philosophical wonders in L1-*Romans* that I have shared with students in class have been looped back into this paradigmatic Action Research about *The Epistle to the Romans*. The writing up of subsections 8.5 to 8.7 and Chapter 9 of this Exegetical Thesis are thus in part written after assessing these emergent naturalistic inputs arising in the process of curriculum implementations. This looping back has thus been captured bu Figure 22 in the next page.

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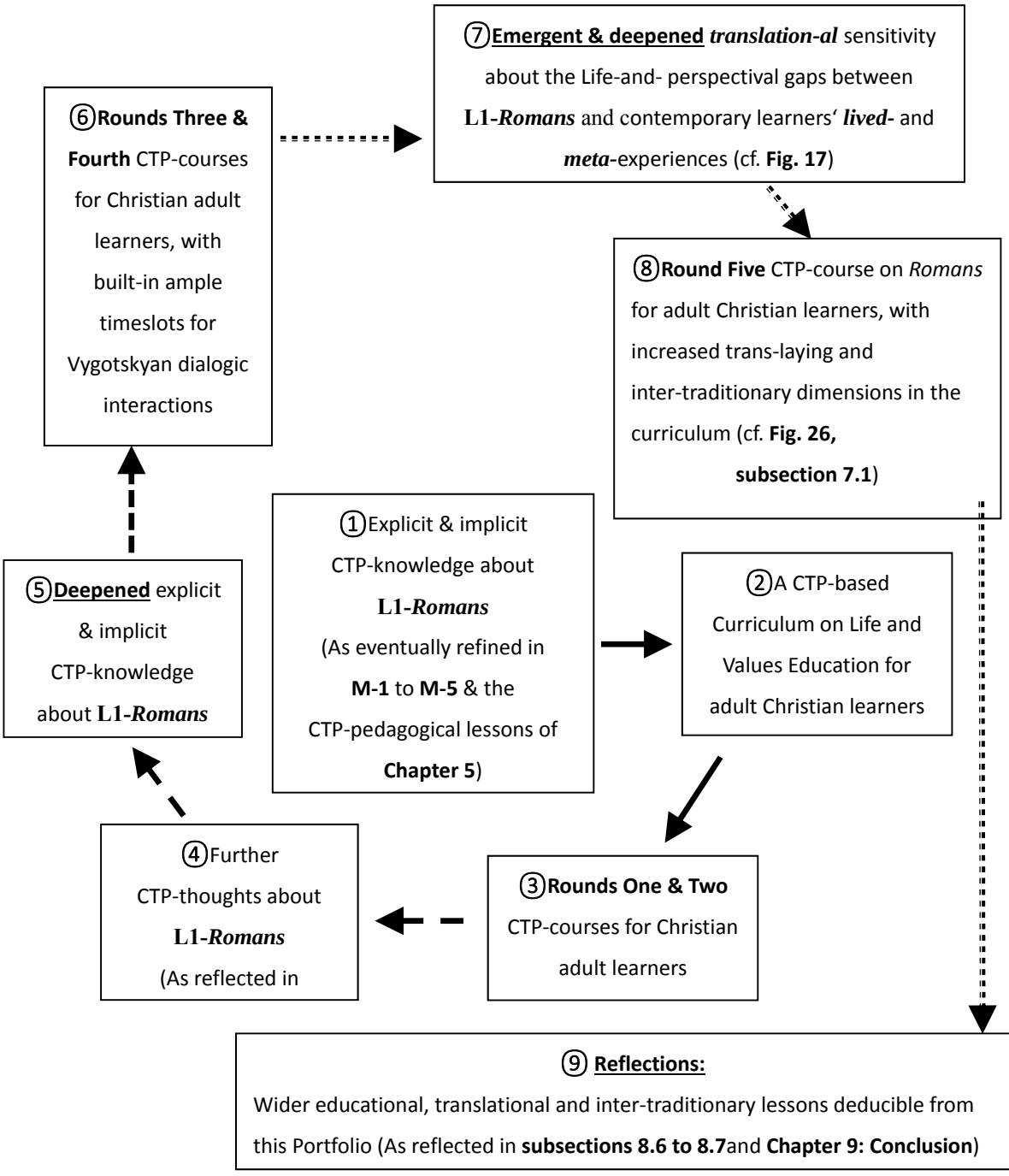


Fig. 22: An Overview: The Continual Spiral Loops of knowing and teaching *Romans* for Life and Values Education

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(5) Teacher Development:

(a) The Skills List based on the Five Rounds of offer:

Below is the condensed skills list that I suppose a *translation-al* teacher using *The Epistle to the Romans* and attempting to teach a CTP-derived curriculum should learn to master. This list is based on the experience I had in the five rounds of offer just mentioned. It builds on the basis of the Teacher's familiarity, or better still mastery, of *The Epistle to the Romans* as scrutinized within the Cultural Translation Paradigm. The condensed skills are as follows:

(i) How to stay on the *translation-al* course of teaching which is illustrated in Figure 21?

(ii) How to disuse LTP-*Romans*?

(i) How to use the CTP-*Romans*?

(ii) How to introduce knowledge about Translation Paradigms?

(iii) How to weave and implant historic-critical perspectives in conversation?

(iv) How to integrate intercultural and paradigmatic framework into casual chats?

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(v) How to position oneself towards the adult learners?

(vi) How to handle derailing questions and emotions from adult learners?

(vii) How to induce, initiate and sustain group dynamics?

(viii) How to lead adult learners to look inward and access (*Selbstbegegnung*) the "inner human"?

(ix) How to invite and assist adult learners to access the "NOMOS" deep-seated in one's psyche?

(x) How to be one step ahead in demanding the learners to move to the next zone of proximal (epistemic and spiritual) development? And then to the transcendental realm of unearned Grace?

(xi) How to shape conversations into higher level of philosophical discourses?

(xii) How to draw visual aids to illustrate the abstract points being taught?

(xiii) How to make critical statements softly but sufficiently clear for adult learners to know about the hint or the spur underneath?

(xiv) How to chant or to dramatize relevant verses in class? And how to

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lead group to read aloud?

(xv) How to decipher the major questions, or sometimes the sub-questions, underneath a surface question that is explicitly asked?

(xvi) How to listen? How to let the adult learners develop their questions until their own questioning reveals or removes their beginning premises?

(xvii) How to treat everyone as real equal partner in a unique experience of learning, in which real enlightenment and transcendental freedom can only dawn because of the unearned Grace of the Divine?

(xviii) How to persuade rather than entering into confrontations or masculine debates, while recognizing the sincerity and phenomenological conditions of the learners as they are?

(xix) How to treat "slow" or "obstinate" learners?

(xx) How to induce deep thinking and the wish to learn?

(xxi) How to assist one's re-alignment of values in sincere submission to Faith?

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(b) Phoebe's Curriculum IMPLEMENTATION: Additional Qualities Beyond Skills:

For St. Paul to have his L1-*Romans* curriculum on Life and Values be delivered in Rome, to the Greco-Roman brothers and sisters there, sister Phoebe (whose name signifies "Moon Goddess" in the Greco-Roman world) is "his first exegete",[15] (Rom 16: 2). Certainly, she should have a thorough *lived* intercultural and inter-perspectival grasp of the historical, socio-cultural and ideological landscapes both of St. Paul's ur-learners and of *The Epistle*. She is not there to criticize St. Paul or *The Epistle*. Neither should she enter into acrimonious judgment or criticism of the learners. She is there to help. Naturally, she must have the tactfulness to communicate with a wide spectrum of folks from diverse socio-cultural upbringings and backgrounds (cf. *Rom* 16: 1, subsections 5.2.2 and 5.6.2)[16].

In addition, to take up the Pauline metaphor of transcendental life in the present epoch comparable to a god-pleasing drama of the ancient Greeks (cf. subsection 5.2.3), as implied in *Rom* 8: 19, sister Phoebe is an

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excellent performer. She has the willingness to make sacrifice for the sake of helping. In her, there is no self-seeking (Rom 15: 1-4). And about this, I suspect the text of L1-*Romans* is saying it with an appreciative interactionary sense of humor. For *Rom* 16:1 says, sister Phoebe comes from the city of "Cenchrea". What then does "Cenchrea" mean? Its etymologies will reply thoughtlessly: "as for me [the endeavor is] a necessary battle"; or "as for me [the endeavor is] a debt needing to be repaid".[17]

Yet, more important perhaps is that sister Phoebe can sur-verbally cause to be established the Pauline critique against the *manly auto-nomous humanism*, which is a central curriculum concern of St. Paul's L1-*Romans*. If she wants to - and I believe she can never get absent-minded on this vital and foundational teaching of St. Paul - she can readily deliver the teaching about it vividly and most unforgettably. Her chanting of circumcision segments (e.g. *Romans* 4) and of *Rom* 7: 1-5 for instances would be interactionarily new and electrifying! This exo-textual socio-interactionary aspect of course, until today, has been a

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long forgotten dimension in our knowledge about *The Epistle to the Romans*, cf. subsection 5.2.2(d).) Yet, this dimension is, in the analysis of this Portfolio, of the Curriculum of *L1-Romans.*

(c) Deeper theoretical and ontological pedagogical reflections about Curriculum IMPLEMENTATION:

In relation to subsections (a) and (b) above, a few more noteworthy theoretical reflections have emerged. They are:

(i) Unearned Grace is to be taught and understood in the context of the *manly auto-nomous humanism*. The Teacher is an essential component of an interpretative CTP-Curriculum of Life and Values Education that is designed to be invitational. A culturally translated *Romans*, even though achieving the targets we outlined in subsection 3.5, is not *per se* a strong and sufficient determinant for the attaining the aims of a historic-critically designed curriculum. The implementation quality of a curriculum does depend a lot on the quality of the IMPLEMENTATION and on the conviction, dedication and the masterly *translation-al* qualities of the Teacher.

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That is, simply put, a good curriculum could by all means be badly taught.

(ii) So, it would not be truthful to assert that a CTP-*Romans* Curriculum can achieve anything automatically, or even magically, in its implementation. Yet, it must be noted that an inter-culturality sensitive translated text in support of a Life and Values Education curriculum is setting up a merely more preferable platform – i.e. more preferable when contrasted against a watered down LTP text – to enable the attainment of transcendental and self-encountering (*Selbstbegegnung*) learning outcomes through a study of *The Epistle to the Romans*. Such translation-al and transcendental goals indeed would, as subsections 3.5 and other have suggested, be more vividly preserved and reconstructed in a CTP-text. That is they have *not* been excluded or water-downed by design. Yet, this alone is not sufficient for the attainment of CTP-oriented teaching goals.

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(iii) However, given that by design the Curriculum embedded in L1-*Romans* is not for winning converts, and given the unilateral domination of LTP-*Romans* (since the days of Jerome's Vulgate *Romans*), a contemporary curriculum supported by a CTP-L2-*Romans* is a sensible and strategic option. It can make more readily accessible the opportunity for the learners to see for themselves the valuable lessons that are pointing towards the phenomenological transcendental realms as contained in L1-*Romans*. Refer back to Figure 21, Learner-X might with the aid of a CTP-*Romans* come closer to seeing Schemas C1' or C, i.e. moving away from the typical path of understanding as preset *per* default by a LTP-reading of *The Epistle.*

Moreover, the above three points lead onto one unique character of the Life and Values Curriculums as conducted in this Portfolio. The curriculums of this Portfolio are concerned about inducing the transcendental self's walking away from the realm of the NOMOS (Rom 2: 18, "ἐκ τοῦ νόμου"). Hence, it is of central pedagogical importance that

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the learners should acquire the ability to really *see* and should develop the willingness to be *trans-laid* into the transcendental realm of unearned Grace. These developments (which are to take shape in the process of the curriculum implementation) is thinkable only when the "inner human", i.e. the "womanly-I", is "wedded" to Christ and has thus become willing to open up to the call of Faith in Christ. This union to Christ (in love) is indeed the central theme of *Romans* 6.

But the most peculiar and genuinely difficult challenge arising in my teachings, oddly enough, is that many contemporary adult Christian learners are at a loss when they are asked to look inside to their "inner world". In our days' of extreme "body-ism", quite many contemporary learners have no concepts of the "inner intimate world" at all. Most have completely no ontology of the "inner human" despite a significant portion do agree they have some sorts of "inner" brain or psychic activities. Some have vaguely "a soul" in their epistemic schema, but it is understood primarily in "body-soul" dichotomy rather than in the independent and transcendental sense. In short, most contemporary

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learners that I have encountered are quite at a loss when they are asked to give serious thoughts to what is meant by "being united to Christ" which in the L1-*Romans* curriculum of Life and Values is the foundation of everything else.

Hence, it is in the process of course implementations that I am informed about the pedagogical needs for the CTP-teacher's attention to the issues surrounding one's inner and transcendental union with Christ. In terms of curriculum design, some solid components of phenomenological human ontology is required. This newly acquired awareness of learners' needs thus will lead respectively to the developments to be further reported in subsections 8.5 and 8.7 below. Subsection 8.5 represented my initial attempts to respond to these noticeable and emergent needs of the learners, based on the first two rounds of offer. Subsection 8.7 represented my consolidated and further thinking based the teaching encounters to be reported in 8.5. Figures 30, 31 and 32 thus developed can be used for next spirals of teaching, to be conducted in the post-Portfolio future.

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(6) An Interim Statement regarding the Curriculum Action Spirals:

In retrospective reflections and analyses, the five rounds of curriculum implementation based upon the historic-critical and *translation-al* paradigmatic reconstructions and findings about the Life and Values Education as embedded in St. Paul's L1-*Romans* are constituted of two informed **Loops of Action Research**. Round One and Round Two together makes up Loop One. Rounds Three to Five of the offers together constitutes Loop Two.

Loop One represents the initial attempts of a teacher seeking to be translation-al and historic-critical in approaching the implement the CTP-based Life and Values Curriculum of *The Epistle to the Romans*. This Loop is informed by the General Methodology of Historic-Criticality and Intercultural Translational Hermeneutics (cf. subsections 1.3 and 1.4) as applied to the study of *Romans*. Those historic-critical and translational findings about *Romans* have been reported in previous Chapters of this Exegetical Thesis and fuller evidences and details about them have been worked out in the Modules of Applied Historic-critical Research (i.e. in

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Appendices 2 to 6C). The informing relationship between the MAHRs and Loop One has thus already been illustrated at the beginning of Chapter 5 to this Thesis as Figure 4, "From Cultural Translation to the development of a CTP-based curriculum on Life & Values Education for adult Christian learners".

On the whole, in Loop One, I was struggling to implement "The Intercultural Curriculum in *Romans* for Life and Values Education" as outlined in Figure 18 at the beginning of this Chapter. At that initial stage of implementation, I was relatively uncertain about how to make the best educational use of the challenges generated through my distinctive *translation-al* paradigmatic approach to the learning and teaching of *The Epistle to the Romans*. In other words, Loop One is my developmental phase as a Teacher seeking to make the best educational use of the challenges arising from "The CTP-Curriculum Demands *vis-à-vis* Adult Learners' Meta-conceptions & Meta-expectations" (cf. Figure 16 under subsection 7.2).

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In the end, the inescapable challenges which are inherent in the foundational shift in Translation Paradigm from LTP to CTP do in the end unfold in the process of classroom contacts with learners in Loop One. My pedagogical strategy then is a risk-avoidance strategy. I minimize the possibility of negative arousals by adopting the prevalent LTP-text and then proceed with the CTP-spirit and substance. The approach is fully documented in Appendix 1B which is a *full* transcription of the first lecture of Round Two offer. All the same it worked, as reflected in learners' feedback showed in Appendix 1C.

On the less desirable sides, however, this approach has actually deprived by default the richer learning experiences that can be open to learners if they read M-1 CTP-*Romans* by themselves. Secondly, this approach assumes there is sufficient time to cover all sixteen chapters of *The Epistle* in class. This however has never been the case in any of the teaching conducted in this Portfolio. This approach is therefore less flexible and in a sense rather unrealistic in operation if the full coverage of all sixteen chapters of *Romans* is indeed the desired goal.

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Another feature of this approach is that such a course design does not make active and direct exploitations of the Chinese-ness of the adult learners. The delivery of the lectures could naturally still invoke Chinese meta-beliefs and contemporary popular values etcetera (as showed in Appendix 1B). Hence, if specific timeslots can be assigned for conducting a more focused mobilization as well as active integration of both the Chinese-ness of the learners and of their being interculturals as contemporaries, then even more fruitful teaching outcomes in terms of life and values education might be achieved.

Hence, in comparison, Loop Two is a phase of greater sophistication in both the design and the implementation of curriculums. First, the implementation experiences in Loop One are placing the Analysis Phase of the Curriculum Cycle of Loop Two on better informed grounds. I have then more specific frontline knowledge about the situated socio-cultural features, and thus the learning needs, of the potential adult learners as Chinese-speaking Christians. Thus, subjected to the theoretical qualifications in subsection 5(c) immediately above, I find it more

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advisable to lay aside the prevalent L2-Chinese Linguistic Translation of *The Epistle*. It means from Round Three onwards, I would recommend the CTP-*Romans* of M-1 as a recommended text. This strategic recommendation would direct course participants' reading attention to the distancing and the simultaneous bridging linguistic and cultural impacts of the CTP-*Romans* of M-1, (cf. Appendix 1A). More importantly, what is not in a L2-LTP text could not be seen! Valuable class hours then need not be invested on re-interpreting a *linguistically* translated *Romans* merely to highlight the lost or distorted dimensions which have already been recovered or reconstructed in the CTP-*Romans* (readily available) in M-1.

This means the significant L1-messages about Life and Values Education which St. Paul has tried to convey trans-culturally could receive immediate attention in the valuable class contact hours. The M-1 translation could then be used to teach the L1-*Romans* Curriculum about Life and Values. The established perspectives from LTP-*Romans* could then be a dialogic partner for the learners, where necessary. I as the Teacher am then freed from the onus of having to explain the LTP-text of

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the prevalent L2-Chinese *Romans*,[18] which in the first place has not been performing sufficiently well in terms of cultural sophistications.

Furthemore, this replacement of the established LTP-*Romans* with M-1 as a recommended text has stimulated deeper thinking among the participating adult learners. Learners have to read and decide for themselves whether *Romans* does contain significant messages about life and values. They need to do readings of the CTP-*Romans* before coming to class. The contrastive reading and thinking are to be experienced by the learners. Assuming that my adult learners do have some varying degrees of familiarity about some LTP-translated versions of *The Epistle to the Romans*, the additional reading of the M-1 translation is in a sense confronting them with the recovered and refreshed constructs, thinking patterns and perspectives as have been presented in the MAHRs and in the other Chapters of this Exegetical Thesis. Learners are then in a sense becoming at least aware of some other interpretive possibilities about *Romans* and thus about the transcendental life and values that *Romans* is giving an evangelistic narration about. They are then in a sense "forced"

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into the experience of having to decide for themselves which translation or translations of *The Epistle* might make better sense. That is, which translated message might be keeping and presenting something of "new" and hitherto unthought-of significances to them about their lives and values.

Secondly, based upon the feedback acquired in Loop One implementation, new opportunities of pertinence for curriculum design also arise. In a sense, Loop One offers have not taken on board significantly enough the inter-cultural features and the Chinese-ness features of the Chinese speaking learners. As it is to be illustrated in subsection 8.3 below, class contacts with Chinese-speaking learners are pointing out two obvious needs on the part of the learners. One is that most contemporary adult Christians are unaware of the historical and intercultural dimensions of *The Epistle*. The ur-dichotomy between NOMOS and unearned Grace stays obviously a major learners' need. In addition, given the diversities of Chinese traditions, an elucidation of the NOMOS as an elastic BIG CONCEPT (cf. Figure 26, subsection 8.4) could be useful for certain

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Chinese learners, enabling them to come to a deeper appreciation of the relevance to *The Epistle* to their life and values orientations.

Hence, the Curriculum Design of Round Three takes on a clearly thematic approach. The ur-dichotomy between unearned Grace and the NOMOs is then firmly positioned as the backbone of its curriculum. More of this will thus be reported in subsection 8.4 below. Similarly, through the Loop One offer, it becomes the more obvious to me that contemporary learners generally are underdeveloped in their appreciation about the transcendental "inner human" and that they share beliefs arising from various modern "brands" of auto-*nomous* humanism, Round Five curriculum is therefore designed as an attempt to address to these unique learners' circumstances of the Chinese-speaking Christians. More about this experimentation will thus be reported in subsection 8.5 below. In either the case of Round Three or Round Five, the aim is to induce intercultural enquiries and inter-perspectival value clarification and learning on the part of the Chinese-speaking learners.

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So, the relationship between Loop One and Loop Two offers has been previously reported in Figure 20. Furthermore, the need to prepare for the offers of Rounds Three to Five plus the subsequent class interactions in these offers have also further consolidated my understandings in the related aspects, namely about the nature of the Good, the Conscience, and the ontology of the transcendental "inner human". Consequently, these teaching and learning demands have led to the crystallization of thoughts on Life and Values Education using *The Epistle to the Romans* of St. Paul in the subsections of 8.6 onwards in this Exegetical Thesis.

To conclude, Figure 22 (previously presented in this subsection 8.2) is thus an overview and graphic representation of "The Continual Spiral Loops of knowing and teaching *Roman*s for Life and Values Education" as I have experienced about in this Project. By the idea of "looping" here, I am referring to Lorenz Bachman in particular for his notion of "[downward] action research spirals". This is because in each of the Five Rounds of offer in this phase of curriculum implementation, I constantly "gather information, plan actions, observe and evaluate those actions [in

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class], and then reflect and plan for a new cycle of the spiral, based on the insights that were gained in the previous cycle."[19] As for my professional development as a CTP-translator-and-teacher and curriculum developer, Michael Wallace's graphic illustration on "Professional development strategies"[20] happens to echo with my experience fairly closely. With some adaptations, I would like to present these aspects of teacher development Figure 23 in the next page below.

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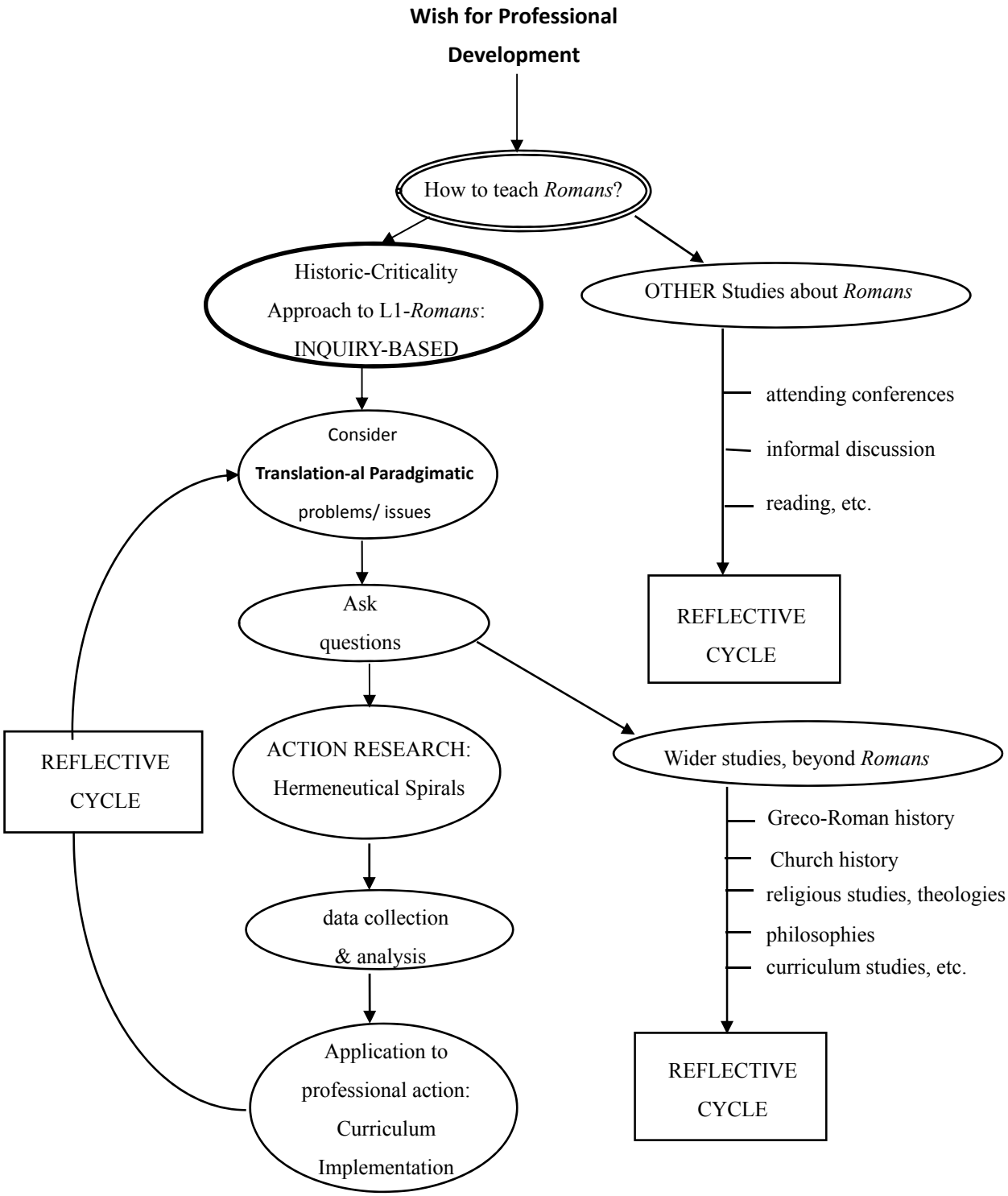


Fig. 23: The professional development experience of a teacher with standing interest in the Life & Values (Intercultural & Inter-perspectival) Education Curriculum of *Romans*

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In a nutshell, the critical and contributing mechanism here in Figure 23 again is the Action-reflection cycles (cf. subsection 1.2) as contained in this huge Action Research. They are helping me to answer the fundamental question of how to make sensible teaching of *The Epistle to the Romans* to contemporary and intercultural Chinese-speaking adult Christians.

8.3 Curriculum Implementation: Inducing Inter-perspectival Enquiries about Self and Values based on the Historicity[21] and Interculturality of Life

The aim of this subsection is to highlight some of the classroom principles and practices that have been used in the teaching hereby being reported in this Portfolio. The limited aim is *not* to explain in full how the *Romans* Curriculum on Life and Values has been conducted in each of the five rounds of offer in the two loops of action research spirals. As explained in subsection 8.2(6), in the spirals seeking effective teaching of Life and Value Education using *The Epistle to the Romans*, Rounds One and Two of

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the offers have constituted Loop One of the teaching whilst Rounds Three to Five together are making up Loop Two of the teaching experience.

The limited aim of the present subsection is to give some, and admittedly, assorted snapshots on how in real classroom settings, the resources in this Portfolio inclusive of the L1-*Romans* (and its CTP-version) have been used to foster discoveries and learning about one's life and values. Besides, this subsection has that secondary function of narrating from another angle the "Teachers Learning" and "Teacher Development" aspects which have been initiated in subsection 8.2 above.

The following report is being organized under the subheadings of "Loop One Challenges and Practices" and "Loop Two Challenges and Practices". In general Loop Two builds upon Loop One's challenges and practices. The condensed pedagogical lessons from Loop One continue on in Loop Two. That is it would be a misconceived reading of this subsection to imagine those curriculum implementation lessons in Loop One are no longer operative in Loop Two. Those major challenges and practices in these two

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loops of courses offered are then as follows:

(1) LOOP ONE CHALLENGES & PRACTICES:

(a) Teacher-Learner's Information and Reception Gaps:

In general, it should be noted that in the classroom implementations entailed in this Portfolio, I have invariably stayed steadfastly with the authorial and curriculum visions of St. Paul which we have historic-critically and painstakingly reconstructed in the MAHRs. This means learners who are accustomed to LTP-reading (easy-reading) of The Bible would find my teaching novel, weird, unnatural, but at the same time fresh and thought and or emotionally provoking.

On the plus side, these "feels" are therefore partly reflected in the evaluative comments in Appendices 1C and 1D. As for challenges, there is constantly an information and visionary gap between me as a CTP-Teacher-and-Translator and the LTP-nurtured learners who come to class with their LTP-generated and sustained meta-expectations and impressions about learning from *The Bible*, cf. Figure 16. These differences

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between me and the learners are therefore providing that inherent tensions generating contradictions that make up the dynamics of my teachings in class. In the very positive sense, this information and reception gaps are giving genuinely forward pushing momentum in the courses that I have conducted. Yet, they mean also unique challenges to both the learners and myself as a CTP-teacher.

It means, I must find pedagogical and Vygotskyan means to move the L2-readers of the CTP-*Romans* of M-1 (i.e. my Chinese-speaking adult learners) towards St. Paul's vision and his L1-*Romans* curriculum. Yet, the central question then becomes: *How and over what should I be Vygotskyan about*? [22]

(b) Overview of my CTP-corresponding pedagogical approach:

My educational strategy in response the pedagogical demands implied the CTP-approach to The L1-*Romans* Curriculum on Life and Values is indeed straightforward. In practical terms, I would take on a history-based and narrational tone in my lecture and class dialogues. Points (c), (d) and (e)

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further will further elaborate on the deeper theoretical considerations behind this overall approach. In short, I do not resort to hide or soften the gaps that exist between me and the learners as well as those between the CTP-*Romans* and their LTP-based preconceptions about *The Epistle*. I live with them. I keep pointing them out and showing why the gaps have been so much the cores of my teaching. That means I will do my teaching historic-critically.

That is, I do not approach by setting up definitions or utterances about God, about his will, about Sin or about any theological terms in the abstractive and reductionist sense. I will narrate, and integrate cultural knowledge about the ancient Greco-Roman world, about the Jewish or Old Testament traditions, and about the contemporary intercultural social and *lived* inner schemas of the Chinese-speaking adult Christians. I will proceed with historical and reflective elaborations and soft and persuasive "philosophizing" and "teachings". Appendix 1B, as a full transcription of the first lecture of Round Two offer is a documentation witnessing what I in fact do under the umbrella strategy of this historic-critical CTP-approach.

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Meanwhile, it is absolutely essential to bear in mind, the intercultural inter-perspectival awakening to be induced *in* and *among* my contemporary Christ-believing learners is first and foremost about their coming to grasp with the pluralities of *their own* "inner ideological schemas". As for the learner's becoming more informed and alertful about the wider and external auto-*nomous* socio-cultural environment in which one lives, such an outward-looking awareness, though still greatly desirable and also critical for the natural and sequential inward transformation to arise, it is only of secondary importance. For it is the inward multiple and inter-culturality of the leanres that must be squarely recongized and be changed for the purpose of epistemic-spiritual and the ontological impacts of my CTP-teachings based on *The Epistle to the Romans*.

In other words, my teaching in this Portfolio, following the original pedagogical track of the L1-*Romans* Curriculum of St. Paul, is basically *not* an attempt to criticize anyone or to bring anyone to conversion. I will induce perspectival awareness by introducing and contrasting cultural resources – by the way of my general socio-cultural knowledge and integrating such

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knowledge into the lectures. This is because the participating learners are already and professedly followers of Christ. That desired intercultural awakening is about the learners' coming to grasp with their own inner ideological pluralities and diverging priorities in values and inclinations. That is, the inter-cultural awakening and the inter-perspectival shift which I stress repeatedly and am trying to procure in my teaching, is about that inner experiences which are to take shape and take force first and foremost *in* – and *not external to* – the psyche my course learners.

Besides, there is a common ground between me as a CTP and *translation-al* teacher and the believing adult interculturals as my learners in this Portfolio. This fact must not be overlooked. Our situation is parallel to the historic pedagogical relation between St. Paul and his ur-learners. That is the Translator-and-Teacher is making "Vygotskyan" attempts to lead learners into ever deeper phenomenological spirals of self-awareness, of self-critique, and of self-purification. The point at stake here is that, my learning and teaching of *Romans* is not first and foremost an imposition of values and judgments on the non-believers. When I mention anything about

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Chinese-ness or European cultures, both ancient and modern, in my teaching, that is indeed referring first and foremost to the learners' inner baggage of cultural inheritances. Those inheritances could well have remained unnoticed by the adult learners, despite being very active and influential in the inner Schemas of the learners, if I have not explicitly pointed them out.

Furthermore, I should also point it out again that in parallel to St. Paul and his ur-learners, there are shared common beliefs between my learners and I as the CTP Translator-and-Teacher of the five Rounds of teaching in this Portfolio. That commonality is implicit in the acceptance of Jesus as the resurrected Christ, both by me and the learners. Hence, for the purpose of this Portfolio, this fundamental characteristic must be constantly kept in mind when one is reading my pedagogical practices. For this shared belief in Christ is the Teacher's starting point in making other "Vygotskyan" efforts to aid the adult Christian learners to move forward spirally further through their adjacent zones of proximal development.

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Hence, this approach outlined above is indeed comparable to that of St. Paul's, as witnessed by his L1-*Romans*. That is the Teacher will point to the historicity of human life. The profound problems that both the ur-learners of St. Paul and those of this Portfolio might be helped by *The Epistle to the Romans* are not creations (not to mention fictitious creations) of *The Epistle*. Those problems, including pains and sufferings, value confusions, and socio-cultural dislocations etcetera, are real and historic. They exist even before *The Epistle* gets written. But in view of the critiques and elucidations of L1-*Romans*, they could be resolved *only* when the variant and various strands of auto-*nomous* humanism, be they dormant, active, or restive *in* and *of* the inner Schema of the interculturals are first brought to the awareness of the believing learners. Next, the learners may then – *only then* - come forward and submit to the sounder, deeper, and purer appreciation of the "Abba" God （Rom 8: 15）[23]. So, narrated above is the skeleton of my discursive strategy in class. Now, I will explain further more about the philosophical and experiential bedrock behind this Strategy.

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(c) Words, Values, Inter-perspectival, and inter-culturality:

My pedagogical positioning above is that of St. Paul's as witnessed by his L1-*Romans*. That is to point to the historicity of human life. The logic is in fact quite plain. If the Life and Values Education Curriculum of L1-*Romans* is based on - and indeed must base upon - historical thickness, then if I depart from this Pauline principle of integrating life and values education with History, say if I try to implant abstractive and reductionist teaching (devoid of historical contexts), then I would be contradicting in practice the very principled Pauline approach of being truly trans-border *and* then be *translation-al* about Life and Values Education as an educator.

This is because in the last analysis, both transcendental self and values are *no* mere human linguistic constructs. The transcendental self is an ontological entity, not words, not concepts, and thus not it not truly abstractive. Instead, humans and human life are historical, and are rooted in historicity. Similarly, "values" are again not merely words. They are historicity-filled socio-interactionary patterns and priorities. In other words, where cross-cultural and inter-perspectival awareness is deemed desirable, or

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at least deemed as potentially educational, "values" in such discursive educational contexts must not be mistaken as merely abstractive and conceptual. That is, if and whenever translated "words" about "values" and about *the* phenomenological realm in which some certain "values" are intended to be felt and to be affirmed as being truly *lived* out and practiced in socio-interactionary patterns and actions, then the distinctions between "words" as the signifying and the "values" that are being *merely vaguely* signified - and indeed hardly fully signifiable - through "words" must be strongly kept.

That is the provision of simple isomorphic reductionist abstractions in words as universal values in attempts to dispel the historicity of the messages of L1-*Romans*, either as a teaching or a translation(-al) method, will be logically self-contradictory to the pedagogical aim of teaching Life and Values as St. Paul has attempted to convey to the ur-believers of Christ in his L1-*Romans*. In short, for that life and values education which aims to demand its learners to reach an experience-*ing* of inter-perspectival dialogues and/or of self-critiques as a result of such an educational experience, it must

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stick firmtly to the path of Historicity.

(d) Affirming the Historicity (and thus Interculturality) of Life and Values:

That is Human Ontology is rooted in and expressed in the historicity of being human. Hence, in order that the real concerns and the thicker dimensions about one's life and the "values" in *that* phenomenological and historic realm which is open to the unearned Grace of God shall not be taken in deflations, the historicity of human life must be affirmed. After all, if one deprives human life of its Historicity (or *Faktizität*), all talks of values would become rootless and thus merely reductionist.

In a nutshell, the attempts trying to help learners to see across their epistemic borders, to mentally and phenomenologically traverse across established cultural terrains about the self and the world, must demand affirming the historic inter-cultural reality of human existence. And if real *inter*-cultural education and inter-perspectival enlightenment about life and values is a truly a concern (such as in this Portfolio), striking out each and

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every difference in cultural schemas under contrast with shorthanded isomorphic linguistic deflations is simply self-defeating in educational senses.

(e) Affirming the existing historicity and interculturality of the Learners' established beliefs and perspectives:

As 8.2(2)(b) has noted, "Translation Paradigms do have epistemic inclinations and implications on learners' meta-cognition about what is the nature of the posited learning." In retrospection, on the whole, the Round One teaching was a tentative series. I as the guest speaker-instructor was not confident about what might be the learners' prejudices and difficulties. "How they might react to the L2-Chinese *Romans* of M-1?" was then still unclear to me. In that sense, I was then unsure about what the audience's learning objectives might be. Hence, I concentrated on contrasting a few typical verses between M-1 and the established L2-Chinese versions of *The Epistle*. So, after each lecture, I would proceed to work out the content[24] of the next based on my improved and *ad hoc* knowledge about that particular group of adult learners.

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Then, in Round Two - actually from Round Two offer onwards - I became eventually more familiar with audience's meta-knowledge and their heartfelt puzzles and queries, about *Romans* as well as their learning attitudes and expectations about the learning experience to be generated in encounters with *The Epistle to the Romans*. It became growingly evident to me that my encounter (as the author of the CTP-*Romans* embodied in M-1) with adult Christians is situated in inter-textual and cross-cultural historical circumstances quite similar to that which had previously been captured in Figure 5.

Besides, by then, I have come also to a firmer grasp that the learners' preconditioned and reductionist tendency about learning *Romans* are, (cf. Fig. 16). These beliefs rooted in our shared lived experiences and the historical socio-cultural realities of nowadays thus must also be addressed, as part of the CTP-based curriculum.

In other words, through the first two Rounds of offer, I eventually have become keenly aware of the emergent teaching and learning experiences that

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unfold from my use of M-1 *Roman* must – i.e inescapably would – unleash inter-traditionary and intercultural concerns that are interwoven with the learners' almost reflexive and deep-seated beliefs and affective perspectives.[25] That is, given the historicity of contemporary epoch, in terms of its relations to L1-*Romans*, to the Greco-Roman traditions and its interrelationship towards traditional culture and with the contemporary *lived* experiences of the Chinese-speaking adult learners, the pedagogical positioning that M-1 of this Project can in fact be visualized as in Figure 24 below.

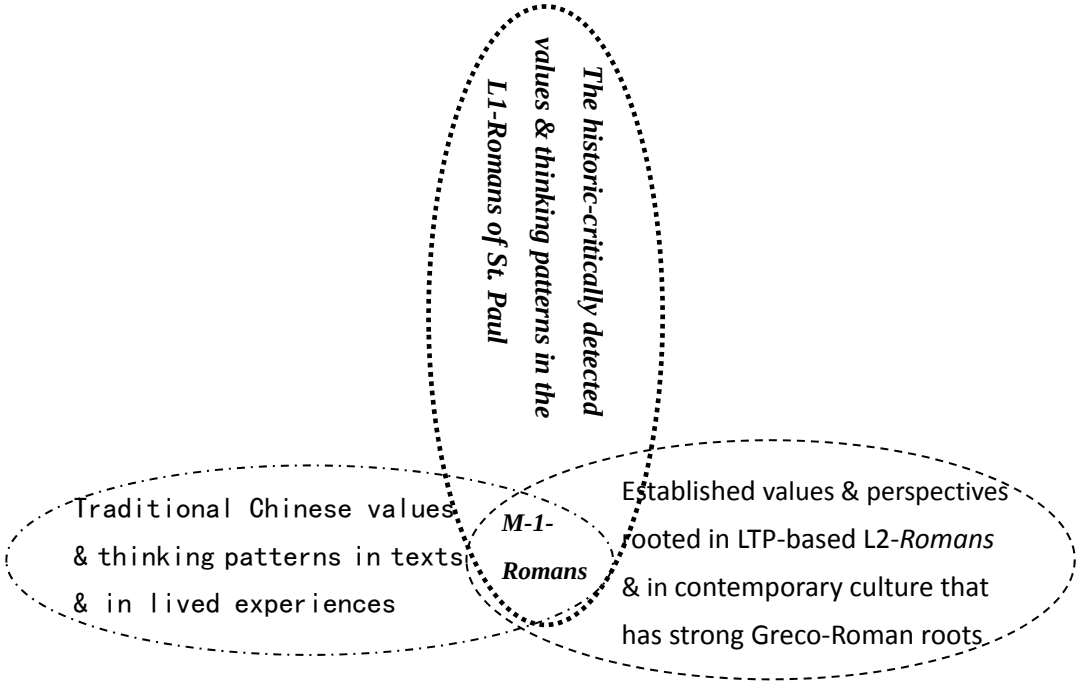


Fig. 24: The intercultural pedagogical landscape inherent of a CTP-reading of *The Epistle to the Romans (based on M-1)*

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This awareness thus has further informed my curriculum designs from Round Three offer onwards. The next subsection will report further in particular the attempts to make leverage of the unique features of the targeted learners, starting from the phase of curriculum design.

In any case, from the middle of Round Two onwards, learners are guided to discover this intercultural landscape of M-1 which is indicated in Figure 24. This implies also an awareness about their being interculturals. It would enhance their ability to appreciate the why and how a reading of *Romans* is a meaningful and inter-perspectival endeavor. This is because, as indicated in the Figure, contemporary autonomous-humanistic worldviews that have active impacts on Chinese-speaking adult Christian learners (cf. subsection 8.1) have indeed strong Greco-Roman roots. That is the Chinese-speaking adult Christians whom I have encountered in this Portfolio are in fact interculturals despite their sharing some cultural heritage from the Chinese tradition(s).

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At this juncture of the learners' noting their own inter-cultural circumstances, the course learners would be astonished (and mixed with some excitements) to find that contrary to their earlier original intention to refine their knowledge about Christian doctrines, the present CTP-course on *The Epistle to the Romans* is opening to them an avenue to some sort of unexpected exploration in which they will have to have a new look at their own positioning in relation to textual as well as ancient and contemporary cultural traditions, (cf. See Appendix 1C for learners' feedback). This "knowing where one stands" is the *must*-step for their spiritual progression of becoming transformed and be freed from the prevailing "-isms" of this World, (Rom 12: 1-2).

Below is thus a related snapshot of my class dialogue. I call it "Class Snapshot 1" (CS-1). It is one way of my inducing the learners to become aware of their being interculturals, being inheritors carrying some baggage of the Chinese heritage in them while simultaneously being also "sons and daughters" of the Greco-Roman tradition.

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Class Snapshot 1:

(Round Five, Meeting3)

….

You may say well I don't study too much English. More interesting is that we [in Hong Kong] study Chinese even less. Look, how many of our university professors have their doctoral degrees from India or the Philippines? Our schooling system is connected primarily to this Greco-Roman system. And this Western tradition is about "self-interest". That is the Greco-Romans have clear distinctions and calculations about what is your self-interest? And the education system today is heavily focused on teaching "self-interest". Life should be based on strengths; so get clever - be attentive to your very "self-interest"…. We acquire their [i.e. Greco-Roman] mode of thinking and their values even though you may have never been conscious about …. Now, let me tell you the stories of the two brothers. They were the founders of the City of Rome. And "Rome" literally means "strengths". These brothers were raised by a she-wolf…. The Greco-Roman world is based on "strengths" and "self-interest"….. Is this spirit of building yourself up to be stronger and stronger the spirit and values in you? Yes, I'm asking …. Are these the *Greco-Roman* values resting firmly *inside* you?

(f) Experiential-and-phenomenological *vis-à-vis* Physical-and-propositional type of knowledge:

So, the type of knowledge the learners might derive from our CTP-reading of *The Epistle to the Romans* is expected to be different from their meta- and pre-existing expectations. It is true that knowledge about unearned Grace is in a sense verifiable. Yet, that knowledge is intuitive, experiential and phenomenological rather than physical and propositional.

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Most learners are not accustomed to this type of epistemological learning experience. But my attempts in this series of teaching (including the teachings under Rounds Three to Five of the next loop) is similar to that of Phoebe's (cf. 8.2(5)(c)). That is referring back to Figure 21, I am trying to assist Learner-X, helping her or him to move along a new receptive path. The aim is the Learner-X's moving away from the typical path of understanding as preset by the LTP-translation of *Romans*.

In that process, I cannot give, and the learners should not expect from the course, for instance, anything in the kind of abstractive or reductionist "laws" which can be easily summarized or be memorized. In any case, I do not intend to externalizing "knowledge" and from that angle to organize my pedagogies, though I fully understand some learners do expect something in that summative category. For example, Christian adults in some Chinese-speaking congregations might have expected from my courses something similar to "The Four Spiritual Laws"[26] so that they have in their possession quick formulae for introducing Jesus to others.

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However, such formulaic and propositional “truths”, without minding the historicity (and interculturality) of truly lived life experience, do not resonate content-wise with the historical thickness of my planned teaching. Actually, it also deviates from the historicity-based approach to life and values as St. Paul himself has demonstrated in his writing of L1-*Romans*. Notably, he could have simply stated those “LAWS” in abstractive and reductionist manners if he so wished. However, that approach can quickly deviate from transcendentality and degenerates into instrumentality mode of “wisdoms”. Such an approach will be placing people under some form of “new LAWS” and could easily become contradictory to the overall and *translation-al* purpose of showing the unearned Grace which is surpassing the LAWS in all aspects.

Hence, in St. Paul’s approach to anchor the notion of unearned Grace into the phenomenological realm of his ur-recipients who use Konie Greek, instead of stating “LAWS”, St. Paul has taken long steps to situate his vision of human transcendentality in relation to unearned Grace in the fullest possible historical thickness (cf. subsection 7.6(1)). In his narrations, that

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story and force and the richness and the thickness of unearned Grace starts from before the dawning of the NOMOS, to Abraham, to the forefathers of Jews, and then to the nations of Israel and the Hellenes (i.e. Greco-Romans). It has been there even predating the first ever remembered snapshot of human history; and it is ever mysteriously valid and invitational to all responding hearts.

To conclude, several points might be noted in my teaching in Loop One. They are:

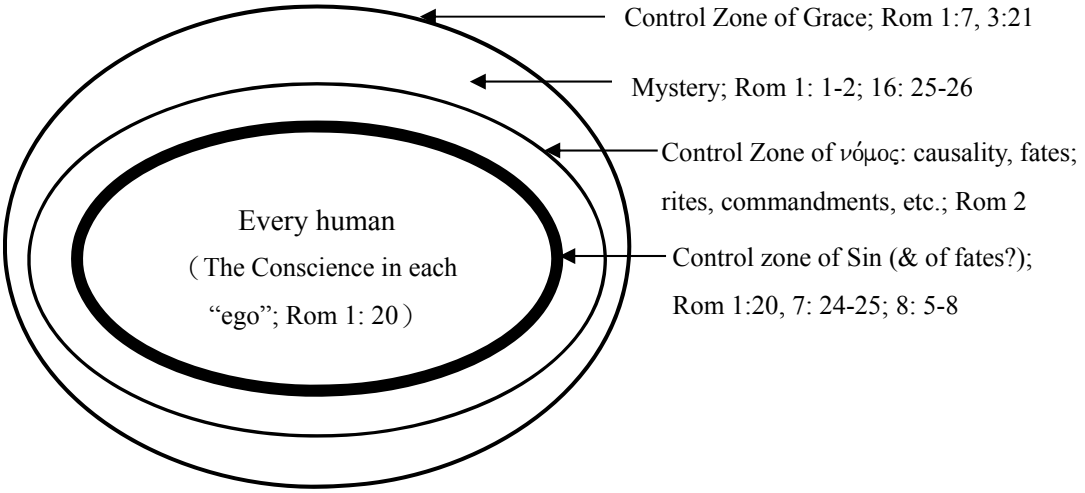
(i) The notions of the LAW and the inner self are from the very beginning of Loop One Teaching at the core of the curriculum. Evidences about this can be found in the full transcription of the first lecture of Round One offer (cf. Appendix 1B). Thus, the irrelevance of externally "imported LAWS" to unearned Grace, together with their relationships with Sin and one's Conscience as further conveyed and illustrated in the MAHRs are issues that must be taught in the curriculums of this Portfolio. Draft versions of Figure 7 as showed in Chapter 2 for instance have been used in my lectures in Loop One. Figure 7 is now reproduced as Class

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Snapshot 2 for handy reference.

Class Snapshot 2:

The zones of control: Conscience, sin, νόμος, fates, Grace and mystery



And using this Figure as a visual aid, I will impress upon the learners the following. "All of us will die. This life drama will end." Pointing to the appropriate cycles in the Figure, I will continue, "In fact, before someone dies, he or she may still have lived only inside the domain of NOMOS alone. Some people do live like that. They strive hard to do work, to study, etc. Life is essentially hard. For they try to do everything and explain everything or control everything by referring to their coercive NOMOS which they think they know. Actually do we really

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know? Are all the things we have BECAUSE it is US, or ONLY BECAUSE of our efforts ALONE? But those persons seeing the higher sphere of unearned GRACE will be able to live more relieved. Life is more acceptable. How can we assist people – perhaps, including yourself - who can still be sinners all the way, to see this circle of Grace? So then those listeners can live a life more relieved….? This is really a challenge."

(ii) My teaching is historic-critical, rather than "theological" or "doctrinal" despite *The Epistle* is often "normally" so understood. It avoids as far as possible the inducement of any new brands of "LAWS" which might cause the displacement of the Unearned Grace from being progressively worked out and from becoming being more fully understood in history.

(iii) As for how and with what actual wordings these pedagogical principles about inter-perspectival and inter-cultural teaching on life and values (as captured in Points (a), (b) and (c) above) have indeed been implemented in Loop One, related discursive examples and evidences are quite abundant in that same transcription of Appendix 1B.

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(iv) In short, the curriculum aim of this Portfolio is certainly to help the intercultural Chinese-speaking adult learners to see that a study of *The Epistle to the Romans* in a globalized world is not a mere game of pedantic interest or simply a matter of "high culture". Neither is studying *The Epistle* just about getting to the right dogmas. It is more fundamental than that. For the believing adult Christ-followers, it is about their transcendental self, and their life orientations or their believed "-ism(s)" as situated in full historicity (and interculturality) both of themselves and of the world around them.

(v) Last but not the least, insofar as cultures (and perspectiveal convictions) are how certain central and unique concepts, beliefs, priorities, inclinations and thinking patterns are constructed and perceived in relation to each another, their corresponding analyses in narrational historic-critical contexts are therefore amply made in my teaching. The epistemic and perspectival aim is to assist learners to see alternate ways to reframe their inner epistemic-and-spiritual Schema, making their "inner humans" open to the invitational and phenomenological appeals and spiritual blessings of Unearned Grace of the Divine.

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(2) LOOP TWO CHALLENGES & PRACTICES

Subsection 8.2(6) has outlined the internal links between Loop One and Loop Two from the perspectives of the Teacher. One notable curricular change between the two Loops is that discussion timeslots are structurally scheduled for Rounds Three to Five. The other most fundamental curricular feature with even greater direct impacts on the learners of Loop Two however is the curriculum assumption that learners can read and will read on their own the culturally translated *Romans* of M-1.

It turns out that as a result of making M-1 *Romans* a recommended reading for the learners of Loop Two courses, a substantial percentage of the enrollees of at least Round Three and Round Five do read this culturally re-excavated and reconstructed translation of *Romans*. When they proceed to do so, challenges which are relatively rare in Loop One or less striking then also become more noticeable in the process of curriculum implementation in Loop Two. Since most of the teaching in Loop Two has been sound-recorded, by re-listening to those sound files, such new dimensions of the emergent

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learners' needs (and challenges to me as a Translation-al and CtTP-Teacher) are quite identifiable. I have further categorized them into points below.

(a) <u>Deeper and sharper questions about words and intercultural issues will be asked:</u>

The first newer phenomenon is directly related to the questions about Translation. Some adult learners wish to know more about the translation process. This interest is a direct result of the impacts of coming across a L2-*Romans* which sounds both familiar and distancing (cf. Appendix 1A) at the same time. To some, at the initial stage at least, this interest can be an expression of their educated doubts or of their evaluative reservations for the L2-*Romans* of M-1. Yet, some do find reading M-1 makes better intellectual and spiritual sense and such readings have straightened out for them some of the previously difficult parts of *The Epistle*. Meanwhile, to some others, there are indeed the enjoyments and excitements of re-discovering novelties which they do not previously see in other [LTP-]translations of *Romans*.

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In terms of education impact, causing some germs of doubt or reservation could have paradoxically the impacts of fermentation, leading to deeper faith and insights. It turns out to be a necessary foreground to deepened epistemic and inter-perspectival understandings. The use of CTP-*Romans* as a recommended reading text is therefore more conducive to the desired curriculum goal of this Portfolio. The reasons leading to this observation can be deduced from Figures 25a and 25b. Referring to Figure 25a, the learners' do not have much to fall back upon after the class meetings.

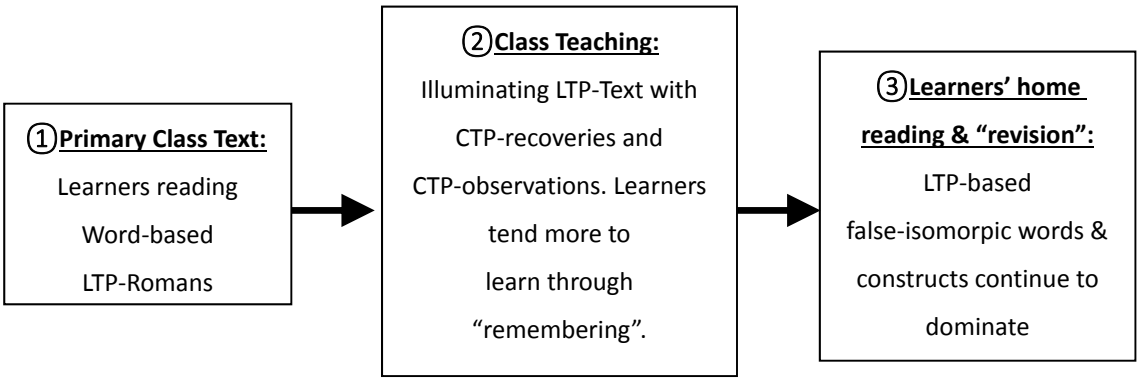


Fig. 25a: The learning and teaching process of using a word-based LTP-*Romans* for Life & Values Education for adult Christian learners

Both before and after the lessons, the LTP-*Romans* which has made strong efforts to naturalize "difficult epistemic elements" of the original L1 source text of *The Epistle* may, to a certain degree, continue to monopolize the

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conceptual inventories of the adult learners.

That means although the adult learners might feel something being spoken to them in a new way in class, through the CTP-Teacher in class, they might still not have the words, the concepts, and the constructs of sufficient historical thickness to re-construct the corresponding mental Schema that St. Paul's L1-*Romans*, and subsequently the M-1 CTP-*Romans* of this Portfolio, have tried to procure. This is because LTP-*Romans* has in it the implicit aim of L2-natrualization of any novelties or "difficult elements" that may on the first sight be beyond the established epistemic and spiritual realms – or beyond the emotive and intellectual "comfort zones" – of the L2-recipients. Consequently, learners may see "*something*", in particular that phenomenological realm of unearned Grace, but still have to "struggle for words" in recapturing what they have experienced in the learning.

On the other hand, the much greater challenges and educational opportunities with the use of a CTP-*Romans* as the primary text for home reading can be understood as follows, in Figure 25b. The distancing impacts

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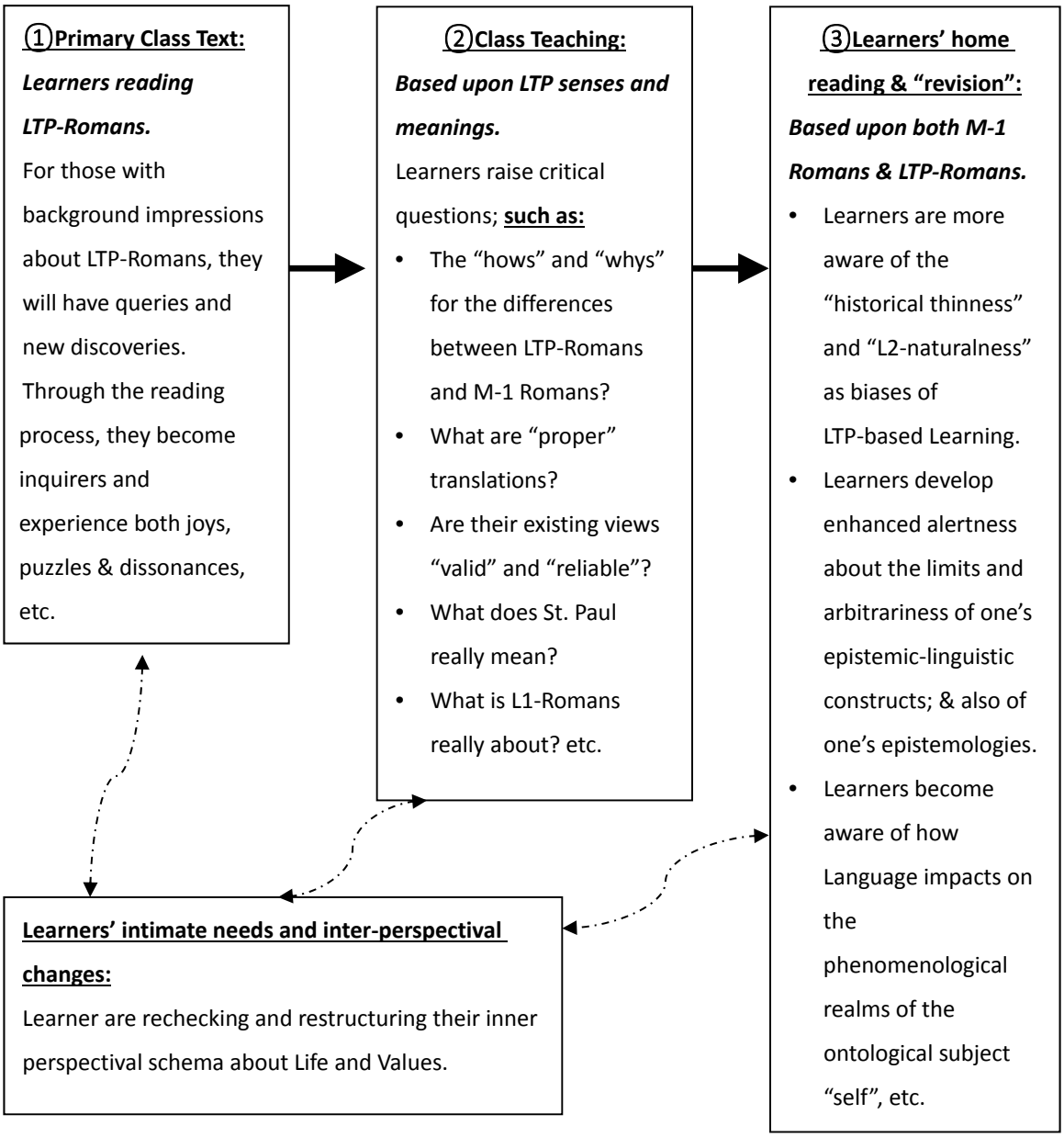


Fig. 25b: The learning and teaching process of using the M-1 CTP-*Romans* for Life & Values Education for adult Christian learners

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introduced by the M-1 CTP-*Romans* into learning process is startling. In Figure 25b, the dotted-line arrow represents the ongoing internal inter-perspectival rethinking activities on the part of the adult learners throughout the learning process. The learning challenges for the learners are that they are then required to take a fresh look at *The Epistle of the Romans* via the vehicle of the M-1 CTP-*Romans*. Our adult learners are then placed in a position where queries (and new discoveries) are bound to arise. Through the reading process, they (by curriculum design) become inquirers and will experience both joys, puzzles and dissonances, etc. These are showed in Box ① in Figure 25b. That is a larger proportion of the learners are from the start more actively engaged in their learning.

The even more exciting challenges are those in Boxes ② and ③. Once mobilized, and in order to ease their emotive and intellectual dissonances they confront in home reading as well as in the class lecture, adult learners do raise critical and heart-searching questions. Box ② cites some of the fundamental questions that have essentially been raised by course participants in various wordings. In response to those questions about the

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features of the text of M-1, I can with reference to my translation experience about *Romans* explain to the learners the impacts of the dominant socio-cultural environment of the times of the Translator himself. For instance, “Do you believe Jesus (耶-穌) is of the surname ‘Je (耶)’? For his Father-God is 'Jehovah’ (耶-和-華)?” I will also share with the learners the idea of St. Paul both as a Translator-and-Teacher (cf. subsections 3.2, 5.1(2), and 7.6). I have also showed them then in the class meetings why the traditional LTP-rendition of “NOMOS” is insufficient for the intended historical thickness of St. Paul, (cf. M-2 in Appendices 3A & 3B), etc. So, in general, every lecture is interwoven with my invitational elucidations on the very intercultural nature of St. Paul, of the L1-*Romans*, of the adult learners themselves and me as their “teacher”, etc.

(b) The Information and Perspectival Dissonance will reveal previously unquestioned perspectives and transcendental realms:

Hence, I find that learners in my Loop Two teaching eventually are making profounder discoveries about the “self”, and “values”, as showed in Box ③ in Figure 25b. The discussion and teaching either about the “self” or

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"values" can be conducted at two levels. One is merely the acculturated or the socio-interactionary; and the other is the intuitive, revealed, ontological and transcendental. In the process, I might even ask the learners "How do you know that St. Paul is correct, when he teaches about the Conscience in *Romans*?" Bewildered by the apparent "novelty" about my saying that St. Paul has taught about the Conscience in *Romans*, for instance, some learners have expressed great disbelief. Then, my question for him is: What is your basis for that thinking? Pushed with "What is your basis for that thinking?", then those learners have to trace (mentally) from whom or where they have first acquired that impression. Then, their culturality can become evident on the spot even to themselves.

That learned-ness is culturally acquired belief. Yet, it is still pertinent for me to show them my textual evidences about the Conscience based on L1-*Romans*, too, (cf. M-3, i.e. Appendices 5A & 5B). More importantly, I need to tell them the Conscience as according to St. Paul and their own *lived* experience is immediately and intuitively knowable. "You look inside, then you'll see." In short, the teaching using a CTP-*Romans* has made it much

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easier - and with greater degrees of mobilized learner involvements – in and throughout the learning and teaching process. Challenging encounters with epistemological and ontological issues can be discussed in class, too (as showed in Box 3 in Figure 25b above). In addition, natural occasions arise abundantly for me to keep repeating sufficiently enough to impress upon the learners that they are co-author proposing and living out their own life-scripts. Besides, learners in Loop Two are the more aware of how language impacts on their phenomenological realms of the ontological subject "self".

Below in Class Snapshot 3 is a condensed version of some of my class teachings in Loop Two. This and similar teachings intermittently repeated in different wordings during the course do carry my translation-al point over to some learners. That is: "A decent life before God must start with the right *inner* conversation that you're persisting in telling yourself."

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Class Snapshot 3:

Everyone has some secrets. The recent movie "The Reader" [*Der Vorleser, which* is a novel by German law professor and judge Bernhard Schlink] tells you a story how the woman "prisoner" who does not know how to write, but is shameful to let others know that she is indeed illiterate, would rather be jailed than revealing the truth. To her, the biggest inner conversation, or inner script, is "I must not let them know [I can't read]." That inner voice is carrying with it a *nomos*. It's an imperative and a law to her. Her life is thus totally impacted. So, similarly, an "internal maxim" in you that is constantly warring against unearned Grace as an option for life is a curse to you. It is a self-fulfilling prophecy for the soul so involved. "You ask for it, then you've it." On the other hand, "unearned Grace" can only be received when you do not try to earn it. It's all that simple. God's promise is that you don't have to earn the unearned Grace. That is: "A decent life before God must start with that right inner conversation that you're persisting in telling yourself." [NB. The inner maxim is then the Life Orientation (i.e. Values) of the Learner.]

In other words, trying to make Grace happen is simply a self-contradictory and preposterous attempt. It does not make good sense and has no chances of even coming close to a success. Yet, that is the essence of auto-*nomous* humanism. People have the persistent and tragic determination to make life a Tragedy. So, if we analyze the Class Snapshot 3 philosophically, it is in fact saying to the learners: Your own *lived* phenomenological experiences are interwoven with the questions of unearned Grace, of *nomos*, and of how translation-al or abusive your will and language are in position to that unearned Grace of the Divine. And with reference to

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the learners' feedback in Appendix 1C, at least some of the learners do get this through their learning in the Course.

(c) How to approach the CTP-*Romans* as a diachronic (and timeless) engagement with St. Paul?

It might be hard to believe that people today generally are "lazy" and "underdeveloped" readers for a text the demands aesthetic, i.e. active emotive, intellectual and well-grounded imaginative, participation. Partly this is because contemporary adult learners are more attuned to knowledge about the visible, the countable, and the physical. People doing readings in many other domains do not need to get turned on in the emotive, intellectual and imaginative senses. They do not need to search inward for their spiritual feelers. Furthermore, contemporary readings in most aspects of modern or city life are designed to be plain, shallow and linear, i.e. one-to-one mapping, in meaning. In other words, most readings that adults do are written in the style of "easy to read". Newspapers, DIY manuals, advertisements plus the creeds of Efficiency and of the Market and of Consumerism have deprived a

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huge proportion of the population from any need to do serious and inwardly thoughtful readings.

These are views that my learners in this Portfolio generally agree with their nods and smiles when I come to these points about their reading habits, attitudes and abilities. In terms of reading habits and attitudes, most adults are used to thinking that they do not have the time and patience to read. Especially, when they come to a text which demands them to think, this is even truer. Hence, the above circumstances when coupled with the information and perspectival gaps between the CTP-*Romans* of M-1 and the adult learners' contemporary value and belief schemas, they do need some help and advice on "How to read?

So, intermittently, throughout Loop Two lectures or Q&A Sessions, some people would raise these learners' needs, phrased in various questioning formats. Since they are adults, I will be quite straightforward and tell them why they are finding the CTP-*Romans* distancing and familiar at the same time. It is basically because in terms of language, the M-1 *Romans*

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contain Chinese condensed from a wide range of sources stretching over a much longer time span than they are used to. This is the language side which explains why some of them are finding the text beautiful, typically Chinese, whilst some are finding the Chinese language informative but harsh on them.

Secondly, for some of my contemporary intercultural Chinese adults, indeed they are more competent in English than in Chinese. This is how their educational experience has caused them to be. I have no quick fix to that, but that is not necessarily a minus sign. To such learners, they would find it doubly sensible – and rewarding at the same time - to check within themselves the almost innate Greco-Roman perspectives on life and values which they have acquired (almost unquestioningly) from their previous education.

Hence, this comes naturally to the issues of cultural and perspectival gaps between St. Paul and the learners of today. I would advise learners that they should proceed following a main storyline. Then, it would be easier in their reading The CTP-*Romans* of M-1. That main storyline is the perceived

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ur-dichotomy between unearned Grace and NOMOS. Following it would bring out much previously unnoticed senses and meanings. Class Snapshot 4 below is one occasion for my pointing this out to the learners:

Class Snapshot 4:

(Round Five, Meeting3)

….

So, why is *The Epistle* so startling to the Greco-Romans!
It tells you in this universe controlled by *nomos*, God can breakthrough and give you the unearned Grace. Then you [as Greco-Roman ur-recipients] have plenty questions: Why? How is that possible? Is that fair? Can we be a "good man" in this or that alternate way then? Is that true? Is God then not playing by the book? Why is it like that [fair or unfair]? Moreover, if you humans are sinners, then God bestows Grace to save this world, then is this God not a god playing *ad hoc*? Does God have a plan? Or is God simply messy? If one preaches unearned Grace, what will happen next?..... So, if St. Paul and his readers are serious about Grace, St. Paul must have to tell them [and you] about the future too? There is a whole logical system in it [i.e. in the cosmo]; and it must be. But after all his explanations, we may still be puzzled. That is, after all of this and that, there are still mysteries…. So, when you read *Romans*, do take these ur-logic and ur-perspectives with you. This can help a lot….

Besides, learners should use the Table of Contents and the chapter titles and section subheadings in the CTP-*Romans* of M-1. They are designed to help readers. In addition, Round Three (and the other subsequent courses) designed for contemporary Chinese-speaking learners have included the

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needed knowledge about the differences between Culture Translation and Linguistic Translation Paradigms, (cf. Figures 2, 3a & 3b). Such "learning to learn" experience would empower learners to become more critical as a learner and thinker. Moreover, reading *Romans* 16 in M-1 first can give learners an overview of the generally dominant Greco-Roman orientations of the ur-recipients. That is also advisable to do. Besides, footnotes in M-1 are giving also some further cross-references within the translated text itself. Learners making use of them would be benefitted.

Yet, I would still make it very clear to the adult learners, "There is no quicker way. The significant step is to get started and enter into the Hermeneutical Spirals. Use the framework that I have embedded in M-1 may help. Read as if you're looking into a mirror. See how and what the *Romans* text is conveying is different from your internal Schema. Yet, the more important help would be the internal coherence of the text. The more a reader reads, the more he or she would acquire the appreciative powers in relation to *Romans*." This is in fact the foundational rule that I myself have been practicing throughout this Project.

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Naturally, it helps a lot if a learner can read about ancient Greco-Roman world in general. Moreover, I will also do class chanting or read aloud exercises with the adult learners. Since verbal articulation must have been the original mode when *The Epistle* was first received by its ur-recipients, St. Paul has actually designed invitational (syntactic, rhythmic and/or dramatic) features into his L1-*Romans*. The convincing, elucidative, and invitational parts will come through most readily with a reading aloud, instead of silent reading or mere scanning. As examples, segments that I have guided readers to read and chant aloud in class include: the paralleled renditions of *Rom* 1: 18-19 (about the Conscience), *Rom* 3: 25 (about the long existing sins of humans, cf. 8.7(2)(c)), and *Rom* 9: 18-21 (about co-authoring one's transcendental life and values, cf. 5.2.3(d)).

To conclude, I should stress that no translation and teaching is easy if it really intends to *trans-lay* its recipients to some new and previously unnoticed epistemic terrains and/or phenomenological realms. St. Paul does not write *The Epistle* markedly simple or have the embedded Curriculum designed as straightforward, reductionist, or propositional enough for easy

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grasps. It is simply unfaithful to him and it could be a kind of kidnapping of the original text if M-1 should be any plainer or more positivistic than the subject matters themselves have to demand. However, with the use of a CTP-text, it indeed has enabled the learners to become more aware of their own intercultural situations as well as more aware of the inter-perspectival differences and similarities between themselves and the ur-recipients of St. Paul. Moreover, the epistemic, spiritual and phenomenological gaps between themselves and the visions of St. Paul become more readily appreciable. In short, the learning of *The Epistle to the Romans* (through the CTP translation of M-1) has been an enjoyable experience. In these Loop One and Loop Two teachings, I would say two substantial (and basic discoveries) have come vividly evident to me. One is the Life and Values Education I am running, based on St. Paul's *Romans*, have two legs. One involves the inter-perspectival changes in the Learners' epistemologies. The other involves the inter-perspectival challenges to the learners' believed ontologies, in particular about the transcendental subject agent. Lesson about these two "legs" will then be further discussed in the remaining subsections of this Chapter.

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8.4 Epistemology for Life & Value Education: Breaking the hold of the NOMOS

One essential feature of the Life and Values Education Curriculum based on L1-*Romans* of this Portfolio is my conscious effort to organize the teaching to break loose the grip of the NOMOS that is operating on the adult learners in their subjective phenomenological inner world. In-between their present *lived* phenomenological circumstances and that transcendental liberation, my adult learners should somehow first come to realize that between their L2-Bible and the L1-source text of the Bible there have always been some sort of translation paradigm at work. To read "*nomos*" as the "Jewish Law" therefore has concealed and distorted the ur-message of St. Paul. Next, their LTP-preference for the "*easier*" must be suspended. That is, the learners' LTP-mindset for the easy and the familiar has first to be destabilized.[27] This has to do with the learners' wrestling with their ingrained attitudes and psychologies.

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Furthermore, a teacher with the curricular and pedagogical aim to achieve *translation-al* impacts should then help learners to come to an enlightened understanding about what cultural baggage of the NOMOS they have in their personal schema. The "Jewish Laws" most likely are not among the chief components of the Chinese-speaking adult Christians' inner schema. In any case, to induce and to aid learners to move forward and beyond the epistemic and spiritual limits of their present mental-and-emotive state, so that they may enter deeper into the realm of unearned Grace, has been the among the teaching aims the curriculums offered in this Portfolio. This means the adult learners must be induced to live through certain critical moments of epistemic and emotive dissonance.

This means, the *translation-al* teacher needs to be prepared for some epistemic and emotive eruptions, too, if he or she wishes to assist the learners to see or travel deeper into the phenomenological and spiritual cosmos of the L1-*Romans*. For instance, this dissonance and new challenges are evidently being experienced by the learner(s) in Class Snapshot 5 below, which is a partial transcription of Meeting 3, Round Five offer. For emphasis, the

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learners' parts are underlined.

Class Snapshot 5:

(Round Five, Meeting 3) ….

Teacher: We have not had a rest.

Learner(s): *[Let's don't break.]….*

Teacher: Every day, you're preparing for tomorrow's show. If you're playing a bad role each day, the problem is "Are you continuously writing yourself bad scripts?" The question then is: Are you every day writing for yourself the script to be a strong man *and* by your own efforts *and* in accordance to the NOMOS that you believe? If yes, then you will keep yourself very tired and you will not see God's Grace….

Learner: *But we still need to have some data to support so that we can do the right decision. That is we do something according to [or by the laws of] the Bible. In other words, Paul also refers to the laws of causality. The Bible is ….*

Teacher: "According to", there are two kinds. One is textual. It's the written words. The other is the ontological structure of the universe. "Logic" either as an epistemological tool or way of thinking assumes a certain kind of structure in and of the universe…. However, to be Christ-follower is very simple.

Learner: *We still need to know a lot from the Bible…*

Teacher: Then you read *The Bible*….

Learners: *[Laughed.]*

Teacher: It's simply not that we need to know too plenty more of other things. If you've exams and got so many A's since childhood, and now we are fully saturated with the beliefs of causality…. [You say] I can't put these aside. Then, this is a problem. Yet, the most important thing is we, as according to St. Paul, you need only to trust Jesus is the resurrected Christ; and that's it. Then, you should pray. We get to unearned Grace simply because we follow. And the most killing is not that we should refer to BIG LAWS…. The most killing parts in your life are in the silent happenings every day in the small things. It's *in* and *with* the small things that you're scripting your

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life. Do you understand?.... (I hope I've done something meaningful for you.) ….

Learner: *But it's really difficult… to rise above the laws of causality (of NOMOS)….Difficult to live away from the controlling notions of …*

Teacher: Difficult if you use your human efforts. Yet, not that difficult if you pray….

Teacher: If you try to build up your life through becoming stronger and stronger and by your own efforts, you will not see…. ***[Someone sobbing….]*** Plenty of the gracious gifts will be walked passed and you missed them out totally…. You keep walking into the walls…. and it hurts…. You want to be strong and by your own law [i.e. be auto-*nomous*]….

Learner: *This walking into the walls and hurt, I suppose it's the meaning of Rom 12: 1-2….*

Teacher: When I ask you to define your most pressing problems at this moment, of course I see your hands moving. The fingers and the wrists physically moving….. More important than that, *Rom* 12: 1-2 is saying that you're moving *and* moved on the inside, literally it's the word "metamorphosis"…. You're defining your life positioning…. Go home and read *Romans* 12 with these perspectives….

Learners and Teacher: *Let's have a break now…*.

(Lecture resumes.)

Teacher: *Sunzi* [*The Art of War*] is about strategy, and if we take life metaphorically as a "war", then.…we should define our strategy in the level of writing your own daily script…. That script writing, the killing part of it is that it's done being silently… and often unnoticeably and almost automatically. *Sunzi* takes life as a historic stage, and so you're on a historic stage, too…. What's in you as your inherited baggage that guides you silently and unquestioningly? …..

Teacher: Before the break, I've just asked you to write down a moment ago "What is the most pressing question in your life now, as seen from this moment?" Is your script related to Jesus? If no, why do you pray in Jesus' name? And look at the question again: Why it's in this or that particular angle that you're presenting and defining your current circumstances? What implications it has on what you're going to do next? How it would be rewritten and rephrased? … Yes, I'm asking you to literally rewrite your script! If you've thought about all that you know of macro-economics,

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> micro- and or even meso-economics etcetera in your first jotting down your most pressing question as of *now*; now ask yourself: Is it related to Jesus? Others might not know how it's related to Jesus, but if even you can't tell, then, that's where the problem is….

In other words, when learners have experienced the paradigmatic contrasts between LTP and CTP through the text of M-1, and when they have become open to – and indeed welcome! - the paradigmatic dissonance, some new learning motivations and challenges might then become more evident to them. They would suddenly be aware of the possibility of seeing new dimensions about themselves through the study of *The Epistle to the Romans*. As we have proposed and sought to demonstrate in this Portfolio, the ur-dichotomy between unearned Grace and the NOMOS is in the deep structure running through the entirety of L1-*Romans*, this understanding may them enrich them a lot. For in contrast to the delimiting reading of the νόμος as the "Jewish law", decoding it historic-critically as done in the MAHRs (e.g. M-1 and M-2) would open up and establish sensible curricular and socio-interactionary dialogic and intercultural links bridging over to a rich set of "-isms" both contemporary and more traditional. Figure 26 below shows such invitational openness of this Portfolio's CTP approach to *The Epistle to the Romans*.

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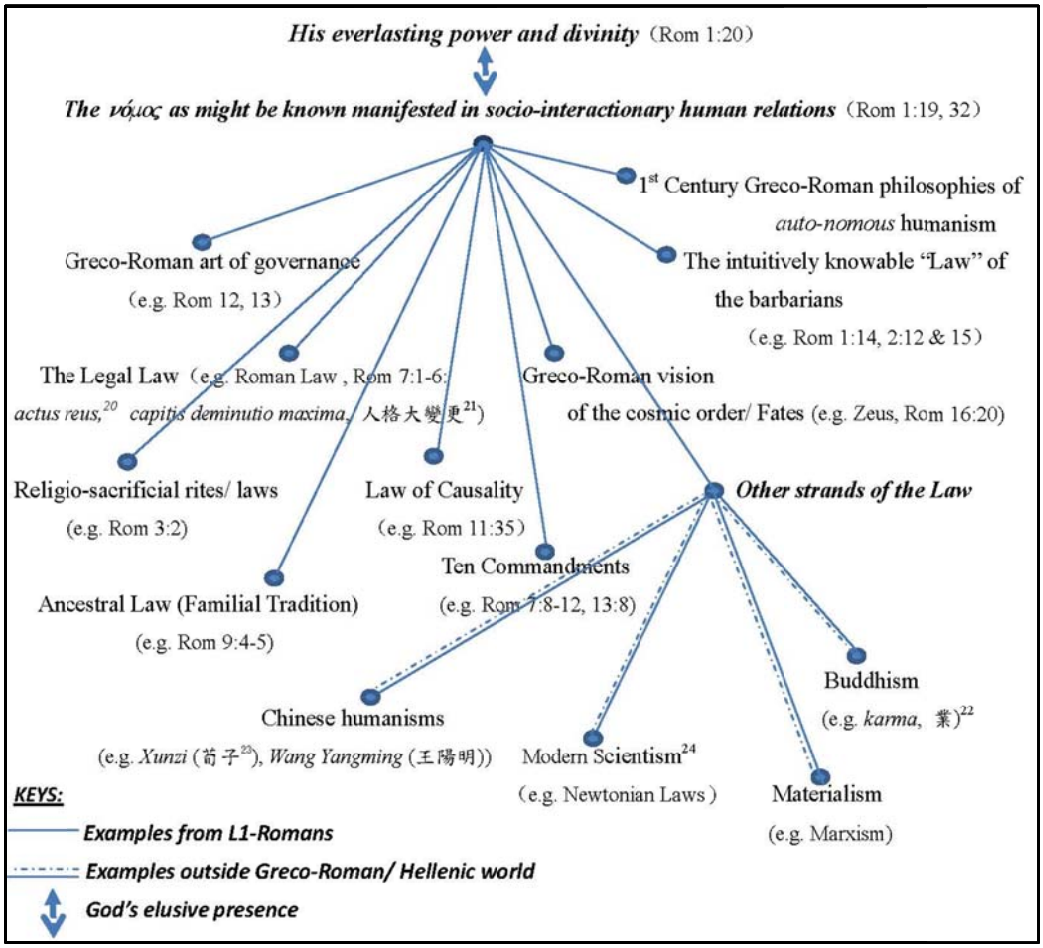


Fig. 26: The νόμος: As an elastic big Concept[33] infiltrating socio-cultural constructions

At the top part of the concept tree in this Figure is the elusive presence[34] of God, conveyed by his everlasting power and divinity (Rom 1:20). Related modern and intercultural manifestations of this notion of NOMOS are included under the branches in the Figure. In fact, this concept-tree format has been thought-provoking among course participant, when used with learners of Round Three. It is a scaffolding device in helping learners to mirror-check their own inner ideological schema(s). It recognizes the

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multifarious mixes and spectrums of the different possible versions of the Law conceivable across humanity. Class Snapshot 6 below is a class reference to this *intercultural* and *trans-linguistique* bridge between St. Paul's *Romans* and the inner world of our present learners' inherited and phenomenologically *lived* cultural schemas.

Class Snapshot 6:

(Round Three Lecture)

….
Man is the measures of everything. This is the Greco-Roman notion.
In those days, when you teach about Fates, you can't escape Zeus. When Paul speaks to his contemporaries, it's impossible not to touch on these ancient – and yet perennial - thinking. When you see this "M" [I write onto the whiteboard "M"], you can't escape from thinking about MacDonald's. So, what is "modern"? Plenty of the things you are using…. [are that] you've inherited them [from the Tradition]. Yes, you are here now. It means only you receive it only now as a late comer born into History.

So, don't think that you are here therefore now it's MODERN. So, what's *nomos*? It is that something in the universe that is controlling. You're an engineer or a scientist, you have ideas about these physical controlling forces. If you study Confucianism (儒家), there are some controlling immutable norms in humanities. If you are a Legalist (法家), then you have some other concepts about *nomos*. So, once you have this inherited and civilized concept about *nomos*, you have no choice, you can't escape. If you want to evade from *nomos* and if you say, "No", then you still have to give some explanations. If you think you can eradicate this thinking about *nomos*, you must need some other explanations and interpretations about that possibility [of escape]…

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That is, this intercultural and *trans-linguistique* bridge of NOMOS has been conducive to the engagement and to the development of the inter-perspectival self-awareness of the learners whom I encountered in the present Portfolio. The reason is that the notion of NOMOS is perennial. The bridging in Figure 26 can facilitate the liberation of those whom has been being held back from entering the Realm of Grace by their subjective mixes and spectrums assorted epistemic beliefs from the humanly constructed sub-tradition(s) of "the Law".

Thus, by the end of Loop One offers, it has become much clearer how the decoded ur-dichotomy in L1-*Romans* (cf. Figure 18) could be deployed pedagogically in teaching my CTP-reading of the Life and Values Curriculum embedded therein by St. Paul. That is by progressing along the psychological line to facilitate the inter-perspectival and *trans-linguistique* dialogues between the learners' internal Schema and that which L1-*Romans* is presenting to its ur-recipients. Class Snapshot 7 below, for instance, is one of my class elucidations and invitations, helping the intercultural-and-Chinese-speaking adult learners to reflect upon the how and

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the why of their personally adored "epistemologies" could have become implanted in them as views about Life and about the world. It is a clip from a lecture delivered in the Round Three offer:

> Class Snapshot 7:
>
> (Round Three Lecture) ….
> Epistemology is based on human thinking pattern. It is not equivalent the ontological structure of the universe. The rule of causality is how we construct our civilization and the society needs to assign responsibilities. In other words, social consensus necessitates the niche for the Rule of Causality. The Rule of Causality is assigned and constructed through human consensus. The Rule of Causality is not necessarily and ontologically true in the universe. If you have problems accepting these doubts and queries about Causality, or if you have an un-reflected position about causality *and* if you really try to prove your position for so believing, then in either case you will run into problem. Kant later will try to answer this same set of puzzles about epistemology and ontology….

"The point is 'inception'. Whereabouts have you first got those ideas about your epistemologies?" This is how I have asked the adult learners of Loop Two courses, by alluding to the film Inception, written, co-produced and directed by Christopher Nolan. "Don't hold too firmly to what you believe. Even St. Paul in 2 Cor. 13: 12 speaks of our temporal knowledge system is no more than things obscurely expressed."

* * * * *

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The course outline for the Third Round of Offer, reproduced in Figure 27 below, therefore is grounded with this awareness about the need to develop a curriculum that is not merely to convey linguistic interpretations of *Romans*. It should have built-in avenues to engage learners so as to help them to become more aware of their own perspectives on life and values. At the same time, the curriculum should point towards *trans-linguistique* dialogues and engender valuable self-questioning[35] learning experiences for contemporary intercultural and Chinese-speaking adult learners. Invitational engagement points interactionary with the existent cultural beliefs of the contemporary Chinese-speaking learners are therefore structured into this program below.

***Romans* segments to explore (in M-1)**	**The enquiry theme**	***Related concepts/ educational concerns***
Meeting 1: *Rom* 1:1-7	St. Paul's Gospel Theory: What are the implied meta-issues?	*Concepts: Free Grace, the Law*
Meeting 2: *Rom* 16	Who were the ur-recipients?	*Learning how to learn and what to learn for L1-Romans: The paradigmatic impacts of translation approaches*
Meeting 3:	*Free discussion.* Optional to join, or to bring in questions in their encountering with M-1 and other L2-*Romans*	*Learner-centered support: For learning exploration, clarification, and consolidation*

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Meeting 4: *Rom* 2	Relationships between the Law and the Conscience?	*Relating to Chinese and contemporary auto-nomous humanistic worldviews, such as Wang Yangming's* (王陽明) *maxims about the "Conscience" and the contemporary body-based consumerism*
Meeting 5: *Rom* 6; 7	Pottery and the Vessels; and Life as a becoming a co-working creation – Does it make sense?	
Meeting 6:	*Free discussion.* Optional to join, or to bring in questions in their encountering with M-1 and other L2-*Romans*	*Learner-centered support: For learning exploration, clarification, and consolidation*
Meeting 7: *Rom* 12; 13	Life and values in action: What are life and values in union with Christ?	*Concepts: Good, Evil, Righteousness, "in Christ", and the desist of the Persona-I, the heroic, performative "I"*
Meeting 8:	*Free discussion.* Optional to join, or to bring in questions in their encountering with M-1 and other L2-*Romans*	*Learner-centered support: For learning exploration, clarification, and consolidation*
Meeting 9: *Rom* 14; 15	On faith, hope and agape-love: Do you call that unity of action and theory?	*Concepts: life and values in Christ, spimal-options*

Fig. 27: The curriculum outline of Round-3 Offer: A Plan for inter-cultural and inter-perspectival self-encountering, Life & Values Education based on M-1

Hence, the curriculum is intentionally and increasingly learner-centered,[36] concept-based and enquiry-based in design. There is no attempt to cover chapter by chapter all sixteen Chapters of *The Epistle of the Romans*, too. This is because that aim is simply impossible given the limit of the available class contact hours. Both the lectures and the "Free discussion"

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sessions however are to answer to the learners' queries and to facilitate the inner epistemic and emotive realignments of the adult learners.[37] Below in Class Snapshot 8 is one example taken from a Round Three class, involving the potter, the Law, Grace and the Conscience.

Class Snapshot 8:

(Round Three, Meeting 5)

….

Teacher: …This [Rom 9: 18-21] is the pottery metaphor [about life] I mentioned last time…. Last time I explained in v.18 [cf. 5.2.3(d)] is a matrix, and I don't repeat it now…. Now, *Rom* 9: 19 says, I know you will grumble on behalf of "me"…. All that rebuking tones come through readily…. But Paul says, hey, hang on…. you're not merely a senseless patch of clay. You're more than that. Look, in the v. 20, you see the "subject-you" that is objecting; you're answering back and questioning…. In verse 21a, the potter could be you, or God…. The important point is in Verses 19, 20. They're about "you". The clay is highly suggestive of the creation of human, the Genesis "metaphor" of the Old Testament. Look, it's clearly stated in the text the same clay is used in God's creation…. for all vessels…. It's clearly in the text. You read, and you don't see it. You have a choice…. Then, you read again, and you still don't see it. I should say: You then should read carefully again…. If you look upset for my saying this, then should I say you read no more? …. If you look at your child who fails to understand on first reading of a text, i.e. he or she does not understand the textbook, you will ask him or her to read again…. Don't you? Or do you think, "Well there is no need to: 'Child. Don't' read…. Quit….'?" [Laughs.] If you really treat you child this way, I've nothing to say…. Our present mode or fashion is not to recite, but reading too fast means we have not been digesting and "chewing" over it. We simply don't overcome the inter-perspectival gaps…. In any case, I'm concerned

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that you still don't see what's happening before your very eyes in the text…. Do read aloud and read slowly and repeatedly, if you may….

Learner: Can I ask a question. I read again and again and I still don't get it…. In fact, I've read it for many times. It's about … in page 58 [of M-1]….

Teacher: … verse 8 [of *Rom* 7], for example, right? … Let's look at v. 13. St. Paul has had twenty years or more of spreading the evangelistic message…. V. 13 in fact is a totally logical query arising from the previous verses. From the perspectives of the ur-recipients, they would put forth the same sharp question which is: Is God playing tricks on me?....Are you "playing" me? That is v. 13…. Well is God really that bad as in v. 13? In fact, St. Paul is recreating the logical and natural queries of the audiences of his times. That's from v. 7 onwards, building on the backgrounds of *Rom* 5 and 6 etc. about the unconditional love and unearned Grace that is being showered upon us, then why is the Law *this* "bad?" So, why the Laws? …. The Jews have the Torah? Greco-Roman world has its ethics and morality. Or are they *all* crap?...

Learner: I don't see the sense….

Teacher: St. Paul is not concerning himself with the cultural tradition of only this or that specific cultural tradition…. NOMOS is more embracing…. [covering both Jewish and Greco-Roman concepts]…. Now, before the dawning of the Law, Sin is domicile. But when Law dawns into History then Sin becomes more active….

Learner: I don't understand…. Why is it…?

Teacher: I've just mentioned the innocent kid. Before knowing the Law, the child in its "pure innocence" loves you, not because of any Law. But then once you tell the child, "No, no, you must be filial to the parents."….This utterance brings into the Child's language and phenomenological inner world something uniquely new. It has then from that point onwards an additional and new dimension…. That is to the Child there is then a new dimension of whether to follow the LAW. St. Paul is therefore using a lot of efforts to describe the *qualitative* and *environmental* changes in the *inner phenomenological* world of humans. So, is the utterance about filial imperative bad?... Are you tricking me by telling me the imperative, you know crystal clear I will not be filial…. But St. Paul's concern is to point out to you that your Conscience really will love to be told [the LAW] and have it so clearly uttered to you what the Conscience loves …. But it's also

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human that once we have that acknowledged presence of the LAW, the darker sides in the flesh of humans (in addition to the existing socio-cultural conditions) will work. People will not follow the LAW…. Thus, humans cannot by their own efforts or by following the LAW reach the righteousness they know….The Conscience over time will aggregate the more sinful remorse…. And thus Jesus comes and saves and cleanses you….Yet, you may then even say, why not be the prodigal son? Why bother to be the elder son?.... Is that not stupid….? Is that not fair?....

Learner: That's the dawning of the LAW makes humanity even worse? Worse than even when there is no LAW….?

Teacher: True, that's what Paul is telling you.... He even further your thoughts by raising the next question following the very same "logic" of and from your perspective, saying: You may ask, Are you tricking me, God (v. 13)? …. Your way of thinking is indeed the inherent logic in the text. And then St. Paul goes on to answer your logically emerging queries…. Indeed, he answers you….

Learner: Are these *Romans* 7 and 9 also about the Conscience….?

Teacher: Yes, they're all related…. When you don't have an active Conscience, you don't need Grace….

Learner: But what is the Conscience? ….

Teacher: *The Epistle* has begun with this in *Rom* 1: 20….

In other words, this concept and issue-based, socio-interactionary approach to curriculum design has sought to focus on enlivening the teaching and learning on the basis of the learners' own reading of the CTP-*Romans* of M-1. Such a curriculum design has re-recognized the *lived* mental, cultural and spiritual Schemas of the learners as the starting points for teaching. It aims to invoke the actual mental, emotional and cultural assets of the learners,

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making it unavoidable for them to reassess what values they have this far assented to. In short, the more subtle issues and attitudes that are implied in Figure 9 ("The νόμος in L1-*Romans* and its relation with the Chinese textual tradition") have been readily recognized and imported into class discussions in the various meetings of Round Three offer. The ur-dichotomy between free Grace and the Law becomes more readily appreciated by the learners. The energizing impacts of Grace are generally felt among course participants with the unfolding of the emergent discussions.

This means, at the beginning some participants who enrolled in Round Three offer might think they would be improving their brain-based doctrinal knowledge about salvation and about God. In the end, they see newer realms of Grace and are bountifully happy about the discoveries of themselves and about the perspectival changes they regarding *The Epistle to the Romans*. To some extent, they also experienced the possibility of fusion between the worldview of St. Paul and that of theirs which in varying degrees are inherited from their Chinese-speaking background as much as from contemporary "-isms" that have indeed historical roots in the Greco-Roman

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world. Hence, at least some of the learners have re-gained access to a newer Pauline sense about life and values which have hitherto been quite distant (lost, or concealed) from them due to the dictates of the Linguistic Translation Paradigm. Thus some learners have observed in Appendix 1D that "The course gives me new thinking about *The Epistle to the Romans* ([這課程]給我一個新思想在羅馬書上。)", and that "The instructor is unique and I hope more course of similar kind can further widen the horizons of Chinese-speaking congregations [教授見解獨到盼更多類似課程開闊華人教會眼界]."

To sum up, referring to Figure 27, each meeting of the Round Three offer has been designed to provide the learners with a set of issues, centering on a theme to enquire about. Learners could reflect upon such perennial issues of humanity through encounters with the culturally translated M-1 of *The Epistle to the Romans*. The commonly perceived dichotomy between free Grace and the Law, for instance, would become more readily appreciated as one's own existential condition rather than as the problems of the ancients. Given an enhanced awareness about the deflecting and reconstructing

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impacts of translation paradigms, established views that seemed to have rooted in *Romans* - actually in L2-Chinese *Romans* – could then be reopened for scrutiny. This will be a path for deepened spiritual reflection. Class dialogues that unfold in accordance to curriculum plans so formulated have eventually revealed an intercultural pedagogical landscape that resembles that of L1-*Romans* in the times of St. Paul, cf. Figures 5 and 24. Obviously, in parallel to the curriculum and pedagogical approach and intent of St. Paul, the teaching hereby reported (based on CTP-*Romans*) has no traditional didactics of dogmas. Instead, the corresponding teaching and learning experiences are both concept, culture and enquiry-based, pointing towards an re-examination of one's values and thinking patterns. Adult learners' autonomy is thereby reopened and reinvented. Furhtermore, the resources developed in this Project can readily be put into dialogic engagements for Education leading towards life-enlightenment.

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8.5 Ontology for Life & Value Education: Reaching for transcendentality beyond the socio-interactionary personas

Class Snapshot 8 (found under subsection 8.4) has ended with an illuminating question. The learner asks, "But what is the Conscience?" And I answer her, "*The Epistle* has begun with this in *Rom* 1: 20…." [cf. Figs. 7, 10, 19]. That is one of the class interactionary incidents that drives me to dig deeper into the learners' needs in relation to the Life and Values Education of *The Epistle*. The issue is the learner's reconnection to the transcendental subject-agent. Contemporary "ideologies" have contributed to such tremendous and one-sided noisy attentions, all focused on the External, the Body and the Market etcetera. Some learners – even "mature" church-going Christians - have truly become so alienated from the transcendental aspects of their very being that they do experience difficulties of recognizing the "inner dimensions" of being human. Obviously, the dominance of such daily-life NOMOS-driven "descriptive" discourses must be counter-balanced. This need thus is pointing to deeper understanding about pedagogical goal, which should be to awaken in the learners an ontological re-recognition of

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that inner and *live-able* phenomenological and transcendental Reality of being humans.

Hence, in Round Four Offer, I attempt to do exactly this. Below in Class Snapshot 9 is a transcription of part of the lectures.

Class Snapshot 9:

(Round Four, Meeting 2)

….

Teacher: Who am I? Last time, I've asked you ["Who am I?"] In Hong Kong, a baby must be given a name 40 days after birth. But you get a name, the "self" is there. That's a name. A name is a name. It's not your "self". Before your name, there is that "self". But after you get a name, you identify your "self" with a name, and with the name. That name is what you've then taken as the same as your "self". That is you take the name as the shorthand for your "self"; you've by approximation taken the two as identical. Yet, the name gives you a socio-interactionary role that knits you into your human network. That is "*you*" is not Mr. A, or Mr. B. You of course are taking on the names and roles. That is your name, your body and your actions are expedient. That "self" is in that capable of transitory changes. You grow. You don't close up. You're indeed changing every day, every moment. …

Another illustrative incident is when you are waking up but haven't yet re-activated your socio-interactionary orientations. There is still no outward action. That awareness, not even in any physical actions, is giving you deeper insight into your "self". Your being the son or the daughter of certain others, for instance, is the historic assignment which God has entrusted to you in this historical times. What you should do with your series of changing and developing assignments is for you to discover

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and work out in and before God?

It's up to you to create your life.… This self is the subject in you…. I read recently this saying: "*I am that I that not I am* (我是不是我的我)"[38]…. This "self" is the transcendental subject. It has the abilities to make decisions beyond the coercions of the LAWS…. In fact, this transcendental and ontological self is created by God and not because of any invocations or applications of the laws of causality brought into actions because of you... Naturally, "I am a social worker", "I'm a university student", etc. are socio-cultural packaging. They are your creation in co-authorship in and with God…. In short, the socio-cultural clothing to this "I" can be changed. The clothing is not the same as the ontological and transcendental self which I wish you to see…. I have been talking for so long, shall I pause for any queries you may have?

Learner: One question. One fundamental logic is A is A; and B is B. One cannot be A and B at the same time. So, though "I" [as a word or symbol] is used, those "I's" in "*I am that I that not I am* (我是不是我的我)" must be referring not to the same thing

Teacher: Yes, that's a very important observation. It helps in our clear understanding. I'm trying to say the "I" (the "soul" as "I") is not that dramatic "I" that often catch or even monopolize our knowing about "I". But in our ordinarily life, we often are aware of the body-I and the social persona-I instead of the soul-I. Hence, the first "I"…. Rather than asking me to explain, you must do your personal reflection. Is this utterance "*I am that I that not I am* (我是不是我的我)" matching to you own reflecting knowledge? …. The issue is not what others are saying, but whether it matches to your knowing and situation is the key question…. But if you take this "*I am that I not that I am*" is sensible and truthful description about you, then which of these "I's" in this utterance is possible to be deceased, to be put to death….?

In short, we are conditioned with the mode of thinking dominated by the law of causality…. We live up according to NOMOS. That's how we live in this epoch. This mode of thinking is internalized, installed in us…. In

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> fact, you don't have other set of language. You look around the Christians next to you are just the same, using this same language of NOMOS…. In fact, you don't have the other set of language. Jesus says his words have cleansed our life…. St. Paul presented life as a drama…. Well, in the end the drama will be over…. God has given each of us different assignment in this historic epoch…. You don't see anything wrong because it's simply the norm of all around us or you…. The point however is whether you've another set of language…. Do you read and install the language of *The Bible*?.... One philosopher has remarked, we are living in the body, in the culture and in the language…. So, what language do you have in you?[39].... If you don't have another set of language…. But when you read more [of *The Bible*] you will see how the world is different in the language of Grace…. When you make a wish, you're then using language to write the script of your coming future time…. This "making a wish" is the first "I" in "*I am that I that not I am* (我是不是我的我)" making a script…. In *Romans* 12 onwards, St. Paul is pointing to this aspect of Christian "Hope" [and actions]….

Why is this recovery of the "subject-agent" so very much stressed? This is because without this transcendental recovery, one's life is comparatively zombie-like, dominated by "*nomos*" which governs heavily the flesh and the body. "Values" are mere equivalents to "self-interest" and "cost-effectiveness" calculations and compliances. Life becomes being the instrument of some-THING. This dominance of Instrumentality, which makes Life a tool merely for something secular and for self-interest, is problematic. This is not the L1-*Romans* visions of Life and Values. For what is Life after or other

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than being a tool, or after being someone with certain abilities of using certain tools? In other words: Being "tool", but what and why? These are the central questions for St. Paul. The absence of the active Conscience of the transcendental self is thus the negation of the core foundations to everything else that L1-*Romans* seeks to convey and establish.

Hence, in this sense then, Round Five offer is moving one further step ahead from the Round Three Curriculum. In Round Five, the concern for unearned Grace as a perspective on Life and Values continues. The step forward is in my making further and explicit effort to integrate directly the inherited and contemporary ideological perspectives of the targeted Chinese-speaking intercultural learners into the curriculum. Below in Figure 29 is the curriculum of Round Five Offer.

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Class	**The enquiry theme;** **(To highlight…)**
Meeting 1	Enquiry theme: The metaphor of Vessels – brass, pottery, and the plastics To highlight: "I" is not equivalent to "my body"; and the issues of fate, life, career planning, purpose of life
Meeting 2:	Enquiry theme: Familial – genealogies, the Individual, and "Who am I?" To highlight: "I" is not that atomistic/ individualistic or a-cultural as you might think; and affirming the historicity of humankind, and the cultural aspects of being my "self"
Meeting 3:	Enquiry theme: Sunzi's *The Art of War* (《孫子兵法》), Charity (仁), and Emptiness (無 / 空) To highlight: "I" is only a transient being or becoming; and in conjunction with previous 2 meetings, the macro-social concerns in L1-*Romans* of St. Paul, and to reflect upon my "self" as a follower of Jesus the Christ
Meeting 4:	Enquiry theme: Magic, mystery, gods and God - The unspeakable To highlight: "I" as a transcendental ontological entity living amid mysteries; and language as an integral part of the phenomenological realities of humankind
Meeting 5:	Enquiry theme: Liturgies –marriages, deaths and festivities To highlight: The transcendental "I" in love and in union with the transcendental Lord, Jesus the Christ; and the abundance of rites and one's relationships with the transcendental realms
Meeting 6:	Enquiry theme: Contemporary commercials/ advertisements about change To highlight: Is the fleshy "I" the transcendental "I"?; and life is about change, culture changes; and "What are you keeping or changing in life (or in your spimal-option path)?"

Fig. 29: Round Five Curriculum: Connecting the adult learners to their "inner human" and assisting them to make meaning of *The Epistle to the Romans* historic-critically

In this curriculum, each meeting has a designed "enquiry theme". Around this theme, class dialogues in a certain direction would be opened,

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for the purpose of helping the learners to rethink their life and values using the concepts and frameworks unfolded in the M-1, the CTP-*Romans*. Meeting 1 would introduce the metaphor of Vessels (cf. subsection 5.2.3 (d)) and it would make the differentiation that “I” is not equivalent to “my body”; and it considers also the relationship between “I” and “my doings”. There is a spiral and mutually reinforcement progression across the six meetings in this program of Round Five offer. Hence, Meeting 6, is looping back to the differentiation between the fleshy “I” and the transcendental “inner human”, the transcendental “I”.

In short, a *translation-al* curriculum needs more than acknowledging the intimate intercultural landscape of the Chinese-speaking adult Christians. The sacred epistle must make good sense in life. Curriculum design for the purpose of life and values enlightenment must in addition point to the intimate world, to the “inner human”, cf. subsection 7.4. Yet, due to the LTP-bias for simple-ness and plainness (under the dictates of “L2-naturalness"), and with the reinforcements that modern materialism, narrow scientism, consumerism, and various strands secularized of

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auto-*nomous* humanisms that are not in short supply, it is not at all an unusual and singular incident that the notion of "inner human (τον ἔσω ἄνθρωπον)" (Rom 7:22)[40], cf. subsection 5.2.1, is totally alien to many Chinese-speaking adult Christians. For instance, in the most commonly L2-Chinese *Romans* in use among Protestant churches, τον ἔσω ἄνθρωπον is LTP-rendered as "我裡面的意思" (i.e. the inner sense/ meaning/ intention of mine). The ontological dimension stressed by ἄνθρωπον has been artfully displaced for the sake of L2-naturalness.

To conclude, the above thematic curriculum has built-in spiral developments for the adult learners. The learners were methodically provided with the necessary concepts, mental constructs (such as metaphorical framework) to appreciate the CTP-revealed insights of St. Paul's L1-*Romans* as embedded in the reconstruction of M-1. Through the meetings so planned and delivered, adult learners of Round Five offer have become aware of the contrastive differences between "inner human" and the socio-culturally inherited and/ or constructed personas (cf. subsections 7.3, 7.4, 7.5 above). This newly acquired awareness is an essential prerequisite, making it possible

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for the learners to make subsequent observations about the "inner human", the inner and phenomenological cosmos they are living in, and about their co-constructing and co-scripting through interactions with others all the time in their lives.

8.6 EVALUATION: Outcomes & Challenges about Transcendental Life & Values Education

The report on the evaluative aspects in this subsection can be structured into two parts: Outcomes first, followed by Challenges.

8.6.1 Evaluating Learners' learning achievements about Transcendental Life and Values

Subsection 8.1 has listed six aggregate curriculum aims for the CTP-*Romans* courses of this Portfolio. I would say that on the whole this series of courses have at least proved inspiring to most of the adult learners. For instance, in the last Meeting of Round Two Offer, I have brought a batch

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of onions as my teaching kit. I cut the onions open at the end of the session. I tell the class that the layers of the onion are comparable to the layered-tiers as showed in Figure 7 (cf. Class Snapshot 2, under subsection 8.3). “Don’t overlook the layer of unearned Grace. It’s ontologically there – i.e. in contrast to be *merely* emotionally or presumably there.” At that point of time, I still did not have any idea about this upcoming doctoral thesis on Life and Values Education using *The Epistle to the Romans* (cf. subsection 4.1), hence the conversation and teaching *was* purely naturalistic. Yet, this incident was still vividly remembered by a course participant whom I interviewed two years later. The important part is that that mental recall does not stop with the physical “onions”. That narrational recall is knitted with the freedom-giving joys of experiencing awareness about living in the sphere of unearned Grace.

The unfortunate part about evaluating the teaching outcomes for life and values education however is tricky not just because of the naturalistic, and non-experimental origin of this Portfolio. Life and values reorientations need certain duration of time to take shape. Besides, if that Life and Values Education has been superb, the educational impacts should have been so

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natural that the original teacher might well best be left forgotten. That is the essence of “Faith of Obedience”. Hence, for St. Paul himself, it is almost his normal practice to dispatch personal convoys such as Timothy back to those congregations that he has taught a few years back in time to see (i.e. to evaluate) how “things” might be going. I have however not this privileged position of dispatching someone or even myself to evaluate the learners involved in those teachings conducted in this Portfolio. So, I might only point to the collected written evaluations of the adult learners despite of the fact that not every Round of course has such written evaluation.

So, below are some of the evaluative statements from the learners. From Round Two offer, the learners have the following observations about their own learning in Appendix 1C:

- I appreciate the deeper dimensions of God’s saving acts, I have deeper understanding about the “inner I”. (“對神的救恩有更深的感動，對內在我有更加明瞭。”)
- I appreciate further the unearned Grace of God and its relation with “I”. (“更認識主的恩典與自己的關係。”)

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- I appreciate the deeper meaning of *The Epistle*. (“多理解經文意義”; “清楚明白羅馬書”; “加深對羅馬書的認識”; “能[更]加瞭解羅馬書”。)
- I appreciate my position [as a transcendental human] and my relation with God. (“更加明白自己的位置，與神的關係”。)
- I appreciate only with the emptying of “[persona-]I” can I embrace the unearned Grace of God. (“明白要倒空自己，才能體會上帝的恩典。 ”)
- I appreciate that the greatest gain in this Life is reckoning God. (“認識到自己生存於世，最大收穫是認上帝。”)
- I experience studying *The Epistle to the Romans* from another perspective. (“從另一角度看羅馬書。”)
- I am inspired to look beyond established framework. (“啟發擴闊思想。”)
- I’ve expanded my mental framework and thinking patterns when reading *The Bible*. (“讀聖經的思考角度寬宏了。”)
- My vision/ knowledge/ presumption about “I” indeed influence how I approach knowing God. (“對於「我」的認識，原來影響了對神的認識。”)
- I appreciate better *The Epistle to the Romans* and [its impacts on] spiritual growth. (“理解羅馬書及靈命增長。”)
- God is beyond and above The Law of Causality. From the Clay to the

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finished Vessel, it's a process of co-authoring with God. ("上帝在因果以上，泥土至成品是與上帝共同創造。")

As for Round Five learners, which is the second group of learners whose feedback I have, they have indicated their evaluation in Appendix D. Despite the evaluation form of 1D is more on the personal qualities of the instructor rather than what have been the impacts on the learners themselves, 1D does testify to two points. One is "The teaching gives me a new perspective on *The Epistle to the Romans* (給我一個新思想在羅馬書上)"; the other is "The instructor has unique [CTP-]teachings and I hope there could be more similar courses to widen the horizons of Chinese-speaking congregations (教授見解獨到盼更多類似課程開闊華人教會眼界)".

In short, the overall inter-cultural and inter-perspectival impacts of the implemented curriculums have surely been felt at the end of the adult Chinese-speaking intercultural learners. Matching these observations of the learners with the six curriculum aims stated earlier in subsection 8.1 thus do seem to suggest at least there have been some positive and noticeable

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attainment of those aims. For the ease of reference, those six curriculum aims are recapped below:

(1) To show the original and contextual Greco-Roman senses and meanings of L1-*Romans*.

(2) To recover the intercultural issues and queries about unearned GRACE.

(3) To free learners from the unconditional bondage of self-constructed NOMOS of various strands.

(4) To unveil the transcendental life and values in the lived phenomenological union with Christ in the Spirit.

(5) To encourages and induces intercultural, inter-traditionary re-alignment of the learner's acculturated views, perspectives and schemas about the self and the world.

(6) To enable believing learners to reach for a life in resonance to the Faith of Obedience that is realized and receivable in unearned GRACE.

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8.6.2 Evaluating "Evaluating" and the Challenges & the Pedagogies

Why then did course participants generally find a CTP-reading of *Romans* as approached within this Portfolio a rewarding learning experience (cf. Appendices 1C, 1D)? This is a question worth further asking, in relation to the epistemic impacts and ontological challenges implied by Translation Paradigms. Several points can be made:

(1) Generally speaking, LTP-*Romans* in its slant for L2-naturalness in the post-Enligtenment slant for Scientism have in fact has caused to be perpetuated in the translated text the more "realist" perspectives of the self and of the world. That is the LTP-*Romans* is relatively water-downed in aspects that are touching upon the more abstract and the more elusive dimensions of human ontological anthropology. The Conscience (cf. M-2; Fig. 10), the "inner human" are two fundamental constructs in L1-*Romans* but both have become under-represented in the contemporary religio-cultural awareness of the learners. During class interactions, the adult learners simply are not quite at ease, or even are unbelieving, when the textual existence in L1-*Romans* is first pointed out

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to them. A case in point is the obliteration of the "womanly-I" in Rom 7:1-4, (cf. subsections 7.4, 8.7(3); Figs. 30, 31, 32).

(2) However, with CTP-recoveries of these ontological aspects of humans (cf. subsection 8.5), every learner will experience some kind of epistemic reshuffle in his or her personal schema about the "self", the world and the socio-interactionary relations therein. That is, the CTP-*Romans* as a teaching text will cause an ontological recovery and a general restructuring of the Learner's personal epistemology, (cf. Fig. 1 in subsection 3.5; Fig. 19 and subsection 8.4).

(3) Moreover, in the last analysis, the realm of unearned Grace is not an attitudinal, vague, and merely wishful structure. It is real as the utlimate ontology in God. The learners' seeing this will be one of the greatest achievements of the planned teaching.

Thus, in one sense, the above observations confirm that there is a gap in between the LTP-Chinese *Romans* in circulation and the spiritual needs and deeper expectations of the Chinese-speaking believer-learners. This curricular vacuum is demanding a redress. The existence of this gap is indeed

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a symptomatic indication of the chronic bias for an easy-to-be-understood and easy-to-be-accepted stance in the translating-and-teaching of *Romans*. In the drive to make the message simple, this Linguistic Translation Paradigm has caused people (translators, teachers and learners alike) to concentrate on the surface meaning of the words. This methodological superficiality is operant in the mindset of the Translator (and who may or may not also be a teacher). In any case, this superficiality-fixation is in force and applies both in the thinking patterns and in the working languages of the Translator and of the Teacher who aim unilaterally for L2-naturalness. That is their words (i.e. such words they use in translation and in teaching) are detached from historical thickness. Words and letters on the paper have displaced *lived* experience and *lived* life-questions in real and historic contexts.

However, the CTP-based teaching (with its *translation-al* intent) in this Project is trying exactly to meet these long displaced or overlooked needs of the contemporary adult learners. That is, since the learners in the offered courses were adults, they naturally came to the class with pre-existing values and thinking patterns. The enlightenment about life and values, as said of

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earlier in the thick descriptions given in the preceding subsections of this Chapter, should therefore also be attributed to the due recognition grant to the *lived*, learned and inherited interculturality of the contemporary adult learners.

That is, the adult learners' enlightenment about life and values is to take place not in an abstractive and a-historical vacuum. It is to take shape here and now, as each of the learners finds his or her life as situated within historicity (cf. subsections 8.3(1)(d) & (e)). A curriculum could be most rewarding to them, if the learning and teaching can touch upon their real life conditions, and can assist them in making sense about life and values in their real *lived* phenomenological schema which must have been under the influences of the wider socio-cultural environment and traditions. Figure 28 is thus a fair attempt to represent the inter-textual and inter-cultural mental landscape of the contemporary Chinese-speaking (and intercultural) learners, considered in conjunction with their encounters with M-1-*Romans*.

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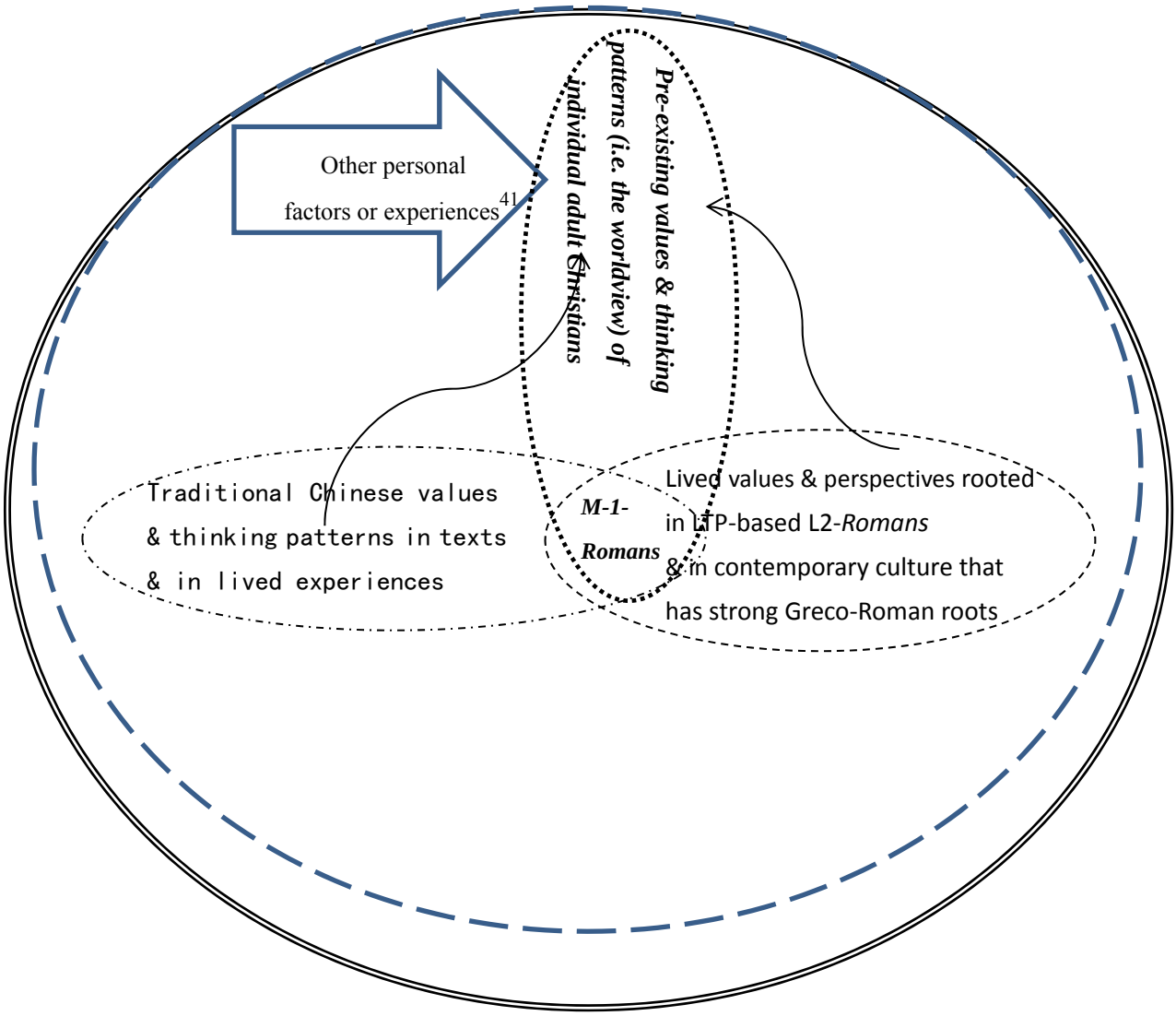


Fig. 28: The Historicity of the situated contemporary Chinese-speaking Christian Learner of the CTP-*Romans* of M-1

In this Figure, the outermost circle is the ontological realm – in contrast to epistemologically constructed "reality" – of Unearned Grace, as an ontological truth as phenomenologically discussed in L1-*Romans* by St. Paul.

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The inner (still a big) circle represents the NOMOS-based epistemologies of various brands thinkable and have ever been in human history (cf. Fig. 26). Then the other finer and interculturality aspects about our Chinese-speaking adult learners are situated within these circles. Thus, the pedagogies employed in this Portfolio is to assist the learners to leave behind and move beyond and "out of the laws (ἐκ τοῦ νόμου, *Rom* 2: 18)", into the Redeemed State of living a life that is open to and in union with Christ in the *lived* ontological zone of Unearned Grace (cf. *Rom* 6).

Hence, I have thus by various means sought to address to this historic-embeddedness of the learners and assist the learners to read the M-1 *Romans* whilst to develop at the same time their awareness for the need to conduct inter-perspectival self-critiques based upon the Life and Values teachings of *The Epistle*. The Class Snapshot Box 10 below is giving some typical pedagogical technqiues and teaching points. It is not difficult to see that most of these applications should have been inferable from Appendices 1C, 1D as well as from the other Snapshots thus far included in the previous subsections.

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Class Snapshot 10: Pedagogical techniques and teaching points

- Pray in class with learners, to symbolize and open up the very phenomenological and transcendental realm of unearned Grace
- Introduce and use other fundamental concepts and key questions, such as the ur-dichotomy between unearned Grace and *nomos*
- Introduce and use the concept to Life-Script authorship in class
- Induce humility in the learners; so that they may learn with an opened mind: "We are late as comers to the History of humankind, this lateness does not make us unquestionably cleverer or more foolish than the Greco-Romans."
- Encourage them to compare the LTP-*Romans* with their reading of the CTP-*Romans* of M-1, that will lay bare where the missed out messages of St. Paul have been….
- Alert learners the distance between them and the CTP-*Romans* and their own worldviews
- Implant to learners the ideals of slow-and-in-depth reading with deep reflections
- Pick on pivotal verses or segments of central significance and which are hard to grasp on the learners' own (because of the perspectival gap between them and L1-*Romans*); and read and appreciate together those verses in class
- Integrate the epistemologies and values embodied in daily lived events into class dialogues, e.g. advertisements and films on show
- Show and discuss with them the "inner human" and the Conscience in the ontology of *Romans*
- Integrate jokes plus local happenings and international socio-cultural events to illustrate perspectival and intercultural differences
- Invoke Chinese cultural concepts in class, to facilitate inner schema realignment
- Pinpoint to the learners their own deep-seated and acculturated beliefs of self-reliance
- Help them realize those beliefs are auto-*nomous* humanism
- Contradict on purpose the learners' unquestioned faiths, such as the unqualified faith in science or in *nomos* of other kinds
- Using physical objects as teaching kit, such as an onion to stand for the layered-zones of control, cf. Figure 7
- Using visual illustrations (as include and developed in the MAHRs of this

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Portfolio)

- Reading aloud in class; chanting together in class
- Show the learners the need to take time not to do anything, try to connect to the "I" that is inside of them
- Assign time for questions and queries
- Spiral developments and repetitions of important themes and important concepts, etc.

In short, in conducting the teachings in this Portfolio, I as the Translator-and-Teacher need to traverse across the spheres of the (often inherited and unreflected upon) believed epistemologies and believed ontologies of the adult learners whilst seeking to bring the contemporary readers to some glimpses of the phenomenological truths about Life and Values that are indeed connected to the realm of unearned Grace of the Divine, which a believer with that *lived* inner union in Christ may be able to witness and experience.

In other words, curriculums must not stay on the level of merely from words to words, or from words to dogmas. The educational uniqueness of this Portfolio in its using *The Epistle to the Romans* therefore lies essentially in its engaging the learners with the historic-critical CTP-reading such that

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learners come into intercultural and inter-perspectival "mirror-reading" and self-encountering in the process of reading and learning. Furthermore, in the process, *trans-linguistique* dialogue with *Romans* (via the CTP-*Romans* of M-1) is made possible, especially through the "bridging effect" of the big concepts (such as NOMOS, Unearned Grace) and through the perennial issues (such as Sin, Fates and Death) that everyone must eventually face. Learning is thus truly enlightening to one's life. It is from The Book, to "Life and Values". It is not just learning to know the Book. It becomes, instead, learning to know about one's transcendental self and that self's in socio-interactionary self-scripting and co-authoring with God.

Having commented this much about curriculum design, there are still some other very real and pressing challenges in teaching *Romans*. First, to conduct life and values education for adults is by nature not an easy and challenge-free task. Adult Christians have entrenched perspectives (viz. established values and thinking patterns) on how to look at the world, others and themselves. In any case, it is an extremely taxing mission. Teaching adult Christians demands humility, devotion, a sense of humor, patience and

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compassion on the part of the instructing trans-border teacher-and-translator. One needs great cultural-and-translational sensitivity, general pedagogical competence as well as personal and spiritual integrity as the Teacher. Without the need for more elaboration, this should be demanding enough for any intending teacher.

Another challenge is that insofar as St. Paul's pedagogical messages in his L1-*Romans* and the intercultural curriculum aim of this Project are the concerns, the inducement of an interest and willingness towards spiritual enlightenment (to be acquired in subjective *lived* union with Christ) is the only and most consummative educational ideal that is compatible with the entirety of this epistle of St. Paul to the Romans (cf. *Rom* 12:6-12; 13:7; 14:14). This affective reorientation of the *will* is one aspect of unearned Grace. It presupposes a revived awareness in the learners of the inward phenomenological and ontological conditions of one's self, viz. of the *womanly*-I, or the "inner human". This anthropological ontology of St. Paul however is still very much unnoticed in the contemporary mindset, even among believing adult Christians. Hence something in this area certainly still

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needs to be done. (The next subsection is therefore an attempt to respond to this epistemic and ontological gap, based on a historic-critical reading of *Romans*.)

To conclude, after much hard thinking and researching, and having been confronted by the limited outcomes and challenges experienced in this Portfolio, I would say, the theoretical relation between Translation Paradigm and the learning and teaching outcomes of *The Epistle to the Romans* for contemporaries is indeed a ***strong*** one. The reason being that whatever does not exist in L2-*Romans* due to Translation Paradigm will not be likely to spring into the awareness of the average L2-learners. That is such absentee imageries, lessons, concepts, perspectives and meta-frameworks in a LTP-*Romans* (cf. Fig. 15) are unlikely to enter into the phenomenological world and the *lived* spiritual and socio-interactionary life of the Christians reading such LTP-texts. Yet, this Portfolio is ***not*** a mechanical support for Linguistic Determinism as such, (cf. subsection 3.5). Since the Loop One teachings of this Portfolio have used LTP-*Romans* as the adopted text whilst Loop Two offers have adopted the CTP-*Romans* of M-1 as the prescribed text,

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the educational differences in the learners' motivation and autonomy are thus most obvious in constrast. But even when using a CTP-*Romans*, the role of a CTP-teaching approach is still indispensable. This is because the epistemic and ontological gaps between contemporary readers and the L1-text are great. There is hardly sufficient grounds to support extreme and mechanical Linguistic Determinism. Hence, in the last analysis, the subject matter is not simply languages, but their relations in conjunction with the paradigms for Translation and Teaching. Unfortunately, over sixteen centuries since Jerome's L2-*Romans* in Latin, our understandings about St. Paul's L1-*Romans* have indeed tended to be propositional and abstractive rather than historic-critical. This means LTP-translation and LTP-based teaching have both strongly distorted the intimate, spiritual and the socio-interactionary messages of St. Paul. A new awareness about the impacts of Translation (and teaching) Paradigms regarding *The Epistle to the Romans* is perhaps thus most required, and most challenging too.

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8.7 A Deepening Spiral in Curriculum ANALYSIS: Propositional and Ontological hurdles for Life and Values Education using *The Epistle*

As said of earlier, a clearer grasp of the transcendental *womanly*-I can be conducive to deeper perspectives about Life and Values. Reported below are some further issues that have arisen in the curriculum implementation of the two Loops of courses offered in this Portfolio. They are directly relevant to teaching the Life and Values Curriculum of L1-*Romans* to contemporary learners, including Chinese-speaking Christian adults. To make in-depth preparation for them is to answer even better to pedagogical and learners' needs. Hence, the analytical exercises in this subsection are vital preparatory steps for better and *translation-al* teaching. They are making up a new phase of ANALYSIS of the next Curriculum Cycle, for courses to be further offered in the future, cf. Figure 22 and 8.2(6).

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(1) <u>Were there not "predestinated" fates of Jacob and Esau in *Romans* 9?</u>

<u>Is this incompatible to unearned, free and unconditional Grace of God that selects all?</u>

Indeed, the segment of *Rom* 9:6-13 can be a typically illustrative case to contrast the impacts of translation paradigms. Generally speaking, L2 Linguistic Translation has ill-framed this segment of *Romans* as a kind of predestination. Secondly, in LTP-translations, word for word phonic transliteration of the personal names in this segment has missed out on the cultural meanings associated with these personal names such as Isau and Jacob, cf. subsection 3.5(2) and 5.6.2. Yet these associated connotations implied by the historical personages are iconic and are inescapable *receive-able* meanings. Hence, if we look at these receive-ables parceled within the names of Isau and Jacob carefully, *Rom* 9:6-13 is indeed St. Paul's chief argumentation for the prevalence of God's Grace rather than biased predestination which would be the opposite of unearned Grace.

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(a) A culture-sensitive and translational reading of *Rom* 9:6-13

So, when the Culture Translation Paradigm is allowed to apply, *Rom* 9:9b-13 should be understood as follows:

> Life is in fact a direct and gracious gift from God (9:6-9). Even life that may look attributable as a consequence of the flesh (i.e. the Law of human capability[42]) or as the co-working between God and humans (viz. between God, Issac-and-Rebecca) is indeed the fruit of the humans' being gratefully receptive (9:10). Moreover, the life history of the two twins is an illustrative case. It makes evident that God's Grace is unconditionally and non-discriminatingly there well and long before anything has been performed, either as heroic-and-conscientious[43] virtues of the Good (ἀγαθός) or the Woolly (φαύλως),[44] or as any works meeting the demands of the Law (9:11). That is Grace is not contingent upon outward works. It

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depends solely on *the one making the sincere call* (ἐκ τοῦ καλοῦντος)[45] (9:12a). God thus has declared clearly and directly to Rebecca the mum (who has willingly subjected herself to the ties of the Law[46]) [– and *not* to the fetuses still in her womb[47] –] in contrary to human laws (as embedded and practiced in human traditions and humanly acculturated expectations[48]) that the Greater and More Powerful (᾽Ο μείζων)[49] should serve in humility the Weaker and Inferior (τῳ ἐλάσσονι)[50] (9:12b). [Since this declaration about *inter-human* grace is categorically different from the established human practices (i.e. the laws) and it is made well before the birth date of the twins, it is intended to apply irrespective and independent of who turns out to be the firstborn.[51]] Accordingly, the sacred scroll of the later ages with historic hindsight about the life history of Esau and Jacob (Mal 1:2-3) even

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declared: "That erring Jacob [*who called upon my name*], I loved; but that domineering hairy manly Esau[52] [*who insistently reasoned in terms of right – viz. birth-order-right in the law*], I hated" (9:13).

It is worthwhile to note the smaller-print insertions in the above CTP-guided translation. In addition, several points of significance indeed should be noted. First, the declaration "*the Great and Powerful should serve in humility the Weaker and the Inferior*" (9:12b) was made to Rebecca. This utterance is one of significant ethical undertones. Second, Rebecca's name actually means "who has willingly subjected herself to the ties of the Law". Besides, this declaration was made to her, and not to the babies, for they were not yet born. That is, the same divine ordination about *inter-human* Grace [53], as between the Weaker and the Stronger, as announced here in God's words shall be the declared norm independent of who shall be who with reference to the babies' future birth-order.

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Hence, *Rom* 9:12b is indeed an oracular precursor of the meta-thinking as embedded in 14:1 and 15:1, where St. Paul reiterated this same idea that the Strong should be open and gracious towards the Weak. This inter-human orientation is then a grace pattern after the liking and the style of Jesus the Christ, "for even Christ not himself pleased" (Rom 15:3). That is: Grace is unbounded and it surpasses any requirements of the Law as constructed, inherited and practiced by humans. This CTP-approach to the above Jacob-Esau segment of *The Epistle* is then giving us back the long forgotten inter-chapterial coherence that has first been penned down by St. Paul and perceivable by his ancient ur-recipients.

(b) Making meaning of *Rom* 9:6-13: On inter-human grace and the uncompromising divine Grace

In short, contrary to the constructed meanings found in Linguistic Translations of *Romans*, the genealogical narration of *Rom* 9 was not about predestination as such. It is about Grace and the Law. Indeed the whole narration has the function of an oracle.[54] As presented by

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St. Paul, the oracular history[55] from Abraham down to Jacob and Esau is not at all about administering earned Punishment in judicious measures to deserving wrongdoers. For instance, when we flip back to *Rom* 3 and 4 of L1-*Romans*, there St. Paul has already made a case of putting faith in the unconditional and free Grace of God. And that is the "only nearly achievable right" and "the 'rightest' among all of the right things"[56] that a human may ever propose to submit his or her self to do. Granting that fragile humans are neither gods nor beasts, "one is saved from pain, darkness and falsehood through *faith* about God's *Grace*" is thus the only practicable - and gracious! - path of exodus for humans.

Besides this faith about Grace is also the hallmark of the divine *art* and love to save (Rom 9:22). That is Grace means the unconditional safety exit for humans, saving them from their self-hurting sins, self-initiated blames and punishments, and from the Righteous Law which has been written onto their Conscience, and which is always genuinely affirmed to as the liking of the "inner human". This

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perspective about faith and the Law thus explains why St. Paul may gloriously restate in *Rom* 9:14 (as he has already done once in 3:31) that to proclaim the pathway of faith in Grace as followers of Christ is indeed in keep with the oracular and the cultural spirit of the genealogical history of the great fathers, from Abraham to Israel, and then to Jesus who is in flesh the descendant of David (*Rom* 1: 1-7).

Thus, we should note, St. Paul therefore confidently cited Moses in *Rom* 9:15 and said: "For he [God] says to Moses, 'I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion.'" The stress is that *whom* it is that is responsive to the calls (which is a call that SELECT ALL) can never be retroactively a delimiting or restraining factor upon Grace. Furthermore, the history of divine and unearned promise out of Grace, which has first been bestowed upon Abraham, is then branching out to reach all nations. That divine intention historically revealed in this Abraham-to-Israel narration is not about a god whom is obligated by any humanly constructed conceptions and practices about the Law. To

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translate and to teach *Rom* 9:6-13 as a limiting "proviso" on the Pauline theory about Grace is therefore to fracture *The Epistle to the Romans* and is making St. Paul to contradict himself.

Furthermore, God is also neither constrained by any ontological forces to reward nor to punish (Rom 11:35). It is equally fictitious to interpret Israel's national histories as showcases of a judicious and unilaterally punitive God, dispensing real time justice to subservient doers of the Good and to the hardhearted doers of the Evil (Rom 11:3,5). Rather, what that has been revealed in the oracular history from Abraham to Israel as situated within the mega-, meso- and interactional L1-coherences of L1-*Romans* (cf. subsections 5.2.5, 5.6.1, 6.2, 6.3.1, 7.1 and 7.2) is that: Grace surpasses the Law. In other words, God is not tied to or obligated by the Law. God willingly is above the Law in the divine love for all (cf. Figures 7, 8, 9). And this matter of fact, as St. Paul has sought to communicate, has long been known even to Moses the Lawgiver (Ex 33:19).

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Thus *Rom* 9 is not a declaration of dictatorial doctrine about predestination in the rigid sense. *Romans* 9 in its L1-text and context and when properly and historic-critically de- and re-constructed as in M-1 is indeed a directional statement. It brings out the subversive ethical note of "*The Great and Powerful should serve in humility the Weaker and the Inferior*". It also clearly reiterates St. Paul's conviction about the Law was not, is not, could not, and cannot be a limiting factor on the Grace of God. All of these observations are of direct challenges for any students and reflective adult learners wishing to deepen their insights about life and values, especially when those claims are said to have based upon *The Epistle to the Romans*.

(c) Reaffirming the subject-agent capacity of the "inner human"

Hence, to take this segment of *Rom* 9:6-13 as a case of predestination is to misplace the locus of St. Paul's concerns. This notion of "predestination" is necessarily a sharp contradiction of St. Paul's conviction about God's selecting all (*Rom* 2:11; and cf. subsection

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6.2). Such a stark contradiction, however, would not have arisen had greater cultural respect been duly reckoned as a necessity in the translation and teaching of the *Romans*. In fact, if one bears in mind the aforementioned CTP-based sense and meaning of this segment in *Rom* 9 (cf. subsections 5.2.3(c) & (d)), other problematic interpretational and coherence cracks in the rest of *Rom* 9 to *Rom* 11 would vanish. Textual coherences at all levels can then be restored.

Moreover, insofar as the purpose of life and values education of this Portfolio is the concern, the CTP-translating of this *Romans* segment has one other fundamental educational and curriculum significance. A negation about predestination affirms that the subject-agent ("the inner human") is *not* a straw man or a puppet. LTP-based L2-*Romans* have turned the "inner human" into a slave under the spell of predestination. Demolishing these demoralizing undertones that have sunk deep into the minds of Chinese-speaking adult Christians through LTP-based *Romans* would reestablish the foundation for a renewed sense of ownership over one's life and choices.

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Besides, as we have showed above, life and values should take on board the dictum of *inter-human* grace that God directly announced to Rebecca, the woman – and let readers recall also the womanly "I" of *Rom* 7:1-4! - who was bound by the Law. So, to have this life ownership of the subject-agent rediscovered and reactivated among contemporary Chinese-speaking adults has also proved to be quite an emotional thrill. It is quite a thought-provoking learning experience for some of the course participants in the teaching conducted in this Portfolio.

As a matter of fact, St. Paul has devoted the initial chapters of L1-*Romans* (c.f. 4:10-3) to establish Grace is unconditional, free and selecting all. *Romans* 9 is thus an extension built upon this foundation. That is, the aforementioned redeemed sense of ownership is strongly meaningful and necessary as a manifestation of the ur-belief that Jesus the Christ is a savior-and-*hero*. That is in the eyes of the ur- and Greco-Roman recipients of *The Epistle to the Romans*, followers of Christ are saved by Christ from their miserable and

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predestined fates, such as being under incessant self-accusations (Rom 1: 32, 3: 25) from within their very inner selves. In other words, the alleged Pauline theory of predestination is based on L2-*Romans*. It was a LTP-construction. It has displaced and kidnapped the original thinking pattern of St. Paul. Such a hermeneutical position is in stark contradiction with the overarching theme about Grace and the Law as evidenced in a context-sensitive reading of L1-*Romans*.

Romans 8:15 for instance is exemplary of this stark contradiction. For St. Paul proclaims there most straightforwardly that followers of Jesus the Christ do not receive "a spirit of enslavement to fall back into fear". On the contrary, one's fates have changed, cf. Figure 11. And, being in Christ, ur-recipients from all ethnic backgrounds are children and joint-heirs of God. Any willing soul from and among any nations and ethnicities may equally sing it out to God: "Abba! Father!" Hence, the textual coherence of L1-*Romans* is thereby restored (e.g. in M-1) through the "de-predestination" in our L2-translating and CTP-based teaching about *Romans*. These

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profound riches recovered for life and values education from *Rom* 9 are evidence-based. To make better use of the spiritual and cultural resources it contains, learners, translator-and-teachers alike should discard their problematic translation paradigms in the mind.

To conclude, what does this segment about the oracular history from Abraham to Jacob mean in relation to free and unearned Grace? The issues of the "predestinated fates" are not an artificially invented question of no historical specificity. Neither is it a question primarily engineered by St. Paul. Instead, it is a theoretical question condensed and crystallized in the naturalistic setting characterized by two features. First, there was the general belatedness (or aloofness) of the majority of Jerusalem in embracing faith in God as expressed and actualized in and through Jesus the Christ. Second, "Esau" (as a shorthand synonym for "all nations") has often been postulated as being outside the coverage of divine promise. So, this segment is a discourse to handle these necessary and inescapable theoretical questions. It is needed for its theoretical completion of St. Paul's vision of the divine and *all*-inclusive Grace centered upon Jesus

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the resurrected Christ. In other words, exactly because of the all-inclusive and free Grace as propounded by St. Paul, this segment must not be taken as an attack on Jerusalem or on Israel. Besides, this segment is to demonstrate to peoples from all other ethnic-national origins that God has not been fickle or treacherous. His Grace for all who are open and receptive to Grace has actually always been there, as it has always been witnessed in the sacred and oracular history of Israel.

(2) Knowing the Good and the Evil: Am I not an "original-sinner"?

(a) Recovering and defending the Conscience for the "Original Sinner"

In a sense, the term "original-sinner" is an invention of this Portfolio. Western theological discourse would generally present humans as under the spell or influence of original sin, or being contaminated by original sin. But the mystical presence of sin within the cosmos was a reckoned reality in the West. Chinese speaking adults whom this Project encountered however do not seem to have this mystical dimension in their appreciation of Sin as a dark cosmic and social

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force (Rom 5:12). Instead, Chinese speaking adults in believing Protestant communities seemed to skip the more subtle, abstractive and metaphysical thinking and would prefer to focus solely on the human plain. This means in the generally positivist thinking patterns that nowadays prevail, the very presence of dark forces which Kant citing Ephesians 6:12 and referred to as the "invisible enemy"[57] in the inward "I" as well as in human history, has both often been overlooked and has unquestioningly been in outright dismissal. Thus, we have the abstractive "original sinners", void of any historicity.

In fact, this human-image was so pervasive that the notion of Conscience as recovered and presented in this Project was often viewed with some obvious displays of reservations based upon a profound sense of guilt.[58] The skepticism is that such teaching about the Conscience could be detrimental to a faithful reading of L1-*Romans*. Not overcoming this anthropological-philosophical hurdle would make it impossible to attain the inner enlightenment about life and values.

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Unfortunately, this pervasive and entrenched self-image as "original sinners" in fact do cause many course participants to exhibit doubts about the moral sufficiency of the "inner human" in knowing and differentiating intuitively the Good, the Woolly, and the Evil. At times these reservations are so strong in some Christians that their utterances, behaviors and arguments suggest that in their beliefs, humans do not even know what the Good and the Evil are until they have re-acquired such knowledge from the Bible or until they are redeemed as Christ-followers.

Hence, in conjunction with these latent reservations, guiding course participants to read aloud *Rom* 7:17-25 the L2-Chinese *Romans* of M-1 has repeatedly proved to be an occasion for the learner's encountering of his or her self (*Selbstbegegnung*). That reading aloud the M-1 text could bring into their ready awareness of their innate beliefs about the "original sinner". This reading aloud can then have such established and inherited beliefs contrasted with the CTP-rendition of the anthropological visions of St. Paul, as found in

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this *Romans* segment.

For instance, in the L1-*Romans* of St. Paul, 7:18 has clearly indicated that the Good is dwelling in the flesh of me (τοῦτ' ἔστιν ἐν τῇ σαρκί μου), i.e. in contrast to in the innermost me, viz. in the "inner human". Furthermore, the will for the Good is there undyingly and constantly in the inner me, as distinct from the flesh and my fleshy limbs, legs and eyes etcetera which St. Paul refers to in 7:23 as my "the members" pertaining to me (τοῖς μέλεσίν μου). In fact, in 7:23 St. Paul writes unequivocally that "the law of sin" is residing in the fleshy members, as distinct from in the innermost, of me. Hence, in 7:24 he cried it out aloud that who shall save this "inner human" from this fleshy "*body* of this death"?

To sum up, St. Paul does not have any doubt about the inner human's liking for the Good which the inner human's intuitive knowledge of the Law indeed echoes. He in fact has explicitly affirmed this capability of the inner human, which is active and has the intuitive

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ability to know of the Good even before one's hearing the call of Jesus, cf. *Rom* 7:18-25. In short, even for the "original-sinner" - and even assuming this invented jargon might be an acceptable notion to St. Paul – the Conscience of knowing and liking the Good has never been negated in the text of L1-*Romans*. That is: They are not negated even when one has sunk deep into the wrongs that he or she can no longer resist committing.

(b) Sketching the dilemmas of the Inner Human and the want for Grace

Hence, based on the observations immediately above in (a), when *Rom* 7:17 speaks of the sin that in me dwells, that sin is *not* dwelling in the "inner human", but in the flesh (or members of the body) of "me". To suggest otherwise would require the intervention of post-Pauline theology and would depart from the methodology of this Portfolio. In a nutshell, below is the in Figure 30 is the anthropological prototype that St. Paul has meticulously encapsulated and chanted in *Rom* 7:17-25.

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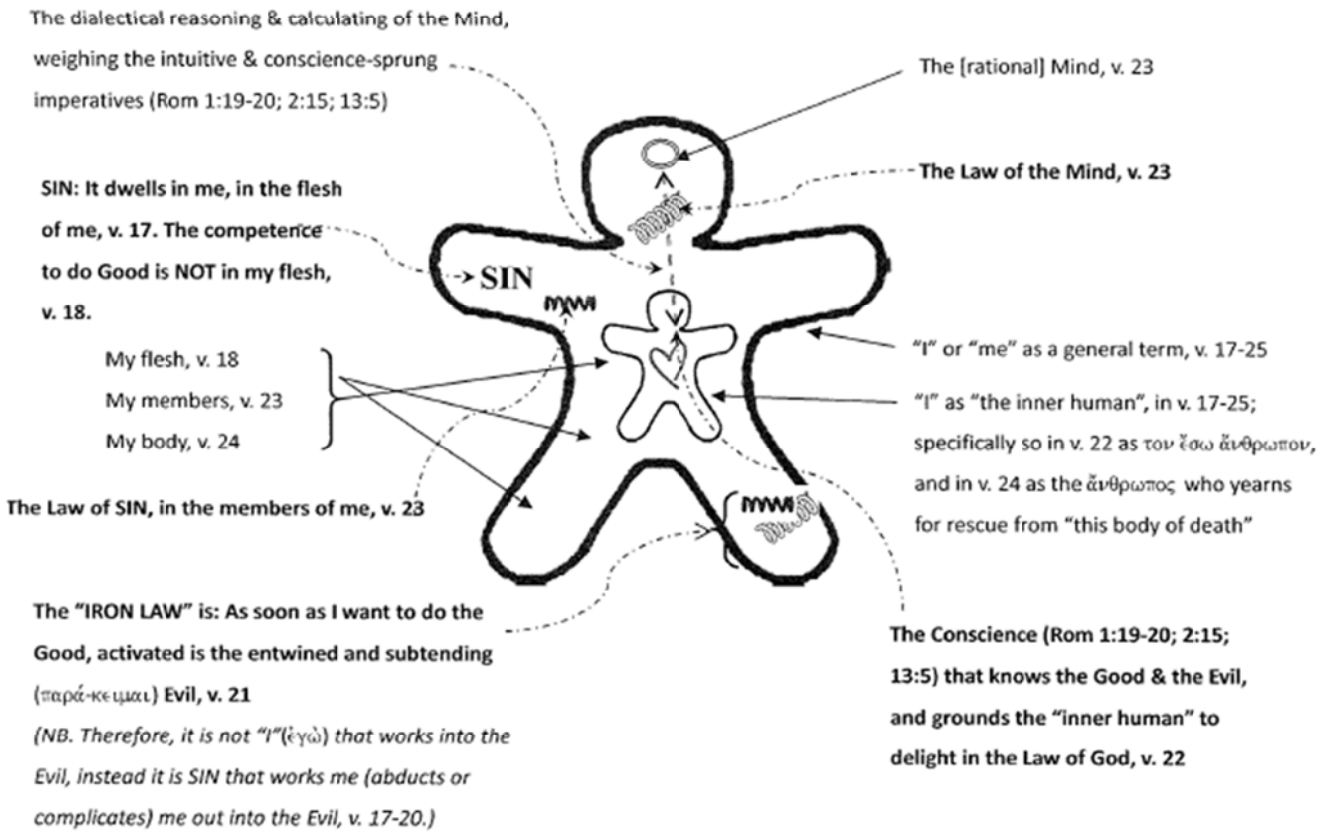


Fig. 30: The Anthropological Prototype of St. Paul as embodied in Rom 7:17-25

Indeed, the detailed visualization of the concepts as embodied in this *Romans* segment (as showed in Figure 30 above) has proved thought provoking to adult Chinese-speaking Christians. With this mental picture reconstructed in the mind, the reading, the translation and the subsequent teachings about *Rom* 7:17-25 would be more closely supported by the L1-*Romans* text. Previous textual riddles interlocked with L2-translations and L2-commentaries and their affiliated queries and insufficiencies would vanish. This is because Figure 30 does not represent opinions. Each of the illustrated points in the Figure is fact-based. They are squarely grounded in the L1-text of St. Paul.

Thus, the identity and notion of one's being predestinated "original sinner" is a gross conflation of historic human reality. It in short also contradicts St. Paul's advocacy. The mental prototype of the L1-*Romans* is indeed pointing towards much sharper spiritual observations about humans (the ἄνθρωπος). For instance, in stark contrast to shallow, rosy and a-historical humanism, L1-*Romans* is

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pointing to the fact that consciousness and knowledge of the mind are neither sufficient nor exclusive conditions that shape and govern behaviors. This is also quite contrary to the Socratic tradition which teaches Evil prevails primarily because of the lack of knowledge about the Good. For as St. Paul has observed in the cited segment, present in the body (v. 24) are indwelling dark forces (viz. SIN (v. 18), the Law of Sin (v.23) and the IRON LAW (v. 21). They are all real and undeniable. They are disruptive and subversive enough to wretch the life and inward experience of "I" (ἐγὼ), the "inner human" (v. 22, 24).

If we are to borrow the Roman criminal law concepts of *actus reus* (被控之思) and *mens rea* (被控之行)[59] to illuminate the inward conditions of humans, the difference between the Socratic position[60] and the stance of St. Paul would be evident. By the way, in the best of my intellectual judgment, an epistle to the dwellers of Rome discussing the Law would have no way to steer perfectly clear of established Greco-Roman legal framework and reasoning. In this

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segment of L1-*Romans*, the Good and the Evil are in the last analysis intuitive and conscience-sprung imperatives. The functions of the Conscience and of the dialectical reasoning and calculating competence of the Mind are granted in both systems. These are their shared commonalities between St. Paul and Socrates[61] about the mental and rational competence of humans as transcendental subject-agents.

The L1-*Romans* segment however is introducing a breathtaking perspective to the question, namely: To what extent is the human body a frictionless and subservient "machine" to the Mind? Verse 21 declares the "IRON LAW" (the inescapable law) is: As soon as I want to do the Good, activated is the entwined and subtending (παρἄκειμαι) Evil, v. 21.[62] This means, as Verse 23 proclaims, the Law of the Mind is always jammed, and almost always neutralized by the Law of the Sin.

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Thus in this jammed, balanced and tug-of-war situation of the rational Mind, whether the fleshy human "machine" has any latent tendency to auto-run in any direction must be reckoned squarely as fatal and critical. Unfortunately, since the Evil is prevalent in the history of humankind, it can only be that SIN has always been an enemy in the Trojan horse, i.e. an enemy dwelling in the flesh of me.[63] So, this is the position of St. Paul. The latent promptness of SIN to ambush "I" is thus the seal to the tragic fates of humankind. One's *actus reus* consequently is prompted to render the "self" always culpable in accordance to whatever the Law one knows and affirms. Hence, this together with St. Paul's observations about the human Conscience indeed constitutes the unique contribution of this *Romans* segment, giving us his profoundest anthropological analysis in accordance to the transcendental vision of his as a theorist of Grace-based evangelism.

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(c) Critique of auto-*nomous* humanism: The Conscience affirmed, but no rosy way out

In other words, based on (a) and (b) above, St. Paul's L1-*Romans* is offering a dialogic revision and criticism of the Greco-Roman textual tradition of romantic, naïve, unrealistic and a-historical rational humanism.[64] There are clear and ample evidences in this L1-segment to reopen the beliefs surrounding the vaguely defined notions about the "original sinner" for critical reassessment. To pose oneself as an "original sinner" is a mere shorthand scribble and it leaves out much under-narrated. Obviously, the Mind and the Conscience are often left out of our contemporary teaching and understanding about this tract[65] in most Chinese-speaking congregations. Similarly the meticulous and legalistic *actus reus* and *mens rea* discourses have also often been passed over and hardly noticed. Equally insufficiently appreciated are the Pauline remarks about the internal laws (viz. the Law of the Mind, the Law of Sin, and in v. 23 the "Iron Law") that are operating and present within the phenomenological structure of the inward "I".

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As for Sin, the most striking illustration St. Paul is attempting to make in this *Romans* tract is that outside the generally assumed and conscious sovereign control of the Mind over the body, there is Sin. It has Trojan-horsed in the flesh of me. This however does sound alien to many of the Chinese adult Christians. In modern jargon, some might have comparable awareness about this dark force lurking in and coexists with the Mind in the term "sub-consciousness", where "sub-" signifies with good reasons as "lying beyond the grasp of" ours.

Most probably, this notion was alien to at least some of St. Paul's ur-recipients, too. Thus, he sets up his purely legalistic arguments. The wish to do the Good is nullified by the temptation to do the Evil. The lesson he is teaching therein is that: The Law of the Mind is often corked by the Law of Sin. The tug-of-war hangs in the narrowest hair-sensitive balance. The behavioral and historic outcomes (i.e. *actus reus*) of "I" (and of the "members of me") therefore depend greatly on the inherent tendency of the flesh.

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Yet, v. 19, which claims “For I do not do the Good I want, but the Evil I do not want is what I do”, is a positivistic (and intuitive) truth. Whence then originates the force that tilts the inward balance to the victory of Law of Sin? What then is that performer of the Evil that has often been reflexively and unquestioningly attributed to as “I”?

That is, the analyses in *Rom* 7:18-25 together constitute the logical and legalistic reasoning of St. Paul for his acute conclusion about the existential phenomenological ontology and the ethical incapability of humans which he has stated upfront in v. 17. That observation is: In fact, the Evil that “I” do is not indeed that “I” do it! But it is Sin that in me dwells that has it performed through instrument through the members of me. One astonishing insight and profound truth is that we are not in control of our members, the flesh and the body. This incapability however is generally ignored and refuted as untruth in naive auto-*nomous* humanism.

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In a nutshell, in *Rom* 7:17-25, there is much to re-explore and to relearn for heart searching adult learners.[66] Hitherto unquestioned assumptions can be revisited by using this segment of CTP-*Romans*. Acquired self-images, mind frames and associated thinking and conceptualization patterns can be revised, bringing the learners to newer plateaus of transcendental awareness and spiritual enlightenment. Learning and teaching in this direction will benefit our contextualized understanding of this L1-segment, especially when we recall the Delphic or Greco-Roman tradition of urging god-worshippers to tread the path of "Knowing Thyself". [67] Unfortunately, this dialogic aspect of *Rom* 7:17-25 has consistently been left undetected in linguistic-translation-bound study of *The Epistle*.

To conclude, St. Paul has in this scriptural segment beginning with *Rom* 7:17 given us most painstakingly a vivid philosophical schema about humans, the ἄνθρωπος. It differs categorically from the prevalent, flattened and formulaic, and commonsensical notion of "original sinner".

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This segment is saying practically that Jesus the Christ has entered human history first and foremost to save "I" – the inner womanly-I (feminine-I)[68] - from the self-incurred and self-inflicted condemnations of the human Conscience as well as from the legalistic oppression imposed on this deepest and most fundamental essence of "I" (ἐγώ) by the male-persona[69] of "I" which has been filled with its characteristically auto-*nomous* prides and prejudices. This is because the Conscience as implied in this segment of L1-*Romans* (cf. Figure 10) is capable of knowing intuitively the Good, which echoes intuitively the knowable demands of the Law of God. In addition, this knowing and the subsequent affirmative delight for the Good and the Law are not contingent upon any external prerequisites. They are not even contingent on any direct or articulated knowledge about the Father God or Jesus the Christ whom St. Paul seeks to show or to articulate about. As such, the salvation on the Cross is an act to emancipate humans from their wretched and loaded existence of accusations from their own Conscience!

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(3) <u>The anthropological schema of L1-*Romans*: How is the Transcendental Union of the inner human (τον ελσε ἄνθρωπον) with Christ possible?</u>

Now, having consolidated what we have discovered in this Portfolio, we may proceed to reconstruct an integrated anthropology of Apostle Paul. Since the very much eyeball-catching performer-I in social interactions (Rom 6:6) is but a socially constructed and projected persona; and where the decease of subject-agent has been gaining currency in modern philosophical and sociological thinking, the anthropological and phenomenological schema so recovered may eventually become a valuable pathway leading to enlightening dialogues with other disciplines and/or philosophies across cultures.

First and foremost it must be noted that this segment of L1-*Romans* 7:17-25 (cf. Fig. 30) is not intended to be read in isolation. It is intended to be read in conjunction with the metaphoric representations of husband-and-wife of *Rom* 7:1-4. Hence, when the heroic-persona of the husband (male-I) and the womanly-I (female-I) are added to Figure 30,

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Figure 31 on this next page is the result.

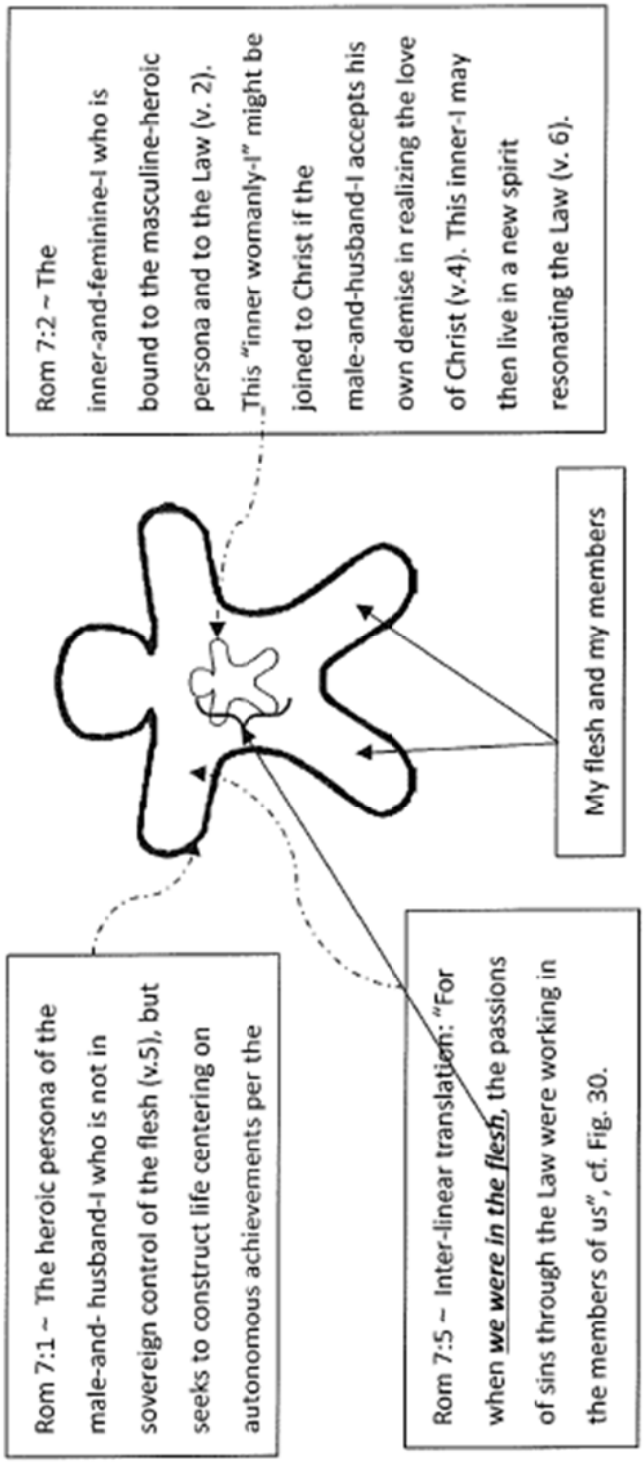


Fig. 31: The husband (male-I) and the womanly-I (female-I) of the ἄνθρωπος

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Particularly noteworthy is *Rom* 7:5. Like 7:22, it shows clearly that the "I" as being narrated in *Rom* 7 is indeed *not* a superficial and conflated being. Instead, it has inner depths. "I" is *not* the flesh, *not* the members and *not* the body. It is in the last analysis *not* that outer man, the flesh. It is also *not* that heroic-persona (or *not* that the husband-and-male-I) which is a cultural-construct and can thus be put to a nullified position. That is, both the body-I and the heroic-persona-I can be put to death (Rom 7:6)[70]. Furthermore, once this husband-and-male-I has deceased, the womanly-I (viz. the "inner human", *Rom* 7:22) can then be joined to Jesus the Christ. (*Rom* 7: 3-4)If this happens, she is then no longer wanting to style her life in the enslaving obligations to the old Law of the male-I, her previous "husband".

Thus *Rom* 13:14 spoke of "putting on [and be with the virtue of][71] the husband-and-Lord Jesus the King" and simultaneously be freed from the flesh. This new spiritual life of transcendental freedom that has dawned in union with Christ is categorically a different kind of life. This inward and *live-able* phenomenological transition, as narrated by St. Paul in his

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L1-*Romans*, can thus be represented and experienced as in Figure 32 below.

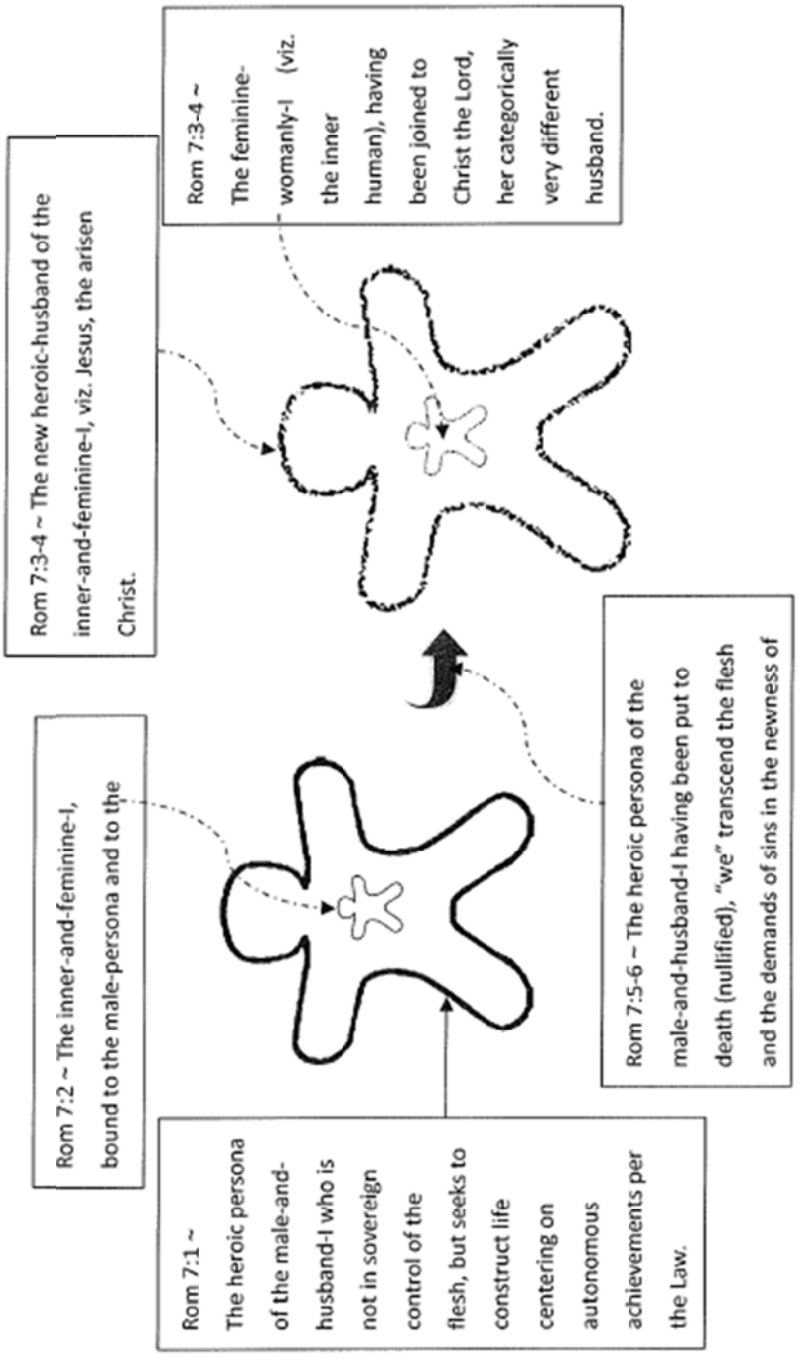


Fig. 32: Freed from the Law to the Transcendental Union with Christ

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In short, the ur-imageries of L1-*Romans* in Figures 30, 31, and 32 are the historic and ontological constructions about the inward and transcendental realities of the ἄνθρωπος as St. Paul's ur-recipients should possibly have understood in their meta-communication via the words of the L1-version of *The Epistle to the Romans*. The analyses and reconstructions above are reintroducing the alternate *and* essential(!) mental and perspectival frameworks for contemporary adult Christians. They are conducive to a rethinking of what one's life is as well as what, how, and why one's value orientations have been and should better be. They are not intended for unqualified acceptance. Yet, to reiterate the concluding observation in subsection 8.6, "Indeed, it is only when this inner insight and inner subservience of the transcendental *womanly*-I is arrived at, other genuinely ethical, socio-cultural and conscientious outcomes may then follow."

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(4) <u>Affirming L1-*Romans* as a critique of the Greco-Roman auto-*nomous* humanism and the performance-driven alienation of one's self from Grace</u>

As revealed in the other Modules of Applied Historic-Critical Research (such as M-5) of this Project, St. Paul has indeed recorded in L1-*Romans* his critica observations about the tragic and vanity prides and the fragility of humans. This tragic sense is in a sense mandated. For everyone has in him or her that ineradicable trait for conscientious *self-judgment* as a divinely created "vessel" standing in relation to the Divine and amid socio-interactions. Inside the body of this "I" is that undying reflective and immediate knowledge about the Good and yearning for the Good (Rom 1:32). And this yearning is true of everyone exactly because whenever the husband-and-male-I, or the heroic ἐγὼ, wants to do the Good, this performer-persona is persistently ambushed per the "iron law" of *Rom* 7:21 to do the Evil by Sin.

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Hence, a revisit to *Rom* 1:25-27 will reveal to a fuller extent the salavific sense of *The Epistle to the Romans*. In v. 26a, the small word "τε" (conveying the sense of "even") must be noted. This means 1:26b is indeed saying both the males and females have departed from their nature and have it distorted. In other words, the men had in their worship of masculinity been blinded to the very existence of the inner-and-feminine-I in them. Life became externally driven. That is, even Greco-Roman women in the times of St. Paul were attached equally to the belief in masculinity, cherishing and struggling for ideals that were out of tune with the true and fragile nature of human. In fact, Seneca had explicitly lamented exactly about this social phenomenon, whereby even women were attracted and attached to that masculine lusts and notions of power, of performance and of that self-assuming drive to control.

That is, from the perspectives of L1-*Romans,* all humans (males and females), regardless of their biological genders, have bartered (μεταλλάσσω, *Rom* 1:25-26) their relational union with the Creator for a state that is less than ideal. This bartered state-of-being is intrinsically marked with lusts, works, worries, fears and sorrows. In the calculated but distorted thoughts of

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the males and females so concerned, they make themselves vehicles serving the externalized and materialistic world (the created, 1:25) rather than the Creator. Most significantly this self-assumed "reasonableness" and auto-*nomous* independence are displacing the in-dwelling presence of God the Creator in the hearts of them (1:24). Sin and the Evil would thus gain the upper hand in the historic world by names of the various banners and strands of those inescapable law(s) (ὁ νόμος) that will neither bend nor break at the wishes of humans. This is the historicity of the human-cosmos constructed on the ideals of performances and laws.

Yet ideas have consequences.[72] In the long range, on the human and historic planes, such displacements of the Creator and the perspectives about Grace must mean dishonor to the bodies (i.e. the flesh and the members) of humankind through the interactions in and among humans themselves (1:24). The logic is plain. When the human heart is performance and dominance oriented rather than the Good and agape-oriented, the outward performer-I would dominate. One's transcendental spirituality would be ignored, suppressed. One is alienated to one's inner self. Meanwhile, when the

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performer-I seeks to be a hero, someone else must inescapably suffer. At the same time, however, the "inner-I" would suffer, too. The most damaging damnation is that when the disregarded, suppressed but undying Conscience finally re-strikes with its seemingly feeblest flashes, the irreversible hurts to others as well as one's self are destined to prevail. This is because ideas do have consequences. Hence, in this sense, every awakened Conscience and every awakened "inner human" are caught with the obligatory self-judgment that no awakened and no god-fearing soul might freely disentangle itself.

To conclude, the above situation of the "inner human" is not an imaginary construct. In L1-*Romans*, it is how the "inner human" has always been situated in the historicity of the world. Sober observations about this inner human have in fact been noted invariably in various spiritual and meditative traditions. Thus L1-*Romans* has clearly announced that Jesus came to reawaken the deadened human soul and to pardon the soul of the "previously committed wrongs" (*Rom* 3: 25). In other words, one *has* long *been* in enslavement enchained to SIN, and this enslavement *was* not because one now *refuses* to adore Jesus. That enslavement *was* not a result due to

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one's relational orientation towards Jesus the Lord. Instead, the coming of Jesus and his agape-love for embracing and selecting *all* humans unto death on the Cross are the divine response to that pitiable and miserable human enchainment to SIN. The union in Christ is thus an act of faith on the avenue of divine Grace that leads to reenergized life of Transcendentality. This transcendent union implies: **(1)** the willing demise of the performer-I; **(2)** that the inner-human is therefore liberated from the masculine and performance-based law; and **(3)**, because of **(1)** and **(2)**, the transcendent self (the "inner human") is entered into the Realm of Grace.

8.8 Summary and Discussion: Words and the journey into unearned Grace

Having analyzed what have happened in the five Rounds of teaching, we may now try to consolidate some lessons derivable from them on how inter-perspectival, value-clarification and *translation-al* teaching might be conducted, based on the curriculum experience acquired in this Portfolio. The general teaching aim has been to induce self-encounter within each adult Christian learner and lead each of the learners to enter that live-able phenomenological realm of unearned Grace as a Christ-follower. Yet, to be a

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translator-and-teacher who strives to stay loyal to the Text of L1-*Romans* could entail conflicts between the roles of the Translator and those of the Teacher. This is because some teachers may believe they may be required to be more student or learner-centered. Concerning these, several points can be made as aspects of the general principle of this Portfolio, which is to move the Learners to the Text and not vice versa. The pedagogical efforts have been on on key concept recovery and perspectival framework building, rather than on localized understanding of disconnected fragments or verses of *The Epistle*. In some extreme cases, I have even told the puzzled LTP-nurtured leaners that "*Just don't try to understand. Brian-understanding or not is not the issue. Keep your queries. Wait for a moment, until you might break through in crossing the epistemic border. For the time being, keep track of the differences between what you used to think about The Epistle to the Romans and what you are learning through the CTP-Romans? See what the gaps are first*?"

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In any case, below are my major inter-perspectival and value-transformation concerns.

(1) The truth is most learners are coming to class with preconceived and misinformed opinions about *The Epistle to the Romans*, (cf. Chapter 2). In fact, given the unquestioned predominance of LTP-*Romans*, it is impossible for them to have, so to speak, approached the Text appropriately, (cf. Fig. 1).

(2) Besides, inherent in these preconceived views are the learners' implicit view about language as a tool to do something or to get something. This means most learners do not have genuine experience of doing reading as an aesthetic path to self-encountering. Thus, this has to be one of the teacher's teaching concerns too.

(3) In addition, most learners have to be instructed about the signficiance of their "self talk" language as the paintbrush and the vehicle to their *lived* phenomenological realm. This need is related to their unilateral view of using language to control or as a means through which to act upon the external world. The spiritual relationship between their own langauge use and their inner world is quite underdeveloped in most of

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the adult learners that I have met in this Portfolio. Hence, creating this awaress is another significant area needing instruction about.

(4) In other words, a *translation-al* teacher needs to teach the learners on how to learn and how to position themselves in relation to *The Epistle*. My aim has been to assist the learners to see there are inter-perspectival gaps between *The Epistle* and their inner schemas, (cf. Figs. 16 & 24). I will assist them to see the multi-source intercultural heritages that they have within them. I will then seek to help them to open up and/ or to enter deeper into the phenomenological realm of unearned Grace.

(5) That is, after guiding the learners to come to an awareness of the new and previously unnoticed dimensions in the messages of *The Epistle*, I will cause them to become engaged and to treat the Text seriously. With reference to their own experience as adults, they should check whether the Text is saying something sensible and true.

(6) I will also assist them to see how their unquestioned and deeply entrenched views or maxims about the LAW, the self and values might have originated. I will ask them, or suggest to them, whether they do think those unquestioned veiws or maxims are the only possible ones;

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and whether a continuation in holding hold onto those views and maxims would be doing them good in the best of the own knowledge, and as a wilful follower of Christ, (cf. Fig. 21).

(7) To sum up, there are always knowledge gaps between the learners and The text and myself. *I will move the Learners to the Text and not vice versa*. Moving the learners to the Text is the CTP-way of teaching. Moving the Text to suit the learners, is the LTP and make-it-easy way of teaching. Yet, as subsection 8.6.1 has showed, such an insistence of *not* bending the Text to fit the Learners will eventually pay off. Learners will then be moving steps ahead on the path of transformed self-understanding and of transformed values.

* * *

Some cautious remarks however are necessary in retrospection before we end this subsection of "Summary and Discussion". It goes without saying, the use of language has a significant role in the life and values education this far reported. Below in Class Snapshot 11 is a learner telling me that he finds

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the reading of *Rom* 16 in M-1 very rewarding. As the translator behind M-1, to hear that is indeed fairly rewarding. For it seems someone really is deriving some benefits from what the CTP-*Romans* has to offer.

Class Snapshot 11:

(Round Five, Meeting 5)

….

Teacher: … It's then very simple, then the pronoun "we" is meaningful to you. If you haven't read *Rom* 16, you don't know who are being referred to. The "we" is then unimportant and meaningless to you. But after you've read *Rom* 16, then you know who the "we" are, and then a lot more information becomes more important and more meaningful to you….

Learner: *I read Rom 16 [of the CTP-Romans]. It takes more than one hour to read…*

Teacher: … the meanings of each of those names [of the ur-recipients] are not invented by me. I've checked them out from various sources and various commentaries of *Romans*…. In my essay [of M-2] you can find further references in the footnotes about those names [of the ur-recipients] …. That's the pronouns "we" and "you" are very important. If you don't read *Rom* 16 and overlook the meanings of those names, you don't see the socio-cultural richness in those names, then you lose out a lot of on the significant reverberations they bear throughout in the meaning-making process in the various parts of *The Epistle*….

However, similar incidents of adult learners' appreciation also always put on me the alert. My worry is that some of them might get too hooked onto a text, or better say, some might get lost in the riddles and enjoyments seemingly being offered to them through words and in the realm of words.

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To conclude, what is “knowledge”? Even St. Paul commented in 1 Cor. 13: 12 that it appears even to him our temporal knowledge is but shadowy and obscure constructs. One’s arrival into the ontological realm of unearned Grace needs no works, and thereby needs no words as works, too. It surpasses epistemologies. It is not based upon “studies”, (cf. Fig. 28). To me, if I may intrude with my first person when coming close to an end of this Portfolio, unearned Grace is pointing towards an existence in pure *ontological* Grace in contrast to merely “conceptualization” about Grace. Phenomenological *lived* life in the spirit of Evangelism is that: Life *can be* different, if you so wish. These two words “*can be*” implies one needs no more to feel coerced to do this or that by the NOMOS. This is the essence of the evangelistic freedom in Christ. Life is the lost option re-created, the blocked path re-opened, the forgotten truths about unearned GRACE re-seen. Those who lives under the coercion or dictates of the NOMOS however consistently, or for most of their time, do find themselves enslaved and faced with only one option. That option is to feed, to shit and to die. So, I really am worried somehow that some learners might be lost in their worship of words. Sanctification, the journey to holiness, is wordless, though.

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[1] On “salvation” and “community” as Christian education assumption, see Nancy Ferguson, *Christian Educators’ Guide to Evaluating and Developing Curriculum* (Valley Forge, PA: Judson Press, 2008), 31-38.

[2] Cf. Stringer’s Action Research Interacting Spiral: Craig A. Mertler, *Action Research: Teachers as Researchers in the Classroom* (London: SAGE, 2009), 13.

[3] Jean McNiff & Jack Whitehead, *Action Research: All You Need to Know about* (London: SAGE, 2005), 8.

[4] Stephen J. Pyne, *Vocie & Vision: A Guide to Writing History and Other Serious Nonfiction* (London: Harvard University Press, 2009).

[5] 交談與知識建構，談話作為社會行動、情境脈絡與連續性、在協助下學習，參閱 Neil Mercer：《在指導下的知識建構[*The Guided Construction of Knowledge*]》林立偉、鄧廣威譯（香港：香港公開大學，2004）91-99。

[6] On student capabilities and needs, planning content area instruction, see Donna E. Alvermann, Stephen F. Phelps, Victoria G. Ridgeway, *Content Area: Reading and Literacy* (Boston: Pearson, 2007), 94-97.

[7] Mildred C. Robeck & Randall R. Wallace, “Thought Processes in Conceptual Reading,” in *The Psychology of Reading: An Interdisciplinary Approach* (London：Lawrence Erlbaum Associates, 1990), 354-76. It is remarked that under “Barrett’s taxonomy has … five major levels [of comprehension], each of which is subdivided for descriptive purposes. The principapal levels are (a) literal comprehension, (b) reorganization, (c) inferential comprehension, (d) evaluation, and (e) appreciation”. I find these are indeed the learning stages of most adult learners in my class.

[8] Joel Cooper, “The Motivational Property of Dissonance,” in *Cognitive Dissonance: Fifty Years of a Classic Theory* (London: SAGE, 2007), 60-61.

[9] 參閱瑪德蓮・范赫克[Madeleine L. Van Hecke]：《盲點》，黃怡雪譯（台北：大雁文化），138-62。

[10] Morris L. Bigge, S. Smaule Shermis, “How does Vygotsky’s *Thought and Language* imply a theory of learning,” in *Learning Theories for Teachers* (New York: Longman, 1999), 124-132.

[11] K. M. Newton, *Interpreting the Text: A Critical Introduction to the Theory and Practice of Literary Interpretation*（New York: St. Martin's Press, 1990), 133. Newton: “Reading literature is therefore a free act in which one confronts texts which by definition question or undermine dominant ideologies”; “The experience of reading can liberate one from adaptations, prejudices, and predicaments of a lived praxis in that it compels on to a new perception of things”。

[12] See also Patricia Hannam, “Philosophy with Teenagers: Nurturing a moral imagination for the Twenty-First Century, or, Why we need an inquiry based pedagogy for Religious education in the Secondary School,” in *Engaging Religious Education*, eds. Joy Schmack et.al. (Newcastle upon Tyne: Cambridge Scholars, 2012), 107-122.

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[13] 參閱十字若望 [John of the Cross]：《兩種心靈的黑夜 *[The Dark Night of the Soul]*》，加爾默羅聖衣會，（台北：星火文化，2010）。

[14] 國學大師錢穆先生晚年對「天人合一」觀有全新的認識，直引錢先生自己的文字，就是「有澈悟，心中快慰，難以言述」。他並且說：「惜余已年老體衰，思維遲，鈍無力對此大體悟再作闡發，唯待來者之繼起努力。」這篇文字，見於劉夢溪主編的《中國文化》，1991 年 8 月，第 4 期，93–96。筆者是在季羨林先生的〈「天人合一」新解〉一文中，讀到季先生判定此說意義重大，因而索性抄錄全文。文中，錢先生枚舉事例，亦論亦說，例如他說，「即如孔子的一生，便全由天命，細讀《論語》便知。子曰：『五十而知天命』，『天生德於予』。又曰：『知我者，其天乎!』『獲罪於天，無所禱也。』倘孔子一生全可由孔子自己一人作主宰，不關天命，則孔子的天命和他的人生便分為二。離開天命，專論孔子個人的私生活，則孔子一生的意義與價值就減少了。就此而言，孔子的人生即是天命，天命即是人生，雙方意義無窮。換言之，亦可說，人生離去了天命，便全無意義價值可言。」今筆者亦略抄引，以備參閱，「唯待來者之繼起努力」。詳參季羨林：《做人與處世》（北京：中國文聯，2009），25–29。

[15] Arland J. Hultgren, *Paul's Letter to the Romans: A Commentary* (Cambridge, UK: William B. Eerdmans, 2011), 3.

[16] 第一世紀中葉認耶穌是基督的信徒，若按他們了解和體認希伯來傳統的不同程度粗略分類，可分作五小類，參閱馬文・韋爾森[Marvin R. Wilson]：《亞伯拉罕：基督教的猶太根源》，林梓風譯（上海：中西書局，2013），32。

[17] Cf. M-1, Rom 16:1.

[18] 馬有藻：《保羅的福音：羅馬書原文簡易詮釋》（香港：中信，1999）。書中，常有明言，和合本所漏譯和邏輯相關的關鍵字眼。

[19] Craig A. Mertler, *Action Research: Teachers as Researchers in the Classroom* (London: SAGE, 2009), 15.

[20] Michael J. Wallace, *Action Research for Language Teachers* (Cambridge: Cambridge University Press, 1998), 14.

[21] 錢穆:《文化學大義》（臺北市: 正中書局，1952）。「價值」總離不開人生的真情實境，錢先生稱之為歷史生命，海德格稱之為 *Faktizität*，而對真情實歷史人生中事境濟的意義之表述與詮釋，海德格則在「*Ontologie, Hermeneutik derFaktizität*」綱目下，加以論說。參陳欣白：〈海德格「事實性的詮釋學」〉，《對話與溝通》（香港：基道，2009），18-25。

[22] Curtis Jay Bonk, Kyung A. Kim, "Extending Sociocultural Theory to Adult Learning," in *Adult Learning and Development: Perspectives from Educational Psychology*, eds. M. Cecil Smith, Thomas Pourhot (Mahwah, NJ: Lawrence Erlbaum Associates, 1998), 67-88.

[23] 參閱馬文·韋爾森[Marvin R. Wilson]:《亞伯拉罕:基督教的猶太根源》，林梓風譯（上海：中西書局，2013），71-72。

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[24] Heather Lattimer, *Reading for Learning* (Urbanan, IL: NCTE, 2010), 139. Lattimer noted, "At its heart, teaching and learning are about the relationship between the student, the teacher, and the content…. To be successful in using content reading to support content learning, we have to know our content areas. We need to understand the core concepts, the forms of communication, and the ways of thinking within the discipline. In order to plan instruction around the big ideas of a concept, we need to know what those big ideas are and how we can help students connect with them."

[25] See Lynne Rompelman, "The Symbiotic Relationship between the Cognitive and Affective Domains," in *Affective Teaching* (New York: University Press of America, 2002), 49-58.

[26] Campus Crusade for Christ, "Four Spiritual Laws (English)," http://www.campuscrusade.com/fourlawseng.htm [accessed May 19, 2013].

[27] In fact, Tang Xuanzhuang (唐玄奘, AD 602-664) in his re-translating anew the *Diamond Sutra* (《能斷金剛般若波羅蜜多經》) was exhibiting the same *transition-al* concern against the general skewedness for an easy-to-be-understood and easy-to-be-accepted L2-version. For that could be blurring or even displacing the epistemic dimensions of the L1-*Diamond Sutra*.

[28] *Britannica Academic Edition*, s.v. "The elements of crime," http://0-www.britannica.com.ed lis.ied.edu.hk/EBchecked/topic/143120/criminal-law/303257/The-elements-of-crime [accessed Nov 10, 2012].

[29] 周枏：《羅馬法原論(上冊)》(北京：商務印書館，2005)，106。Frederick Parker Walton, "The Early Law of Marriage," in *Historical Introduction to the Roman Law* (Holmes Beach, Florida: WM. W. Gaunt & Sons, Inc., 1994), 170.

[30] 參閱佐佐木現順：《業的思想》，周柔含譯(台北：東大，2003)，3-23。

[31] 參《荀子・天論》：「天行有常，不為堯存，不為桀亡。」

[32] D-N model(即「演繹–定律模式」)中的 "D-" 代表 deductive，而 "-N" 則代表 nomological，其中 nomos 就是來自希臘文 νόμος 這字，參閱 Alex Rosenberg：《科學哲學的論證》，歐陽敏譯(台北：韋伯，2009)，33。

[33] This notion of the Law is timeless. One example of post-modern affirmation of this generic notion of the "Law" as a general term, see Ehryck F. Gilmore, *The Law of Attraction 101: The Secret Power of Your Thoughts* (Chicago, IL: Eromlig Publishing, 2006), 13.

[34] Samuel Terrien, *The Elusive Presence: Towards a New Biblical Theology* (London: Harper & Row, Publishers, 1978), 40-41。

[35] 認識自我世界、提出與學生相關問題、圍繞基本概念組織學習活動，參閱 Jacqueline Grennon Brooks, Martin G. Brooks:《建構主義課堂教學

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案例 [*In Search of Understanding: The Case for Constructivist Classrooms*]》，范瑋譯（北京：中國輕工業，1999），29-70。

[36] See learner-centered designs, Allan C. Ornstein, Francis P. Hunkins, *Curriculum: Foundations, Principles, and Issues* (New York: Person, 2004), 253-60.

[37] For wider contexts of learning as adults, critical adult learning in groups, and characteristics of adult learning groups, see Brid Connolly, *Adult Learning in Groups* (New York: Open University Press, 2008), 37-77.

[38] 參井尻秀憲:《李登輝的實踐哲學》,蕭志強譯(台北:允晨文化,2010），71-74。

[39] Cf. There are rich discussions on various aspects about this inner and trasnscendental subject in European philosophies, cf. Salvoj Žižek, *The Ticklish Subject: The Absent Centre of Political Ontology* (New York: Verso, 1999).

[40] 2 Cor 4:16 (ὁ ἔσω ἡμῶν, the inward human of ours).

[41] In a sense, life and values education base upon L1-*Romans* is intertwined with the acquisition of a foundational language conducive to the access of the Transcendental. There could be three major constellations of factors that affect adult learners' ability to experience the planned transfer of learning. They are "*situational* (influences of the adult's life circumstances), *institutional* (influences of systems), and *dispositional* (influences of experience)." See John O. Comings citing B. Quigley; John O. Comings, "Helping Students Reach Their Goals," in *Review of Adult Learning and Literacy, Vol. 7: Connecting Research, Policy, and Practice*, eds. John Comings, Barbara Garner, Cristine Smith (London: Lawrence Erlbaum Associates, 2007), 44.

[42] Issac and Rebecca as a couple contrasted against the aged couple of Abraham and Sarah (mentioned in verses 6 to 9). Issac was sexually capable and husbandly at this temporal time. Rebecca was beautiful in the flesh, under the *manus* of Issac, and was in the best of her years, cf. the discussion of *manus* in Rom 7:1-6. The contrastive differences between these two ancestral couples contrasted highlights that God's Grace of gift is relevant and applicable not only to the weak in physical strength and determination, but also for the bio-physically capable and strong in determination. In other words, the weakness or strength of human did not count as relevant or conducive to the presence or absence of God's Grace. Only God's love – which God himself the transcendental initiator – is the only mystery that counts in the unfolding and bestowment of Grace.

[43] See subsection 7.5.

[44] 參閱羅念生、水建稹編：《古希臘語漢語詞典》，φαύλως 條，尤指：漫不經心、粗心大意，隨便等。

[45] Superficial LTP-translations tend to render "ἐκ τοῦ καλοῦντος" to mean

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God is the exclusive one who makes the calling. However, ἐκ τοῦ is of the genitive case; and the inward (i.e. sincere) καλοῦντος is a contrast with the outward performance of the Good, there is no grammatical compulsion to deduce that the implied subject-agent for καλοῦντος must be that authoritative God. Instead, who is of that sincere calling? Whom is being called upon? These are questions left open-ended in L1-*Romans*. Furthermore, the verb τ καλεω means basically the invocation upon the Divine, though it may mean also being invited or being summoned before the law court. See Feyerabend, *Langenscheidt's Pocket Greek Dictionary* (Berlin: Langenscheidt, n.d.), s.v. "καλεω." 亦參羅念生、水建稷編：《古希臘語漢語詞典》，φαύλως 條；又參麥啟新主編：《新約及早期基督教文獻希臘文大詞典》（BDAG 中文版），καλεω 條。

[46] When Rebecca as an iconic, ancestral, historic figure is mentioned, a lot of cultural associations and connotations are being invoked. See *Brewer's Dictionary of Phrase and Fable*, 16th ed., s.v. "Rebecca". Literally, Rebecca means "charming, enticing", see 黃建華主編：《聖經人物辭典》（廣州：花城出版社，1991), 149. Her name appears in Hebrew (Genesis 24, 26-8) in the form Rebekah. More believed and signature stories of her include Gen. 24-27; 28:5; 29:12; 35:8; 49:31."Rebekah" is related to the idea of "to tie fast", see *Women in Scripture: A Dictionary of Named Unnamed Women in the Hebrew Bible, the Apocryphal/ Deuterocanoncial Books, and the New Testament*, ed. Carol Meyers (New York: Houghton Mifflin Co. 2000), 143. It is reminiscent of the L1-*Romans* discussion of the wife being tied to the Law of the Husband or the manly and performative "I", cf. subsection 8.6(1)(c). 亦參石堅、林必果、李曉濤主編：《聖經文學文化詞典》（成都：四川大學，2003），160。

[47] So, in this tract of *Romans* 9 is not the issue of predestination. It is about the performative-I and the human creed about the socio-culturally constructed notions of the Law, life and values as unfolded in the historic and lived experience of iconic figures.

[48] St. Paul's unpacking of the oracular δόξα originating from God is about the transcendental Life and Values for humans, based ontologically and unconditionally entirely upon the Grace of God. This Grace is open even to the possibility of trespassing the socio-culturally established values of the Weak should serve the Strong.

[49] See Feyerabend, *Langenscheidt's Pocket Greek Dictionary,* s.v. "μέγας." 亦參羅念生、水建稷編：《古希臘語漢語詞典》，μέγας 條；又參麥啟新主編：《新約及早期基督教文獻希臘文大詞典》（BDAG 中文版），μέγας 條。

[50] See Feyerabend, *Langenscheidt's Pocket Greek Dictionary,* s.vv. "ἐλάσσων," "ἐλάσσόω." 亦參羅念生、水建稷編：《古希臘語漢語詞典》，ἐλάσσων 條；又參麥啟新主編：《新約及早期基督教文獻希臘文大詞典》（BDAG 中文版），ἐλάσσων 條。

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[51] The use of Jacob and Esau is metaphorically, i.e. referring to personality or behavioral pattern following the prototype of the historical Jacob and Esau. The use of aorist verbs ἠγάπησα (love) and ἐμίσησα (hate/ dislike) is therefore not without reason. It is not to say that God predestined the historic Esau to be damned even long before he was born. Neither should the reference to Jacob with "I love [aroist]"to mean that God is irrational, and blind to the shortcomings of any historic and specific individual such as Jacob.

[52] Esau, means "hairy", and means also "to work"; and thus "manly"；see footnote to Genesis 25: 25 in 參閱中文聖經啟導本編輯委員會:《中文聖經啟導本》(香港：海天書樓，1990)，66。

[53] 參閱范尼雲[Jean Vanier]:〈耶穌的異象：在受傷的世界中和平地生活〉，《暴力世界中的温柔》，陳永財譯（香港：基道，2012），49-64。

[54] On artfully persuasive storytellers, story characters as reconstructed selves and vigilant readings and emancipatory moments, see Thomas Barone, "Persuasive writings, vigilant readings, and reconstructed characters: the paradox of trust in educational storysharing," in *Life History and Narrative*, eds. J. Amos Hatch & Richard Wisniewski (London: The Falmer Press, 1995), 63-74.

[55] See the discussion about λόγιος (Rom 3:2) in subsection 5.2.4(d).

[56] See M-1, footnotes (501).

[57] Immanuel Kant's *Religion Within the Limit of Reason Alone*, trans. Theodore M. Greene, Hoyt H. Hudson (New York: Harper One, 2008), 52.

[58] Guilt confused with the doctrine of "original sin", displacing the healing action of remorse, Jacob Needleman, *Why Can't We Be Good?* (New York: Jeremy P. Tarcher/ Penguin, 2007), 93.

[59] *Britannica Academic Edition*, s.v. "The elements of crime," http://0-www.britannica.com.edlis.ied.edu.hk/EBchecked/topic/143120/criminal-law/303257/The-elements-of-crime [accessed Nov 10, 2012].

[60] See James Rachels, "The Legacy of Socrates," in *The Legacy of Socrates: Essays in Moral Philosophy*, ed. Stuart Rachels (New York: Columbia University Press, 2007), 118.

[61] See also Paul Woodruff, "Socrates and the Irrational," in *Reason and Religion in Socratic Philosophy*, eds. Nicholas D. Smith & Paul B. Woodruff (Oxford: Oxford University Press, 2000), 130-50.

[62] 參閱《老子 • 第二章》:「有無相生，難易相成，長短相形，高下相傾，音聲相和，前後相隨。」

[63] It is of some interest to record here that Plato has in "passages in the *Statesman* [272b-274e], *Laws* [896d10-e6], and especially the *Timaeus* [47e-53c, esp. 52d ff.], suggest that there may be sources of motion other than rational soul." See Allan Silverman, "Plato: Psychology," in *The Blackwell Guide to Ancient Philosophy*, ed. Christopher Shields (Malden, MA: Blackwell Publishing, 2003), 140.

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[64] 尼布爾：《人的本性與命運》，謝秉德譯（香港：基督教文藝，1998），414。又參閱曼弗雷德•蓋爾 [Manfred Geier]：《康德的世界 [*Kant's Welt: Eine Biographie*]》之〈學莫便乎近人——譯者序〉，黃文前、張紅山譯（北京：中央編譯，2012），5。Geier 稱：「康德用他表現出來的理性的誠實和謹慎，表達了他對理性的狂妄自大和矯揉造作的極度厭惡。」

[65] 參閱史坦道[Stendahl]：〈使徒保羅與西方的內省良知〉，《筆戰羅馬–—羅馬書之研究》，盧龍光等編譯（香港：天道，2010），261。

[66] A concise, educational and socio-philosophical discussion of "ego", Juan Pascual-Leone, Ronald R. Irwin, "Abstraction, the Will, the Self, and Modes of Learning in Adulthood," in *Adult Learning and Development: Perspectives from Educational Psychology*, eds. M. Cecil Smith, Thomas Pourchot (London: Lawrence Erlbaum Associates, 1998), 44-52.

[67] Michel Foucault, *The Hermeneutics of the Subject*, trans. Graham Burchell (New York: Picador, 2005), 1-24.

[68] For the legal rights and obligations for the persona of a woman under the marriage and patriarchial Roman laws, see 周枏：《羅馬法原論(上冊》，183-229. For the submissive and dependent social/ persona roles expected of the woman in Roman society, see 納撒尼爾•哈里斯：《古羅馬生活》，盧佩媛、趙國柱、馮秀雲譯（山西太原：希望出版社，2007），63。

[69] Paul Groarke, "The Legal Concept of the Person: A Relational Account," *The Heythrop Journal* (2010): 298.

[70] About the powers of *manus*（夫權）, see Frederick Parker Walton, "The Early Law of Marriage," in *Historical Introduction to the Roman Law* (Holmes Beach, Florida: WM. W. Gaunt & Sons, Inc., 1994), 170. 亦參周枏：《羅馬法原論(上冊》，179。

[71] See subsection 5.2.3(b), the Pauline the phrase "ἐν κυρίω|" ("in Christ").

[72] Richard M. Weaver, *Ideas have consequences* (Chicago: University of Chicago Press, 1948).

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CHAPTER 9

CONCLUSIONS OF THIS ACTION RESEARCH PORTFOLIO

This doctoral Project has been multi-disciplinary and cross-disciplinary. It has sought to be evidence-based, logical, systematic and perspective-transforming. Seeking alignment with or demonstrating dissension against existent understanding about *Romans per se* is not its goal. Data, findings and discoveries have been meticulously and historic-critically checked and rechecked[1] in this Action Research, viz. in its mutually informing emergent hermeneutic and teaching action-reflection spirals. Our major findings are that the Linguistic Translation Paradigm is not the best strategy to translate and to teach *The Epistle to the Romans*; and that for the purpose of Life and Value Education, the CTP-approach to teaching and to Translation is indeed much more desirable. In fact, we feel justified to postulate even that the prolonged, unnoticed, and thus unchallenged, diachronic – and indeed, pan-chronic - hegemony of the Linguistic Translation Paradigm is an "epistemic theft". It has deprived learners of the more sophisticated spiritual learning experiences and outcomes which great spiritual writings could have otherwise meant for their

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learners.

In this Portfolio, as we proceed further in the spirals of applying the Method of Historic-Criticality to the text of L1-*Romans* and to the "mental texts" in the inner schemas of contemporary Chinese-speaking adult Christians, it becomes evident that both "texts" are intercultural. We have found that for contemporary (and intercultural Chinese-speaking) adult readers of nowadays, a situated reading of *The Epistle to the Romans* might well start from Chapter 16. Historic-critically reconstructed cultural, intercultural and transcendental lessons will then be more readily appreciated.

The choice of Translation paradigms (either LTP or CTP), however, is pivotal in the reconstruction and in the inter-perspectival impacts of these lessons. The CTP-*Romans* of M-1 could generally assist learners to become much more motivated and they can regain greater learner's autonomy. That CTP-*Romans* has also restored grounds for epistemic, ontological, and anthropological explorations, reflections and learning. The cultural and spiritual lessons so recovered of L1-*Romans* via the service of the Cultural Translation

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Paradigm's *translation-al* strategies have proved to be conducive towards greater transcendentality. The lessons for the Chinese-speaking adult Christians in this Portfolio, in other words, have felt to be liberating and enlightening to the learners, assisting them to re-connect with the "inner human" as well as to become the more aware about, and thus the more readily to enter into the phenomenological and *live-able* realm of unearned Grace.

The insufficiencies of LTP-*Romans*, on the other hand, are equally evident. For whatever does not exist in L2-*Romans* due to Translation Paradigm is not likely to spring into the awareness of the L2-learners. That is all such absentee imageries, lessons, concepts, perspectives and meta-frameworks in a LTP-*Romans* (cf. Figure 15) are unlikely to enter into the phenomenological world and into the *lived* spiritual and socio-interactionary life of the Christians reading such LTP-texts, (cf. subsection 8.6.2).

Indeed, this stand is *not* a view for Linguistic Determinism as such, (cf. subsection 3.5). On the contrary, this Portfolio does not believe language is the ultimate home of our being. The ontological realm of unearned Grace is not

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reachable or artificially constructed by means of language. One is received upon there in the unearned Grace that comes in union with Christ. Hence, this is a fundamental distinction between the "fusion of visions" as generally found in contemporary educational literature and *the* inter-cultural dialogues and inter-perspectival self-encounter we speak of in the curriculums of this Portfolio.

However, "language *in action*" is one of the most important bridges and is a very potent conceptual vehicle that enables deep communication between the learners and the Teacher. On the one hand, the Teacher uses it as a paint brush to sketch the worlds that he or she sees. On the other hand, it is the way people (before they in deep union with Christ see and enter into the realm of unearned Grace) are constructing their phenomenological home with. Thus in the curriculums designed and implemented in this Portfolio, we must meet squarely the challenges posed by the *plainness-slanted-ness* of the language of the Linguistic Translation Paradigm. Our general responding pedagogical strategies are, in retrospection, three-folded. They are:

- To assist learners to become aware of their existence as historic and

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intercultural beings;

- To assist learners to re-examine, re-align, or re-design their inner maxims and schemas; and
- To assist learners to become aware of the presence of alternate language theories, [2] alternate translation paradigms, and thus alternate epistemologies, alternate ontologies, and alternate anthropologies based on L1-*Romans* (and CTP-*Romans*).

Hopefully, these strategies might have induce or assist some of the adult learners to see and move beyond their self-defined and self-limiting realm(s) of value system(s) of coercive *nomos*.

Now for the sake of brevity and clarity, I will summarize further lessons and challenges that are derivable from the research findings and educational experiences as embodied in this Portfolio. So, below are my summative theses:

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(1) <u>Regarding the relationships between Linguistic Translation Paradigm and Cultural Translation(-al) Paradigm:</u>

Broadly speaking, with varying degrees of competence, both LTP and CTP could be translation-al paradigms (渡譯/重譯範式). To declare LTP as with no translational values at all is too extreme and not necessary. That is not the position taken by this Portfolio. Besides, obviously, where and when external referents are the object matters occupying the center of attention, linguistic translation strategies (rather than translational ones) will do the communicative job perfectly well. Examples of such occasions include for instances, advertisement translations, financial and legal translations, and the translation of technical manuals in the daily interactions of our commerce driven society.

However, when to enlighten and to educate about values is distinctively the desired learning outcome, then for most learners the messages will be more inspiring, and educational (as contrast to simply being more understandable at first sight), if the translator can explore and reconstruct the L1-text with a greater cultural sensitivity. Above and beyond "words", cultural

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undertones and the socio-interactionary circumstances that have situated the senses and meanings of the words of the L1-source message must be duly respected and be meticulously studied. In other words, the Cultural Translation(al) Paradigm is the only proper translation paradigm to use for translating a value-laden text such as L1-*Romans*. The reason is that the emergent CTP-L2 text is then more seriously faithful to the L1-message in the epistemic, affective and spiritual senses. It is thus more recipient-inspiring and more learner-educational, as in contrast against the notions of being merely more "user-friendly", or being merely more "easy-to-be-understood" and/ or "easy-to-be-accepted".

(2) <u>Regarding Translation Paradigms and Values education using *Romans*</u>

Ever since the LTP-*Romans* by St. Jerome, about sixteen hundred years have lapsed. The Linguistic Translation Paradigm has been established as the only and the unrivaled translation paradigm for Bible Translation. In other words, the lack of awareness about the heterogeneous difference between Linguistic Translation and Culture Translation has in fact reverberated throughout the ages in the translation, learning and teaching

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circles about *Romans*. As a result, translated words and dogmas based on CTP L2-*Romans* (such of St. Jerome's) have taken the undisputed lead in such subsequent learning and teaching about "*Romans*", displacing the essential senses and meanings of L1-*Romans* as well as misplacing the intimately *live-able* ethical and spiritual experience of the individual learners.

But as this Portfolio has demonstrated, the Linguistic Translation Paradigm (LTP) is closely connected to many of the riddles of the later generations', or post-authorial, (mis-)understandings about St. Paul's *The Epistle to the Romans*. In a nutshell, those LTP-texts generally fail to provide framework. They also create textual coherence cracks and thus fragmentize *Romans*. If serious life and values education for adult Christ-followers (aiming to be comparable to that has been intended by St. Paul for his ur-recipients) is the purpose, the LTP-approach is simply unfit for the translation and the teaching of L1-*Romans*. This is because textual senses and meanings are in the last analysis external to the text. They are fundamentally socio-interactionary and thus historically situated in nature. As a

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consequence, the pan-chronic adherence to the Linguistic Translation Paradigm plus the *trans-linguistique* hindrance factors at work across diachronic cultures have jointly caused LTP to create more riddles than it is supposed to solve.

(3) <u>Regarding Transcendental Values' supremacy over and above Culture and Linguistics:</u>

In order to understand L1-*Romans* in its profoundest dimensions in terms of life and values education, the very text of L1-*Romans* must be studied, examined, translated and be taught historic-critically, while linguistic aspects – as partial vehicles to senses and meanings – should continue to be respected. That is, Culture should preside over Linguistics. Yet, this is not the ending station for life and values of education. For intimately unfolded Transcendental Values must takes precedence over nurture by Culture. Such Values must come from the awakened "inner human", or from the Conscience of the humankind.

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This supremacy of Transcendental Values over Culture is actually a core lesson of L1-*Romans*. Socialization through acculturation in the name of Culture in fact could desensitize one's self. One could be lost to himself or herself exactly because of being perfectly kept in place by the Law. Life could become obtaining the compliances and performances demanded by Culture, obviously under banners of various brands of "the Law". These states of being kept by the Law and being enslaved by Sin have been categorically narrated in Chapter 7 of L1-*Romans*. Yet, Transcendental Values as the "inner human" intuitively knows about spring forth *not* because such values are externally conditioned or demanded. Being true to one's conscientiously-knownable Good transcends external authorities and ulterior calculations. This conscientious Good transcends also gains and losses. In the life that seeks to live out the Good, there is no coercion and no fears as causes. Such Values come as the inner voice of the inner human.

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(4) Regarding Jesus the Christ and the *live-able* Realness of the Transcendental Life:

For Christ-followers, that inner voice of the inner human mentioned above is most readily heard in the union with Christ. This vision and this state of being and of becoming (i.e. of entering into a new dimension of "life") can dawn only when one sees through the love of Christ that there is a realm of Grace beyond the control zone of the Law, cf. Figure 7. That is only when one realizes there beyond the coercive dictates of the flesh and the material body is the profounder depth in the believers' *live-able* ontology of being members of the homo sapiens, the ἄνθρωπος, the "anthropos". In other words, before a conscientious theory of values is possible with Christ-followers, we need to re-find our union in Christ, which transcends the dictates of the flesh and of the body, and for that matter, that transcends that seemingly compulsive Law of Causality. For that true, non-instrumental, spiritually transcendental values are not acquired. We know it when we – through the love of Christ - are awakened to the inner and Conscientious voice of the "inner human".

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(5) <u>Regarding the ur-dichotomy between free Grace and "the Law" for the Chinese-speaking communities:</u>

The perceived dichotomy between free Grace and the Law indeed has always been a shared theme in Chinese philosophies and literature. In *Romans*, it presupposes the auto-*nomous* pride of the Performer-I. In this perspective of self-reliant pride, the world (the cosmos) is segmented into two zones, viz. in abstractive terms the "I" and the "non-I". There the Performer-I is constantly on the drive to impose his or her will unto the "non-I" segment. S/He seeks to do so magically by employing the magical Law that this "I" has come to know about it. However, when this Performer-I has deceased and that the "womanly-I" is in union with Christ, and where "I" no longer pose God as the arch-enemy, then God and "I" are no longer mutual opponents. The falsehood of this humanly constructed dichotomous perspective is then revealed, and over. This is in short the message of Christ on the Cross as according to L1-*Romans*, for God has never posed humans as his enemies. This perspective can be relevant to some of the Chinese-speaking minds engaged in inter-traditionary interactions involving *The Epistle to the Romans*.

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(6) <u>Regarding future inter-traditionary dialogues centering on the Law and the human psyche:</u>

The Law (νόμος) is an elastic big concept of rich generic and historic meanings in the NT-Greek lexicon and culture. This together with our unearthing of the subtleties of the "inner human" in *Romans* 7 can be two strategic footbridges for inter-textual and inter-traditionary dialogues. The inter-cultural and epistemic relevance of νόμος has been demonstrated in Figure 26. The "inner human" (Rom 7:22), together with the androgynous duplicity of the "manly-I" and the "womanly-I" (Rom 7:1-6) could be the anthropological and ontological footholds, branching into Chinese classical treatises on the inner spirituality of humankind. All these enquiries about the world and human psyche and have always occupied central positions both in Western and Chinese philosophies. Moreover, the restored position of human Conscience in this Project could be another pivotal point for inter-cultural engagement with Confucianism and Chinese Buddhism, too.

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(7) <u>Regarding adult learners' Enlightenment in Grace as a curriculum and pedagogical outcome:</u>

The experience of encountering with *Romans* (through the CTP-translation of M-1) has proved to be elevating. Despite the emotional, intellectual and theological dislocating impacts that M-1 is re-establishing for our educational aim, it cannot be disputed that being historic-critically designed and taught, the course participants entailed in this Portfolio are in general agreement that the learning has re-awakening effects on their inner life. The teaching has brightened up the gracious dimensions about one's being and becoming as s/he has in God. It is senseless to be limited by the Greco-Roman vision for heroic performance. Making oneself as strong as possible is not the aim of Life, neither is it the foundation nor the core of one's values. Furthermore, this Grace is infectious and infiltrates. "The Good," as an adult learner of Round Five Offer has put it sharp and pointed, "transcends fair and equal 'trade'; and it's out of one's free wishes and it is steps beyond the Law." The Good, in short, urges one to be gracious to others; and one is satisfied no more with shallow and selective legalism.

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(8) <u>Regarding translational and spiritual qualities of Biblical texts:</u>

It is a common myth among some Chinese-speaking adult Christians to suppose that L2-translations of *Romans* in the medium of European languages must be qualitatively more sensible and reliable than L2-Chinese translations. The truth as revealed in this Project is that they are more or less the same as L2-Chinese translations, for they all adhere to the same Linguistic Translation Paradigm. Moreover, Christian communities (Chinese-speaking or otherwise) generally are uninformed about the narrational orientation differences between St. Paul's L1-*Romans* and translators' L2-*Romans*. For instance, despite comforting marketing claims to the opposite, recent attempts to retranslate the Bible in L2-Chinese are, at least as far as *The Epistle to the Romans* is the concern, indeed further confirming and aggravating steps down the a-historical and/ or un-historical path of "watering down" as implied by LTP. For instance, "希利尼人" (The Hellenes, i.e. "Greco-Romans") was dropped and replaced by "希臘人"(the Greeks)"[3]. The situation is indeed worrying. Both educators in theological seminaries training Chinese-speaking Christian leaders and professional translators should indeed be more on the alert

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about the situation. A long term disregard about translational approach simply is eating away the epistemic and onotological core senses and meanings pertinent to the religiosity of the Christian texts.

(9) <u>Regarding the curriculum content, and the pedagogical intent and approach of St. Paul in *The Epistle to the Romans*</u>:

As demonstrated in this Portfolio, St. Paul has found himself in an inter-cultural and inter-traditionary ideological and textual landscape, cf. Figure 5. The biggest aim of St. Paul's authoring L1-*Romans* – i.e. of translating his received vision about life and values into New Testament Greek - is to show the ur-recipients by way of his words and deeds the futility and the needlessness of the Law in relation to divine Grace, (cf. *Rom* 1: 17). Secondary to this purpose, *The Epistle* is to assist the largely Greco-Roman ur-recipients of the mid first century in Rome to better see and to better articulate this Evangelism about Jesus the Christ, by inducing in and sharing with them, through gradual and spiral discoveries, an awakening to the powerful affective, linguistic, intellectual, and socio-interactionary resources and spiritual supports as available in this

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Faith in Christ Jesus, (cf. *Rom* 1: 11-12). (Aspects of such discoveries and resources could include concepts, frameworks, and social-networking etcetera.) This awakening will consequentially make communicable, effectual and sustainable the Christ-followers' Theory of Grace about life and values in face of queries from the populations of the Greco-Roman at large, (cf. *Rom* 1: 16).

In other words, L1-*Romans* has been saturated with pastoral and philosophical inspirations and *translation-al* teachings in terms of its curriculum (and hence pedagogical) contents about Grace. Such inspirations and teachings include the Ur-Question, the themes, the concepts, the thinking patterns and the framework that have been outlined in the MAHRs and in various subsections here in this Exegetical Thesis. They are all associated to the Greco-Roman aesthetic and interactional socio-cultural psychologies; and they are thus very relevant to the meaning-making process of *The Epistle* in its original Greco-Roman settings by its ur-recipients.

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Hence, it is fair to re-state further that St. Paul's curriculum and pedagogical intent and approach have been soft, caring, and inclusive. St. Paul has indeed made very realistic use of existing cultural and resources of his Greco-Roman times for evangelistic and inclusive impacts. He accepts the baseline phenomenological and subjective circumstances of his learners and patiently and skillfully builds upon existing queries. Meanwhile, he never loses sight of the epistemic uniqueness of his own ontological visions about life and spiritual values, which is: The unfailing Grace of God is in the Law, beyond the Law, and above the Law. In these educational aspects, this Portfolio has been unintentionally - but naturalistically - following the footsteps of St. Paul.

(10) <u>Regarding the general curriculum and pedagogical experiences of this Project:</u>

Transcendental Values cannot really be imparted from without. In that sense, Values cannot be taught. Furthermore, each adult learner comes to class with his or her unique value schema, worldview, fears and affections. Doctrinal correctness sometimes has appeared to be among the learners'

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original concerns when they first cared to enroll in a course of *Romans*. As reviewed in the various subsections in the previous chapters of this Thesis, the inner *lived* connectedness to Jesus however is the foundation to whatever transcendental value theory and gracious spimal-options that L1-*Romans* has professed to cultivate and to share. Hence, the awakening of this inner transcendental life is the first and foremost concern in my class interactions with course participants in this Project. With this enlivened connectedness to Christ, then other Transcendental Values might be intuitively awakened, or excavated from within by course participants themselves.

Generally speaking, my teaching strategy has been to motivate the participants to re-examine their own internalized version of the Law. Next, I would lead them to move onto the realm of Grace that reigns and operates independently of the flesh. Then the other affiliated issues as noted in St. Paul's L1-*Romans* can be raised. In short, my teaching approach has been to show the original and historic socio-cultural concepts, metaphors, frameworks and thinking patterns etcetera as have been recovered in the

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various MAHRs of this Portfolio. Through class dialogues, I will invite and facilitate participants to see, to realign or to fix their internal personal schemas about their selves, their socio-cultural heritages, and their inner world in general. My baseline is to accept course participants from where they are, and to encourage them to build upon for themselves from where they now come to know themselves to be. In a sense, tbe *translation-al* teacher is no doctrinaire. My curriculum design and pedagogies have been following the soft and facilitating yet affective and thought provoking approach of St. Paul himself. These pedagogies again are quite distinct and different from those many would have had in mind, but I as a CTP-translator and teacher of *Romans* have come to know and appreciate. The wisdom is: This educational approach meets the learning needs of the intercultural Chinese-speaking Christians, too. They as learners can keep their autonomy from the beginning to the end. This approach, in short, never dictates. It works to brighten up one's inner life and straighten one's values through the socio-interactionary dialogues so initiated in class.

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(11) <u>Regarding the "Ideal Teacher" for Life and Values Education:</u>

An ideal teacher dealing with transcendental life and values – in contrast to the persona-I (i.e. the socially constructed "I") and the socially given "norms" – is necessarily doing a job that demands s/he to be inter-cultural, inter-perspectival, trans-traditionary, *translation-al* and pedagogical at the same time. Being "pedagogical" is the minimum requirement expected of him or her, viewed from the perspectives of the adult learners/ students. Being "*translation-al*" is the ideal that s/he knows is the real yardstick that counts most at the end of one's teaching. Meanwhile, being consciously "trans-traditionary" and "intercultural" is the indispensable requirement in the teaching of the trans-linguistique *The Epistle to the Romans* of St. Paul.

This brings out another unique aspect in the roles of the teacher in the domain of life and values education. My perspective is that a teacher dedicated to life and values education is a translator-and-teacher for whom the working L1 and L2 happen to be identical. To be a culturally sensitive translator is to see to and to respond constantly to the learning needs of the reader-learners. Such a teaching-and-translating approach has to be more

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personalized, more learner-centered. Efforts should be made to help the learners to see also the new horizons (issues and concepts, for instances) that the translator-and-teacher has seen, known and experienced. In terms of life and values education, this approach must mean the translating teacher is seeking constantly to illuminate to the learners the culture that contextualizes what the ethical discussions and dimensions at stake are implied by a text, while seeking to point inwardly to an awakened state to one's innermost self on the part of the learners or students.

In comparison, a teacher-and-translator who is significantly guided and solely satisfied by the Linguistic Translation Paradigm is basically more word-interested. S/he may – due to that primary concern about words – take knowledge as that particular something that is out there and given. S/he tends to be more content-oriented and more dogmatic in the way of teaching. Meanwhile, it seems to me, a cultural sensitive translator-and-teacher is more open, and tends to be inquiry-based both in the organization and the implementation of the curriculums, too.

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Yet, knowledge about life and values, in the last analysis, is not externally given. Knowledge about life and values must have the internal assent that can only come from the deepest structure of the "inner human". In this sense then a CTP-guided translator-and-teacher should be more attuned to the job of guiding and facilitating such a bottom-of-the-heart and translation-al discovery.

(12) Regarding the kind of translational-educational paradigms to reach beyond *The Epistle to the Romans*:

Many New Testament texts in fact are in some ways responding to or supplementing L1-*Romans*. So the paradigmatic findings of this Portfolio will be opening up a new direction to our understanding of the entire New Testament. For instance, the Newtonian equation of "F=ma" is a short formula in physics. Granted that is valid under some presumed circumstantial conditions, then many other things will follow.

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In this Portfolio, the fundamental concepts in L1-*Romans* have been re-investigated to recover their contextual, perennial and powerful philosophical meanings. Take the notion of "the Law" as an example: If it is restored to its wider generic meanings, then there must be consequential changes and implications to follow from those newly re-opened dimensions. Similarly, once we affirm the pivotal and indispensable relevance of Greco-Roman context, other inspiring perspectives will emerge consequentially. In other words, *The Epistle to the Romans* is valuable not just because a great apostle has said so, so it must be true and important. Rather, since *Romans* has significant messages touching on the existential conditions of humans, it is worth giving some serious investigations. In this sense, I believe, given sufficient time, the MAHRs in this Portfolio on *Romans* will create further reverberations in the studies of New Testament. That is, the impacts will not be limited to *The Epistle to the Romans* only. The reason for this judgment is that other NT books might then be open to re-investigation based on the fundamental and paradigmatic changes that this Portfolio has exemplified.

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(13) Regarding post-modernity and *The Epistle to the Romans*:

This Portfolio has noted in particular the Ur-Question as the interactional coherence theme for L1-*Romans*. This concern for Grace and the Law as dichotomous in nature however is perennial. It is not merely ancient, medieval, modern, or postmodern. This perceived dichotomy has in fact permeated in almost all humanistic thinking. Kant, for instance, as noted of earlier, is a thinker trying to handle the same question while insisting on human rationality. In this regard then, L1-*Romans* and a CTP-based teaching and translating of it do have much to offer to the postmodern generations of nowadays. Their relevance is based on the perennial nature of the questions discussed in L1-*Romans*, rather than that this Portfolio has been artificially slanted towards the contemporary "post-moderns".

In short, since the ur-audiences of St. Paul were situated exactly in a comparably pluralistic socio-cultural context as ours, *The Epistle to the Romans* is not rifts away from our contemporary feels and thoughts. In fact, the "ancients", the "moderns", and the self-professed "post-moderns" are all contemporaries in the same house of humanity. They are humans living

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inside in somewhat divided rooms under the same roof, if one wishes to so visualize humanity as a whole. In any case, if people regain that awareness about their commonality across times as humans, people's perennial needs and queries are in fact general to all. That is, taking away the prides and arrogances of our own times, we can indeed, in humility, learn much from people of all generations. Furthermore, let's not forget, in terms of philosophical anthropologies and worldviews, there have not been too many brands. Most, if not all of our European-based contemporary "-isms", have indeed their counterpart intellectual origins in the "ancient" Greco-Roman world. This is not an opinion. Like it or not, and putting the contemporaries' vanity aside, this is a matter of historical fact.

(14) <u>Regarding externalizing "Truths" and aesthetic-receptive Faith:</u>

This Portfolio has attempted to undo some of the perspectival preferences of the Enlightenment. It seeks *inter alia* the restoration of the intuitive aesthetic-receptive aspects of intimate faith and knowledge. In these senses then, and in the eyes of the "modern mind", this Portfolio itself might therefore erroneously be perceived as "postmodern". But if Modernity is a

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child of the Enlightenment and our historic-critical approach is removing the biases and perspectives inherited from the Enlightenment, then it is natural that in the eyes of the "Moderns", this Portfolio itself is presenting a postmodern and "re-invented" strand of *Romans*. Nevertheless, this Portfolio in its historic-critical approach does have attempted to minimize the impacts of studying and teaching *The Epistle to the Romans* in the purely word-based and context-blinded manners. Hence, we do not merely attempt to reset the clock to the pre-Enlightenment days. We have dug even deeper. The L2-Latin Vulgate *Romans* of St. Jerome has therefore been studied in M-3. That is we have in this Portfolio returned further back in time than merely rechecking the relevance of the Enlightenment mindset and assumptions about life and values.

Yet, therein is the value of this Portfolio's historic-critical approach in making-sense about *The Epistle* nowadays. Insofar as the interpretation of L1-*Romans* is the concern, St. Jerome's and later Church fathers' tendency to shape L2-Latin *Romans* as a piece of teaching that externalizes mechanisms for social control based on ecclesiastical proclamations is

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simply more innovative than historical. Such developments are twisting the senses and meanings of L1-*Romans*. Such reading of *The Epistle* simply could not have been the one and only one possible reception by St. Paul's ur-recipients back in Rome in mid-first century. Instead, when we historic-critically restore the believing ur-communities of mid-first century to their historic non-mainstream status in the larger Greco-Roman world, relevant teachings on life and values can be readily deciphered from L1-*Romans*. This has been showed in various MAHRs of this Portfolio.

One momentous and worth-celebrating lesson to note from this historic-critical Portfolio is therefore in keen agreement with the educational thrust of L1-*Romans* itself. That is: Faith is not about searching for an out-there God, or for an externalized life, or for externally nurtured values, etcetera. Faith begins with a re-recognition of the basics. Life and values are intimate and transcendental. God is neither *in* "out there" nor *in* "in here" alone. One's transcendental self gets to know and stay in union with the divine essentially by looking first inward. That is the core and the basic and the foundation of what Faith is, what life is, and what Transcendental Values

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are. God, Grace, and Transcendental Life and Values are inescapably *lived* phenomenological realities knowable and reachable only by way of aesthetic-receptive Faith rather than as or through externalizing laws or maxims. Any attempt to seek God and life in ways that disregard one's Heart or the "inner human" is destined to be in vain.

(15) <u>Regarding recent studies on *Romans* and directions for future research:</u>

All existing studies that I know of have failed to differentiate between the Jewish origin and nurture of St. Paul on the one hand and the Jewish-ness of the ur-audience in terms of their ethnic lineage and socio-cultural self- or identity-formation on the other. These two are not the same thing. They are two distinct issues. Such conceptual confusion means their subsequent approach to *The Epistle to the Romans* is not historical. Greco-Roman layers of meanings are dispelled through isomorphic and simplifying solutions of the L2-translators. All these done under the banner of the Linguistic Translation Paradigm, allegedly in the name of L2-naturalness and making the messages easier to be grasped. Yet, this positioning of

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L2-*Romans* has in all subtleties become the limiting spectacles of the readers.

A hermeneutic slant towards the "Jewish Law" could mean de-Hellenizing all other Greco-Roman issues narrated in L1-*Romans*. For instance, the "Conscience" as a potent concept could appear more Greco-Roman (i.e. Hellenic or pagan) than Jewish. Thus "the Conscience" (and the "inner human") tended to be underrated. Hence, narrowing down un-historically "the Law"(νόμος) to the *alledged* straitjackets of Judaism (constructed and supported for instance among others also by Martin Luther) has concealed and distorted many of the fundamental perspectives of L1-*Romans* as well as has fragmentized the Greco-Roman themes and the Greco-Roman thinking patterns contained in L1-*Romans*.

More recently, not few scholars have made efforts to establish the possibility of re-reading *The Epistle to the Romans* for greater socio-cultural inclusivity. Robert Jewett and Mark Nanos were notable examples. However, the hermeneutic and philosophical consequences of

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having de-Hellenized the foundational concepts of "the Law" and issues of Greco-Roman concerns are still inescapable and obvious. Future spirals of research, taking into consideration our review of the socio-religious circumstances and mental framework of St. Paul as represented in Figures 13 and 14 (cf. subsection 5.6), should therefore be able to bring further revision to those newly developing hermeneutic schemas about *The Epistle to the Romans*.

Furthermore, my speculation is: It could be because of St. Paul's attempt to graft the allegedly "Greco-Roman" and universalist concept of the Conscience onto the received Old Testament textual tradition that the traditionalist and non-believing adherents of Judaism among his contemporaries, including the mainstream opinions in Jerusalem, were reacting strongly. Limited by the scope of this Portfolio, we can neither prove nor disprove this speculation here. Yet, whether this speculation stands or falls does not affect the validity of what have been accomplished in this Portfolio. This issue about Israeli traditionalists' reactions is raised here as it might be another meaningful direction for future research.

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Naturally, there could be other contemporaries of St. Paul who resented him for his views about the ur-dichotomy between Grace and the Law.

(16) <u>Miscellaneous – Limitations and the rest:</u>

Unfortunately, the metamorphic subversion of L1-*Romans* through LTP-L2-translations for L2-plainness and L2-naturalness has from the days of St. Jerome's L2-Vulgate onwards, in the practitioners' zeal to establish dogmas and to gain converts, overshadowed later generations' visions about life and values. This means "Religion took over the legacy of Paul".[4] In so doing, St. Paul's specific lessons of Grace targeted for his Greco-Roman Age of Auto-nomous Self-reliance and Performance - which was unprepared to reckon anything as "necessarily gracious" because of its tunnel vision about the Law - have thereby also been left unnoticed, lost, and forgotten.

Nowadays, most LTP-minded teachers are totally unaware of how great those losses have been. The general LTP slanted-ness towards the contemporary audiences has empowered the laws of independence,

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progressivism, self-righteous legalism and materialistic advancements etcetera to creep into the easy-to-understand church talks and teachings. Yet, L1-*Romans* is primarily not merely about the Law as such. It is about Grace. It is about how free Grace makes the Law irrelevant, needless, unnecessary, and no more binding. So, listen up next time when *The Epistle to the Romans* pops up in church conversations. Watch out whether the speaker makes mention of the wonderful key-word or key-stem of "Grace" which Apostle Paul consistently repeats in his L1 version, from the beginning of *Rom* 1:5 to 16:20.[5] The wish of St. Paul is that believers subjectively open to the Realm of Grace may themselves first experience and next share the dynamic leap of faith (in *Rom* 1:5). Moreover, in Grace, such believers may then trod gloriously and with dignity along their spimal-paths in *lived and dynamic* union with Christ (in *Rom* 16:20).

To conclude, I believe this Portfolio has indeed answered to the 3 sub-questions that spring forth from the Research Question as stated subsection 1.1. They are: **(1)** Why are modern translations of *The Epistle to the Romans* problematic for contemporary Chinese audiences? **(2)** How can the translated

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textual situation be remedied to emancipate and to convey effectively the electrifying and life-empowering and value-bound messages of the *Epistle*? **(3)** How can life and values education be conducted for and among adult Chinese-speaking Christians *for* re-enlivening and re-awakening experiences about one's worth and spiritual well-being? Indeed, it was high time that believing Chinese-speaking adult Christian communities should become more informed about the foundational impacts of translation paradigms. It has, in the very least, been a distorting and limiting factor in their attempts to learn about Life and Values from *The Epistle to the Romans* of St. Paul.

Sustained and nurtured implicitly by the LTP-Bible translations, the contemporary a-historical "modern" mindset characterized by its inherent inclinations towards the easy-to-be-understood and easy-to-be-accepted approach can be superficial, detrimental, and confusing in the subsequent life and values education for Christians. To the serious learners who long for genuine personal, spiritual, affective and intellectual well-being through an encounter with St. Paul by way of *The Epistle to the Romans*, the LTP-way of translation and teaching does not match the curriculum and pedagogical intents

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of St. Paul as evidenced in and by *The Epistle*. This is because life is relational, and so are values. Even Transcendental Life is situated in historicity, and so are Transcendental Values. Hence, insofar as *The Epistle to the Romans* and this Project is the concern, a more culturally sensitive approach in Translation is first empirically workable; and has next proved sequentially fruitful and enlightening in Teaching. The fundamental reason is that values so awakened are springing forth from within. Life so energized is *the* Transcendental Life connected to Christ in the *lived* phenomenological psychology of the adult Chinese learners. In the process, the attainment of these learning outcomes does not require the learners to attempt to live in a cultural vacuum (*tabula rasa*) that s/he could never been. For as Chinese-speaking adults, at somewhat varying degrees, the learners encountered in this Portfolio are all connected to the Chinese ideological and textual traditions. Meanwhile, as contemporaries of the twenty-first century living in an age of globalization, we are all infected (and have inherited) at varying degrees with the auto-*nomous* Greco-Roman perspectives about life, values and the world, (cf. Figure 28.) *The Epistle to the Romans* however is there offering inclusive and spiritual enlightenment to people of all cultural traditions. Its central teaching is the uncompromising and

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unconditional nature of divine Grace. This unearned Grace is the cornerstone and hallmark for life and values for all believing Christians. As St. Paul has taught, this Grace is to be cashed upon in faith and in union with Jesus the Christ. In a nutshell, in retrospection, I am quite confident that this Portfolio shall be making some small, substantial, fact-based as well as perspectival and theoretical contributions in the future intellectual, intercultural (and inter-perspecival dialogues) between the Christian Faith and Chinese socio-cultural traditions, cf. Figure 9. Meanwhile, the simultaneously diachronic and panchronic application of the Linguistic Translation Paradigm as well as the doctrinaire LTP-orientations of the Translator and the Teacher can indeed be a problem in the further development of the Christian Faith.

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[1] Gerald J. Pine, "The Validity of Action Research," in *Teacher Action Research: Building Knowledge Democracies* (London: SAGE, 2009), 80-91.

[2] Eugene Peterson, *Subversive Spirituality*, ed. Jim Lyster, John Sharon, Peter Santucci (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1997), 202. Peterson commented, "It [i.e. Language] becomes functionalized when it is used just for information or in getting someone to do something for you. Or, in getting someone to buy something. As Christians we get caught up in that culture, and we start using language, albeit necessarily, in its lowest sense…. I think it's time for a great recovery of language. We have to recover the nature of our language because words are holy." 亦參李志強：《先秦和古希臘語言觀研究》（北京：學苑，2008），頁 70。

[3] See subsection 5.2.2(c)(ii).

[4] Garry Wills, *What Paul Meant* (London: Penguin Books, 2006), 175.

[5] GRACE appeared in verses 1:5, 7, 8, 11, 21; 2:4 (ασ κρηστότης ανδ κρηστός), 8:39 (the agape (viz. unconditional) love of God, τῆς ἀγάπης τοῦ θεοῦ); 3:24; 4:4, 16; 5:2, 15-17, 20-21; 6:1, 14,15, 17, 23; 7:25; 8:32; 9:33; 10:11, 11:5, 6,

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29; 12:3, 6; 13:10 & 14 (as the agape-unconditional love to one's fellow humankind in adoration and imitation of Jesus the Christ); 14:6; 15:15; 16:4, 20.

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APPENDIX 1A

A Chinese-speaking reader's critical response to M-1

書評：《天子愛我：羅馬書詩意復原譯本》(何能國)

鄭秀蘭

《天子愛我》雖然是聖經羅馬書的中文譯本，但閱讀的過程中卻令我感到一種對於中文語感和對聖經熟悉感的挑戰。譯者以一種很特別的語法把羅馬書從原文直接譯為漢語，譯本令讀者對羅馬書產生一種陌生化的感覺；如細心閱讀，這種陌生感、距離感大可為聖經讀者提供一個反思經文義理的嶄新角度。

譯者在書中所採用的，甚多並非規範的漢語語法。由於譯者企圖重現羅馬書的古風，譯本中採用了古代漢語與現代漢語參雜的語法，加上用詞生僻，猶太與中國古代文化互換，褒、貶義詞界線泯滅等，構成語感、語義上強大的撞擊。譯文中常有詞彙冷僻、過於簡約、詞性不依從規範等情況，以「與你們(蘭契)圓聚，是必互振膽氣，融融於你們之中」(1：12)一句為例，「圓聚」一詞，可見於《金史・列傳第七十一》「親屬分付圓聚」一句，今人多作「團聚」，根據《說文》，「團，圜也」，可見「團」已有「圓」的意義，但相對於平面的「圓」而言，「團」是立體的，故更有「聚合」的意思，故此若把「圓聚」改為「團聚」，不但更平易近人，意義也更為完整豐厚。句中括著「蘭契」一詞，應指「金蘭之契」，源於《易經・繫辭上》「二人同心，其利斷金；同心之言，其臭如蘭」一句，後世喻友情深刻、相交契合者為「金蘭」，形成了一個固定的雙音詞，但譯文中省去「金」字，便構成了理解上的困難。此外，「融融」為形容詞，在上句中作為動詞使用，也屬罕見。另如「你卻決未孔步顯殊」(2：21)一句，「孔步」引用典故，出自《莊子・田子方》「夫子步亦步，夫子趨亦趨……」，「孔」者孔子也，句意是「孔子徐步顏回亦徐步，孔子疾步顏回亦疾步」，指孔子門生顏回向老師恭敬學習、馬首是瞻，引伸出「亦步亦趨」這成語，但「孔步」在上句的用典方法上偷了步，轉換了原本的詞性，就顯得難以理解了。除此以外，譯文中有些句子詞義重複，如「早自寫進千百種姓人等他們心裏」(2：15)一句，賓語及代名詞並置，代詞「他們」可略去，而「千百種姓人等」應可用「百姓」一詞代替；第七章屢次出現「當下如今」一語，近義詞間或可省略其一。「『我』所常自作的」(2：16)中的「自」字亦可刪去。以上所舉的例子，皆與漢語的語言規律有關，若譯者蓄意違反中國語文的固有語感，特意造成理解上的距離，本書的性質便成為一種語言風格的大膽創造，當然也要考慮讀者是否能夠接納了。

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譯本中把過往音譯的名稱改為意譯，也凸顯了譯者的創意，帶給讀者深一層的領會。如譯者把保羅意譯為「纖小」，把大衛譯為「戴惠」，把猶太人譯為「悅戴之民」，把亞伯拉罕譯為「阿爸汗」，都巧妙地以創新的手法傳達了原有名稱的宗教或民族意義。又如譯者運用了借喻法把割禮譯為「修根之儀」，也表現了原文中含蓄的精神和兼顧了修辭方面的神髓。

什克洛夫斯基(Victor Shklovsky)在《藝術作為手法》一文中提到：「為了恢復對生活的感覺，為了感覺到事物，為了使石頭成為石頭，存在著一種名為藝術的東西……藝術的手法就是使事物奇特化的手法，是使形式變得模糊、增加感覺的困難和時間的手法。」《天子愛我》的翻譯方法正正予我這種感覺，譯者將書信體化為詩體，語言反語法化，著重譯出原文中的意象，但同時轉化為古中國的意境，這些都是令羅馬書陌生化的手法，故此與其說《天子愛我》是一部羅馬書的譯本，不如說這是一部帶有形式主義色彩的獨特創作。而其價值正在於創造了讀者與羅馬書的距離，迫令讀者延長閱讀過程，在章節中陌生的文句前放慢步履，在突兀的閱讀經驗中重新審視「纖小」在向我們說些什麼、譯者作為一個羅馬書讀者對原著理解了些什麼。如此，我們會較能接受素來熟悉的「我也知道在我裏頭，就是我肉體之中，沒有良善。因為，立志行善由得我，只是行出來由不得我」(7:18)頓時變成了：

因我如今確鑿看破：
原來，
當下如今，
罪攻掠了的，
仍非是「我」；
如今淪陷受佔，
實是「我」的血肉皮囊；
渴求善德的願想，
還是如影之隨形，
不離「我」的左右；
惟獨孜孜剛健慎行，
臻至高尚美善(圓滿吉祥)之祭境，
也才力不從心。

仔細閱讀，上節譯文蘊含一種對人性的樂觀情緒，反映在人類的真我之中，追求美善的願望從未消退，被罪攻佔的只是外在的、肉體的「我」，靠著主的力量和「我」對美善的渴慕，「我」仍有「收復失地」的希望。不過如果對照和合本的翻譯，則引申出一個重要的哲學和神學命題：人性本善，罪是外加諸己的，還是在人的本性之中沒有絕對的良善，惡亦屬於人的內在本性？「纖小」的人性觀到底如何，則有待神學

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家們探究指教了。但無論如何，如果讀者願意克服和本書譯文間的距離、有耐性仔細閱讀其他章節的話，說不定能令羅馬書的閱讀經驗更加豐美呢！

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APPENDIX 1B

A full transcription of the first lecture of Round Two Offer (August 2009),

situating *The Epistle to the Romans* in its socio-historical context

《序幕篇》

一、探究和閱讀的心態

讓我們一起祈禱開始，好嗎？「創造天地的神，多謝祢給予我們機會來看聖經，希望從中得到一些反思信仰的經驗，亦給我們說話動力來生活，禱告奉耶穌基督的名，誠心所願。」

我希望用八個晚上，把《羅馬書》中的戲情、夢想和行動綱領，傳遞給你們。

每一次我會和大家看兩章聖經左右，目的並不是要看完，而是要發現一些新的問題，甚至在你離開的時候，問題會比你現在有的還要多，但這是好事而不是壞事。

《聖經．舊約》提及亞伯拉罕，講及這「信心之父」見到上帝時，上帝承諾如何祝福他。第二句經文，隔幾句就會看到[1]：「是嗎？我怎樣知道？」

其實信心的反義詞並不是「懷疑」。信心的反義詞是「恐懼」。所以在你離開的時候，如果有疑問，這代表你剛剛聽到的信息對你是重要、有啟發的，在你裡頭有一種生命奔流的動力。故此，你並不需要介意「有問題」。

至於聽課心得或筆記，我預期大家自己會隨堂筆錄寫點甚麼。但我們並不是考試。你聽完了課，就算了事——大家開開心心，得到一些東西就是了！而最重要的不是記得我說甚麼，或甚麼人怎麼說，而是你要有信仰的心。

我對著《羅馬書》的希臘文原文[2]，嘗試把它直接翻譯出來，成為中文譯本。這期間，我查完字典又再查，查完書又再查，野人獻曝，實在自以為有不少的發現，而就著這些發現，我猜想我也許能夠說上很多有趣的事。但是恐怕這是沒有辦法在十六次和大家面晤的課堂

[1] 《創世記》15:8。

[2] 新約聖經的原文是用希臘通用語寫成的，也就是用希臘文寫成的。

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中，就能說完！我只能夠著眼於篩選一些我認為非常特別重要的地方。不過，反觀上帝，祂並不是看我們的知識，上帝是看我們基本的信、望、愛三個信德。三者之中，愛心最是重要。

信德比在生命中流露知識更為重要。羅馬書的作者保羅，他在《哥林多前書》十三章《愛的詩篇》中就提及我們現在所知的好比鏡中的影像，模糊不清。當時的鏡並不是玻璃鏡，是磨光的銅所造的，只能隱約看到人的樣子，因此保羅說「模糊不清」。換言之，不要受我們崇信「高科技」的時代情緒蒙騙，無論你的知識怎樣，相對於真知，都只是模糊不清的幻相，離真像實在很遠。（這點，我們日後還要再說。）

再殘忍一點來說，所有你所學過的、學到的，都會成為過去。所以，做人的重點不是放在知識上。我希望大家聽完後不用介懷明白多少，反而是打開《聖經》，這對你來說就是得見新的啟迪，如人照鏡，增加一點自知之明，例如反觀到底這「我」的信仰生命是怎樣，這不就已是很了不起的回報麼？

有時我會聽到一些朋友說：「香港人生活在七百萬人的城市，我們連走路都比其他人快。綠燈還沒有轉，我們已經開始走過去——這是一處競爭激烈的地方。我們習慣注重所有事物的效用、有甚麼價值，事事物物，我們都以價值和效用來量度。例如，是否能幫助『我』在市場上競爭，是否叫『我』考試成績較別人優越。」一旦把這些衡量和判準價值的東西摒除，你是否就會不知所措？
簡單來說，大學一年級的新生，往往會突然很失落，因為由幼稚園初班一直考試至擠進大學門檻，這個「我」從小至大，有人為「我」設立關卡，達成這些外設的目標，就有這些用處，就有價值。這不就是很多人所經歷的童年和青壯年了麼？

但是，一到大學一年級，就沒有這些關卡限制了。因此，在很多大學都會看到一些遊魂野鬼，他們不知道自己在做甚麼，人生為何。經過這麼多年才猛然發現，不必再在乎滿足外在因素所訂立的目標，而是應自己有某種價值、某種對人生底調的看法。而然「這『我』到底該做甚麼？」這問題卻真是叫人苦惱心煩！

幸而，我們都不是大學一年級的新生。我們並不是在準備考試。我籲請大家，不需要介意接續下來會讀到甚麼。不必介懷是否有新意。事實上，真知不一定是新意。車輪是圓的，不必特別為新意而新意。如果以下我講到一些有趣的地方，大家還可以隨時把書合上，自己多思考會意一下，就當作和你的『自我』聊聊天便可。如此，反而可能更實惠、更有得益、更長智慧。

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二、《羅馬書》是本很獨特的經書

《羅馬書》是一卷很特別的經書。它比四卷《福音書》更早寫成。它的影響力非常大，但它不一定容易明白。在《彼得後書》尾段(彼後 1:16)，彼得也說弟兄保羅（Paul）寫了一些較難明白的經卷，其實最難明白的應該是《羅馬書》。在歐美的神學界來說，很多神學家的頂峰，就是為《羅馬書》作註解。（另一卷很難解而又同樣富啟發性的聖卷，就是《啟示錄》。）

為甚麼要提到這些一般性的資料呢？原因是如果讓時光倒流，回到第一世紀，當《新約》其他大部分經卷還未寫成之先，《羅馬書》已經是一卷很重要的文件。我個人相信，保羅寫完這《羅馬書》之後，也不只是付送到羅馬城。關於找人把這書親身快遞到羅馬城一事，見於羅馬書第 16 章 1 節。而且在第 16 章 22 節，你兼會看到有個人專門替保羅抄謄《羅馬書》。我想這人也必抄了一些副本，當保羅自己去耶路撒冷的時候，就一起帶去。如此抄謄多個版本之事，若真的發生過，意義實在非常深遠了。這是後話，在第 16 章的講課中，我們會再回到這個話題來。

第二，當保羅在第一世紀寫這下這篇經卷時，當時的基督徒只不過是少數。在整個第一世紀裡，世上也許還沒有太多追隨基督的人，信仰耶穌的仍只屬少數分子。但後來到了第四世紀的時間，大家可以翻閱一些書籍，也並不一定是神學的書籍，你很容易就會見到奧古斯丁（Augustine）這個名字。這人寫了一些很重要的神學書，他信耶穌的起步點，亦是因著這篇《羅馬書》而信。當我們日後看到《羅馬書》第 13 章尾段提及不要放縱情慾的部分，他也看到，而當他看到的時候，他就突然有所領悟，也就皈依信仰了。之後，如剛才所說，他寫了很多經書，成為歐洲神學、哲學裡，很重要的流派。

時至二十世紀、二十一世紀，一些很重要的哲學家仍然討論奧古斯丁、保羅所提出的問題，諸如時間、空間、語言、肉身、良知和天命等等。但我們今天不是討論哲學，我只是想帶出這本書對整個歐洲的重要性。

第三，和我們自己有切身關係，理應很是熟悉的就是在歷史學上被我們稱為新教，亦即基督教的展現。所謂「新教」，是相對於天主教舊教來說的。特別值得各位注意的是，其實馬丁路德（Martin Luther）亦翻譯了整部《聖經・新舊約》。在他所有翻譯的經卷中，最重要的一卷亦是《羅馬書》。在他細看《羅馬書》的時間，他對照經文所說，就猛然發現教會（當時的天主教教會）的實踐，實在多麼怪異。從《羅馬書》透射出來的道理，明明說人不是靠向教皇或神父懺悔而得到稱義的。人能夠稱義，（「〔被〕稱義」即被算等同於義），乃是純粹因為信心。（這點，我們在後文還要再討論。）

但是，你因此要問：信心到底又是甚麼？這也是《羅馬書》的核心話題。簡單來說，信心

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就是相信上帝原來是為我們好，原來是滿懷一番無盡的好意、善意。總之，因信被稱為義的道理一展現，（有人把被動的「被」字移除，簡化它，就叫這道理做「因信稱義」），這就使整個歐洲和整個世界的文化和政治格局和氣候都變了。這就是說，如果沒有《羅馬書》，以上的事情都不會發生，歷史和我們所知的世界都會是另一個樣式。由此可見，細讀《羅馬書》應對我們了解歐洲文明有益，對我們的信仰生命有益。

三、誰是《羅馬書》所說寓居在歷史中的「我」？

上述這樣的題法，現在說起來仿佛離我們很遠。這是因為我們的心神，都受了時代精神(偏見)或多或少的侵蝕。但是如果真的沒有上述的歷史，也就沒有今天的華語教會，就沒有我們在座各位的這個以耶穌基督為中心的信仰。

我想，理論上說，如果你有一部很厲害的攝錄機，你就能拍下誰人帶領我信耶穌，誰傳道給誰：一直往前回帶的話，中間一段你就一定能找到馬丁路德；再回帶，你就能找到奧古斯丁；又再回上去，你就能找到保羅、其他使徒和耶穌。

如此一來，你必然是寓身歷史之中的，你不是能和傳統割離孤單的個體，你是必有所承傳，你必然是從某人處得到信仰的起信種籽，你又必當把這信仰的棒，薪火相傳下去。得者，白白而得；分享的，也當樂意甘心，應毫不悔咎。

其實整卷《聖經》由《舊約》到《新約》，從另一個角度來看，亦是歷史留給我們的文獻。甚麼叫歷史？我說，凡你記得的就是歷史，你記得的就是現在，你忘記了的，對你來說，就已經不存在。其實，我們從第 1 章的經文看，就要發現人生而為人，都是生在一定歷史時空之內的人。人必然是傳承某種歷史生命的人。

此外，整卷《羅馬書》提及的「我」（**ἐγώ, ego**），是指這突然意識到自己的存在的「我」（**ἐγώ, ego**）。這個「我」（**ἐγώ, ego**）並不等於身體，身體也並不等於你。也就是說，《羅馬書》中所說的「我」（**ἐγώ, ego**），是指寓寄在你這身體裡的那一個「你」；也就是那個意識，亦即在宗教上指的靈。我們此後細讀《羅馬書》時，還要提及很多關於這個「我」（**ἐγώ, ego**）是怎樣怎樣的，故此關於這個「我」（**ἐγώ, ego**），現在先說到這裡，詳情留待後文分曉。

四、《羅馬書》和羅馬帝國的三大法寶

剛才簡單地提及《羅馬書》的歷史重要性、它的一些特點和當前的「我（**ἐγώ, ego**）」們都必然是寓寄歷史時空之中的，現在我亦想和大家一起翻開《聖經》看看《羅馬書》，看看當時羅馬社會的世風。

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先由這經卷的名稱說起吧！《羅馬書》中的羅馬一詞其實是有意思的。「羅馬」的意思是「實力」。它在英文拼寫成 Rome，但在拉丁文（羅馬人本身的語言中），它的拼寫是 Roma，意思就「實力」。總之，純音譯作「羅馬」，就忽略了這詞在當時的意思了。因為「羅馬」既解作實力，羅馬帝國就是實力帝國，羅馬帝國的首都羅馬城亦即「實力之城」。換言之，《羅馬書》在第一世紀的第一代讀者，就都是身處在非常信奉實力的文化氛圍之中。這點對賞析和體會《羅馬書》的奧旨，也實在至為重要。

不過，千萬不要把崇奉實力的意識局限於古人。這風氣絕非只限於第一世紀。相對來說，事至如今，實在亦並不二樣。

原來人創造文明的特點就在於我們相信我們有辦法改變周遭世界。我們也盡情希望自己成為有實力的人。我們會力圖幫助自己增值，會幫助自己的姐妹兄弟增值，也幫助自己的學校增值，幫助自己的機構增值。這就是我們的文化。人類文化本質上就深植一個很特別的因素，亦即幫肋自己掌握自己的命運。這取向和衝動可以說是所有人類文化共通的主要特徵之一。關於人憑藉因果律而建構自身的生命與處身的文明，也正是《羅馬書》的主軸思想。今後我們細看《羅馬書》時還要有更多的發現和驚喜。

實力之城和羅馬帝國本身，就有三種很重要憑藉因果律而有而成的東西。第一，時至今天的歐洲大陸法津，都淵源自羅馬人的法律。這羅馬(實力)法在法典上的精神就包括保護私人產權，這在羅馬法上，寫得非常清楚。羅馬法是保護私人財產最完備的法典，甚至連奴隸都可以只是某人的財產。意思就是說一個人——不，該說這生物，雖然牠有一個「我」的意識，牠不算是「人」，牠只是一件物件——牠會走動、會繁殖，牠亦都可以成為他「我」的財物。牠並沒有自己的發言權，也沒有主控自己命運的權力。一旦我是牠的主人，而牠就是我的奴隸，是我的私人財產，而這樣的關係是受到實力法典（羅馬法）保護的。這就是《羅馬書》成書時的文明社會所「尊重」和保護的。我們今天來看《羅馬書》時，也就應知道這是當時扭曲了的實力的現況才好。

然而，發展至今天的資本主義社會，我們並不會認為上述的情況也許竟還依然存在。例如，美國的資本主義社會就認為人生而平等。只是，回到第一世紀的世界，當其時，人們可能亦會同樣認為人生而平等，只不過那些「奴隸」並不是人，不算是人。（到底當代世界，有沒有大有實力的人只把他人當作財物，那我還是不想直接述評，就暫且留待你們自己體會觀察吧。）

羅馬第二項的實力法寶就是它的軍事實力，所以若你翻開《聖經．新約．以弗所書》（和合本）你會看到羅馬兵的插畫，並且在《新約》裡就有甚麼百夫長、千夫長等等。這些全都是當時羅馬社會的典型，就是它的軍事實力。

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不過，當我們說到這種崇奉實力的世風時，我們其實並不只是在說二千年前的古事。你環顧四周，翻開每天的報紙，上上網，你都可以看到崇信實力的訊息。例如，一個強國，就是軍事強國；一個強大的國家，就必須在全球領域裡，有法可依，也依法保護它的私產權益。這是古今同時，同樣重要的。

羅馬帝國的第三大法寶，也就是一個很重要的法寶，緊扣著前面兩樣，沒有它，羅馬也許就沒有實力可言了。不過，這第三項實力的基石，雖然對建構帝國首都的梟雄勢風同樣重要，我料想大家大都沒有留意過它居多。

因為大家都可能認為自己身處二十一世紀，科技很厲害，料想科技實力遠非羅馬帝國可比。不過，今之視昔，人總會以為自己了不起。讓我們又再設想時光流漫遊，一百年後，再看今天，我們的當代科技識見，又算甚麼呢？所以如果有這樣的思維，你就能領會羅馬人在他們第一世紀科技實力是多麼震懾人心。他們的科技，可證他們有相當的自信，相信憑著帝國（人）的力量，依恃著他們認識的因果規律，就能支配和改造自己和世界的命運。

讓我舉一些例子吧。現在我們若利用混凝土興建樓房，磚與磚之間的灰漿，在英文裡，我們稱之為 mortar。最先使用 mortar 的就是羅馬人。當時羅馬人已經懂得如何興建五、六層高的樓房。最近我在電視裡就看到有一部紀錄片，它講述萬一氣候變化，人類將怎樣在地球上消失。之後，再過多三百年左右，地球上能看到人類痕跡的建築物，也許就只有包括羅馬人建築的道路和中國人所造的長城等。因為這些建築物都沒用上鋼筋來建造，而鋼筋會冷縮熱脹，這就會造成三合土爆裂，造成現代摩天大廈等全都要倒塌和消失。

另外，你們也可以從不同的書刊或網站裡看到羅馬人的科技是怎樣厲害的，其中包括軍事科技、醫學，航海等。這些我們暫且不提。我想說說生命攸關的水。因為在山裡有水，聰明的羅馬人就造有一層一層重重疊匯貫通稱作 aqueduct 的輸水道，把羅馬城外環山的溪水流引入羅馬城內。這在當時的科技世界，實在相當了不起！而時至今日，這些輸水道還有原好，仍在沿用著的。至於「條條大路通羅馬」的說法，那就更是人盡皆知的常識。這些大道，經得起兩次大戰的戰火，地上的坦克和空中的轟炸。你到歐洲旅遊，還可見到它們，而它們亦是當時帝國把它的軍事實力和政治意志，也就是把所謂「實力的（羅馬式的）和平」（Pax Romana）投射到整個地中海東西南北的動脈，是羅馬城主宰當代的重要手段。

五、小結：人世競尚雄強的文明和「你」、「我（ἐγώ, ego）」及眾「我」的關係

我認為你必須有以上的醒覺，才會更好地掌握《羅馬書》和你生命的關係。

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《羅馬書》的「書」是指一封信，並不是我們現代意義的「書」。在這信裡無疑有豐富的信仰觀點，但它和現代學術期刊中的神學論文不同類。它好比莎士比亞的原作，它並不論述莎士比亞本身；它也不解構《羅馬書》本身，它本身卻成為許多神學論著解構的對象。它的筆法，主要在述說，而不在論說，它必要時才次及和旁及辯證。

在保羅寫成這封信後，這信得以流傳，部分就因為有保羅在第 16 章 1 節提及的一個女性朋友。她是當時教會的執事，是她替保羅把這封信親身送去羅馬城的。為甚麼保羅自己不帶去？這暫時留待大家自己想想，以後，我們還要回到這個話題。

《羅馬書》是寫給哪些人？《羅馬書》並不是寫給羅馬公民的。它是寫給住在羅馬城的信徒。剛才我已隱約間接提及過，在當時的羅馬法的定義裡，並不是凡住在羅馬城的都算是「人」，都算是「羅馬人」。例如，女人在當時的法律亦不被承認是人。不講可能你也不知道，就算在 1830 年法律改革之前的英國，一般女人在英國也同樣都不算是人。而按美國的法律，黑人男人何時才開始算是人呢？我沒有去查證過。但至少在林肯於 1863 年解放黑奴之前，美國的黑人「有沒有靈魂？是否稱得上為人？」仍是連教牧人員也爭論不休的議題。而且也只有在上世紀兩次世紀大戰之後，美國社會才漸漸於實踐上追上法律明文確認「人人平等」的理念。這也許荒謬，但都是真的。世風竟有這麼大的能耐扭曲人性。在人自以為文明的同時，人在世風中爭逐稱雄，就曾遠遠偏離《羅馬書》下文將要提及的「人人平等」的見地。不過這也是後話，《羅馬書》下文，有許多章節會回到這議題上來。

換句話說，這《羅馬書》，第一實在並非我們當代意義的書；第二，在收受這信的第一代讀者群中（詳見第 16 章），他們大多數人無論就血統或法律地位來說，都不能算作「羅馬人」，而且也許按當時的法規來說，甚至也許連「人」也算不上。

不錯，有時我們生於今天的「現代人」也許未免狂妄點了。**我們**（亦即**眾「我**（**ἐγώ, ego**）」以為（亦即**眾「我**（**ἐγώ, ego**）」已經掌握了許多。我們生活在二十一世紀，就自以為自己很厲害，其實這些都是謬誤，有哪一種你誇耀的東西和識見是真的由你貢獻出來的？許多種種我們誤以為是我們貢獻出來的東西，實在都只是抄回來的，是前人留給我們的。

如果誇張點表達出來，當你走在街上，眼見的事物都是在你還沒有出世之前，已是前人所留下給你的。從這一角度來說，你繼承了許多，包括實物和非物質的東西。例如，政治上的民主、法律上的產權，以及關於平等、自由等的思想等等。而且，讓我能告訴大家，這一切一切，都可以在《羅馬書》裡找到它們的影踪。這些概念，都是從世界文化遺產中選擇和繼承下來的，是來自古代的東西，而不是到現代才憑空而來的。

好了，現在就讓我們來看《羅馬書》吧！請打開你的《聖經・新約・羅馬書》。

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第 1 章：「我」、你們、梟雄、與世風

「耶穌基督」(1:1)。

現在，先把話題回拉回《羅馬書》第 1 章第 1 節吧。在這節裡，有「耶穌基督的僕人」這個題法。「耶穌基督」這名字固然是有意思的。祂不是姓耶穌名基督的意思呀！耶穌的意思，是指上帝施行拯救；基督，意指君王，或是《舊約》傳統中所講的受膏者，亦即上受天命來當權作王者的意思。不過，原文實在是叫「基督耶穌」，而非《聖經》（和合本）所寫的次序「耶穌基督」。事實上，保羅在《羅馬書》中更加常用的次序，就是「基督耶穌」的叫法。這表明一點很重要的信息，就是：耶穌不單是救主，他首要更是開創嶄新國度的君王。信仰他的，都從屬於他，都進入一個嶄新的國度。

「基督耶穌」這稱號，也展示了第一世紀的世界重要的信念。而這信念，確是和我們當代十分不同。說耶穌是救主，用我們今天的述語來說，這是祂宗教上的角色。說他是基督、是君王，這是政治上的角色。我們今天的社會制度和想法，源自法國大革命後把宗教和政治分開的做法。但是這種做法，在古代的社會裡，是不會有人這樣思考的。法國大革命之後，明顯地在人生實踐上把政教分離，在歷史上這是十分新鮮的做法。如此一來，管靈魂的就管靈魂，管肉體的管肉體。在人類大部分的歷史時空裡，做法和信念卻都不是這樣的。

在保羅寫《羅馬書》時，也並不是這樣。一個真正能夠救你的人，就是真正能夠指引你人生出路的那位，他必然不只是管來生；一個真正能管你的人，亦必然不只是管今生的。一個真正由上帝差遣下來的人，祂必既能管你今生，亦管你的來生。《彼得後書》提及你們追隨基督耶穌的就既是君尊（有社會政治的職能）、亦是祭司（有宗教禮祭的職能），所以才稱得上是聖潔的國度。所以，可以這樣說，《羅馬書》的經文並不以為人死了才上進身天主的國度，因為真正的主亦必然是真正的王，而祂的國度，不受今生來生的時空幻相限制。

有趣的是甚至在我們清朝的乾隆皇帝統治期間，天下大旱，在這非常缺雨的期間，他也親身穿上祭司服，禮天求雨。總之，在人類歷史大部分的時期裡，配得上稱為神的，應該是既管今生亦管來生；而真正的領袖，無分東西中外，都須是既管靈魂，又管肉體的。這就是「基督耶穌」這稱號的奧義之一。因而，無怪乎「受上帝呼召的會眾，ἐκκλησία」一字（這字也常譯作「教會」），在原文裡，它也兼有「一眾天國軍民」的意味。為甚麼？這不就是因為縱然一如耶穌在《約翰福音》所說，祂的國不附屬這個大千世界，我們凡追隨和信仰祂的，都是入屬基督君王的國度，都歸心祂的王權，就都成了祂治下之民啊！

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另方面，由這稱號之中，我們也發現和認定了「『我（**ἐγώ, ego**）』們是誰？」
也就是：「我（**ἐγώ, ego**）們」都是從屬天子君王救主耶穌上帝國度裡的子民。

「耶穌基督的僕人」(1:1)。
和合本用上「耶穌基督的僕人」：這裡「僕人」一詞，在原文實在就直指「奴隸」。剛才在《序幕篇》中我解釋過奴隸是沒有自己主權的。他的快樂，就是實踐主人的意志。從成為奴隸的一刻開始，他就已經全然放棄主制自我命運的權利，而且從此之後，這權利就只在主人的手裡。

幸好保羅的主人，就是愛護我們天下人人的上帝！祂不是一個殘酷的主人。不過，在第一世紀說來，世間生性殘暴的主，實在真的多如海沙！《羅馬書》原初的受信讀者，對保羅用奴隸來形容自己，想必即時就有反應，也必同樣不解，也同樣震撼！因為，單這一詞，保羅就已鮮明傳達了自己心甘情願完全順服，而且心甘情願完完全全單單從屬於祂，並且也完完全全單單信仰上帝裡只有愛，沒有殘暴；只有慈憐，沒有憤怨。

也許在當時的受信人中，這「奴隸」的自稱也起了懸疑的作用。

「奉召為使徒」(1:1)。
「奉召為使徒」，奉召意思是指脫離了這個世界，完完全全與世界分離，再不受這個世界的壞影響。

「耶穌基督的僕人保羅，奉召為使徒，特派傳神的福音。」有時候我們看得太多《聖經》，似乎太熟悉了，就以為這都是一些官腔序言，是空洞的門面話。

試想像當時抄寫經書需要在羊皮上刻畫，每個字母都要經過慎重考慮。中國人的甲骨文也不是隨便找一隻龜，養它幾百年，隨便寫錯了就算，又另找一隻不幸的大龜吧！實情並不是這樣的，特別是書寫關於神的文字。在第一世紀，為了要省卻位置，善用物資，當時抄寫經文時甚至字母與字母之間是不隔空位的，因為每一個字母都是很珍貴的。這裡的經文，是關乎發乎神本性的福音。「耶穌基督的僕人保羅，奉召為使徒，特派傳神的福音」並不是一句客套說話。

保羅是在說明，這個福音不是他所創的；這個福音是完完全全發自神本身，是由神而來的。

但是「福音」（大好的消息）是甚麼呢?

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根據希臘文，「福音」這個字的前面部分可拆解成三部分。開端部分既指出自，也指美好，中間部分指天使，最後部分顯明這詞是一個名詞，是指某種東西。故此，一看原文這字，約略已知這是某種最初由天使所傳出來的大好消息。

「這福音是神從前藉眾先知……」(1:2)。

我們要問為甚麼這個福音是要「從前藉眾先知」的呢？

因為：福音並不是耶穌突然間出現在人類歷史中的一個意外事件。這經文指明，這人類的歷史，並不是一宗意外。福音的展演，是上帝的計劃，要在這個時空、時機當中發生。福音，也不是有某些事情，在上帝失控之下所發生的。所以保羅就說它是早在從前，已藉眾先知漸次地向人類清楚述說的。

「在聖經上所應許的」(1:3)。

應許這詞，就指明福音不是人類去懇求而得的；它是上帝自動答應給你，也就因祂說過會實現，所以也就會如此實現。這一切，和個人和群體的努力並無關連，也不是因果的關連。

「論到他兒子」(1:3)。

我們生活在一個物質豐富的社會。我們所有的東西，包括我的書本、桌子、椅子、甚至我的爸媽都好像是因我而存在的。我不喜歡爸爸媽媽，我就不回家，這是一個強烈的我。我們慣於把所有周遭的事情當作是種種環繞著我們這個「我」團團轉的物質，而我們這個「我」仿佛就是中心。不過，在第一世紀，當時的社會要界定一個人是誰，他會向你展示祖宗四十代的族譜。這是當時界定自「我」是誰的格式。因此對應這歷史時空當中體驗家風傳統的思路來說，「論到他兒子」就遠遠不單單是屬於神的兒子，而且有更深一層的意思，就是肖父肖子；這兒子，也流露和體現父親的風範；亦也是有這樣的父親，就有這樣的兒子，他是徹底體驗流露這個天父、這個神的氣質的兒子。

「我主耶穌基督;按肉體說，是從大衛後裔生的」(1:3)。

為甚麼提到大衛？因為這是《聖經．舊約》的應許，神會在適當的時空，經大衛有一個救主而出，而大衛是帝系，也相應基督耶穌君王和祭司二而一的位格。中國古代的書認為古時只有兩件是大事，就是「唯祀與戎」，亦即只有祭祀和打仗是大事。大衛本身亦身兼祭司與君王兩項職事，這亦和我們之前已提及的古今不同的思考模式。這模式的現代意義，我們下文還要觸及。不過，我們今天的思緒和當時也有另一分野。今天，我們和寫成《羅馬書》的社會不同，我們生活在一個物質很豐富的社會，我們以價錢去量度一切。這也沖淡我們對「按肉體說，是從大衛後裔生的」的回應，傾向以為這是無關要緊的門面話，是宗教的八股。若是如此，我們對王權國度的理解，也自然很淡薄了。到繼續再用這種心境來看《羅馬書》，許多信息也就流失。不是信息不在那裡，而是我們習而不見，習非勝是。

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「按聖善的靈說，因從死裡復活，以大能顯明祂是神的兒子」（1:4）。
說完了基督耶穌肉體方面的血統和使命（作君王、作祭司）的承傳後，經文續說「按聖善的靈說，因從死裡復活」。這就把焦點延引到另一個層面了。就是這個耶穌是很特別，但是怎樣證明祂也能管轄人的靈呢？

這裡講述祂「因從死裡復活，以大能顯明祂是神的兒子」，亦即祂的權能不是空口說白話的。有許多基督徒都不明白《聖經》裡復活的意思。復活，燭照一個事實：當這個肉體過去了，原來還有另一個存在，人若死了，又能夠在那個「死」的界域中出脫，又再回來，這就表示祂是一個不平常的人，並不是平凡之人！

因此，保羅是憑藉這件死裡復活的事，講述有另一個境界的人生；而且基督耶穌亦有一個很特別的使命。這裡提及「以大能顯明祂是神的兒子」，就是指祂在這復活一事上，既顯耀了他的大能，祂國度的疆界也從而劃定了的意思。

順帶一提，整卷《羅馬書》中「死人」一詞是和「從死裡復活」相連的，如果查字典就發現這個它既指真的已死之人（例如死屍），也兼指行屍走肉的人。例如，如果我們生活在一個行屍走肉的社會，這詞也可拿來指這社會中的人。我自己有時也感到心寒，你留意一下廣告，可能也有同感。

你有沒有留意到我們在一個片面而且過度強調肉身的環境中呼吸和生活？看看我們這個城市的廣告，你就會發現情況已是多麼糟透了。周圍都崇奉很漂亮的身形，這就是我們的社會。十多年前時裝店的模型公仔還有頭，現在的公仔，連頭也沒有了！不要說靈魂，連思想（頭！）也遭肉身的霸權擠掉了！這一例只是我個人的詮釋。你自己打開眼睛和耳朵去見聞一下，你就知道當代是肉身的霸權，是肉身在活著，不一定是人在活著。

讓我多提一些關於死裡復活的重要性。大家要知道真的有好些人從來沒有想過人死後，或是肉身過去後，還有另一種存在。他們沒有我們（認識基督耶穌的人）的選擇。他們每天所能選擇的是根據肉身的要求來做事。讓我再解釋多一遍，基督徒明白肉身之外還有另一些東西存在，我們稱之為靈魂。所以我們有兩個選擇：或是服務我們的肉身，或是服務我們將來的國度。甚至我們現在在這肉身當中亦已有受活化了的屬靈生命，因而我們有別人沒有的這個選擇權；但對一些不明白的人，他們就依然只有一個選擇，就是服務他們的肉身。

耶穌說你是自由的，並不代表你的這個「我（**ἐγώ, ego**）」不會犯錯，而是你的這個「我（**ἐγώ, ego**）」真的可以作出選擇，也真的有選擇可選。

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「我們從他受了恩惠」(1:5)。

你問問身邊的朋友或同事，他們真的沒有選擇。第 5 節，「我們從他受了恩惠」：恩惠是整個基督福音的核心。恩惠就是恩典。但是恩典的意思是甚麼呢？

恩典並不是「因為」、「所以」的關係；不是由「因為」來決定「所以」的關係。

恩典，不是因為甚麼所以甚麼；恩典是完全離開因為和所以的思考。恩典就是完全脫離下圖所示的思考和關係：

因為_1 ➔ 所以_1（因為_2）➔ 所以__2（因為_3）➔ 所以_3 (因為_4) ……

《圖示：人類文明中「因為－所以」的思考格式》

恩典：就是給你，沒有因為、沒有所以，就是喜歡給你。恩典：就是愛給你，句號，完了。

回到剛才所說的肉身，一個人如果只是看到肉身，他或她，就只能夠衡量因為這樣所以這樣，也只能活在這種格式裡。那種生活並沒有恩典。保羅將在後面的章節裡，還再解釋恩典並不是你（人）所配得上的；恩典，亦不在乎你配得上。更深入來說，就是找遍全人類，也沒有人配得上；不過，上帝就是給你、給大千世界中的天下人人，這個就是恩惠。第 1 章 5 節因此埋藏著一個很重要的訊息，「我們從他受了恩惠」並不是在說一句客套的空話。

「我們從他受了恩惠並使徒的職分」(1:5)。

「我們從他受了恩惠並使徒的職分」：保羅經常說信徒就好比欠債的人，欠天下人人福音的債。為甚麼我會用「使徒的職分」來講說這些關於《羅馬書》的事呢？就是因為我知道一些能夠幫助大家的東西，我和大家講我翻譯《羅馬書》的知見感悟，是值得的。同理，你或其他認識基督耶穌天子我王的人，向其他未知未聞未信不信，又或是信仰但又並不甚清楚明白的人傳講天恩，解明福音，這也同樣責無旁貸的。

說這是責無旁貸，就因著一種善與人同、上體天父慈心的道義；這也就是保羅在《羅馬書》後文三番四次說到的「債」。

不過，更應留意這「使徒的職分」是不是保羅一人才受了的職分呢？

答案是：保羅明明白白在說，這是「『**我**』們（**ἐγώ, ego**）從他受了..... 的職分」。（關於我在這裡用上這個「『**我**』們（**ἐγώ, ego**）」的提法，在以後恰當的章節裡，我會再有交代

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和解說。這裡暫且不表，且先續說「我們從他受了恩惠並使徒的職分」，為的是要「在萬國之中」有所證見和造益了。）

「在萬國之中叫人為他的名信服真道」（1:5）。

「在萬國之中」的萬國是指各國、各民、各族裔，毫不含糊。因為保羅在這裡確實就說：上帝愛人，祂給所有族類恩典。黑人、白人、非洲人、黃種人，所有人，全包在天恩天愛之內，不只是猶太人！他在後面，還會有詳細講述，容我又不搶在原文的前頭，也又暫且不談，還是先看看保羅怎樣馬上為「在萬國之中叫人為他的名信服真道」的「真道」提供進一步的解說吧！

「其中也有你們這蒙召屬耶穌基督的人」（1:6）。

剛才提及過上帝喜歡你，就給你，不是因為你（人）配得上，亦不是因為所有人配得，這是一個主要的真知。「其中也有你們這蒙召屬耶穌基督的人」：請留意「其中也有你們」的這個「你們」到底是誰？好好掌握這個「你們」的特點，對你欣賞和體會《羅馬書》至為關鍵。沒好好把握「你們」的話，你就錯失宏旨了！

這裡，我還是不得不搶在保羅原文之先，向大家交代一下。如果你是語源學家，而你又看過《羅馬書》第 16 章，你就會知道這個「你們」是很豐富的。保羅在第 16 章列出了在羅馬城裡要收這信的人的人名清單。一讀這清單，你就能知道「你們」在種族方面是很複雜的：有希臘人、拉丁人、羅馬人、波斯人和混血的；從職業角度來說，他們中間有官、有兵，有為奴隸的，也有鬥劍士；此外，在這人名清單中，也有一度曾經迷信各式各樣鬼魅神靈的人。

我想再三強調這個「你們」是很複雜和紛殊的。這樣你在後面的章節才能領會，表面看來也許至為平凡的經文，為何對第一代信徒來說，竟都能震撼人心，以致在初期教會受壓時，也可能有人冒死，也要保留某種夢想、使命和異象，好叫各國、各民、各族裔，都或幸蒙天恩的經文。

不過這關乎天恩的大好消息，並不是保羅私心己力而造出來的；跨越人世色色樊籬的大好消息，也不是當時社會共有的常識。這大好消息和夢想的根，就在於天子基督救主耶穌。

至於甚麼是當時社會的常態？說到這裡，我要給大家重温一下第一世紀的歐洲史。當時，在歐洲，整體而言，羅馬人凡戰皆勝，羅馬帝國的首都，亦即羅馬城，就憑藉前面我們提過的法寶，就在歐洲實施所謂「實力的（羅馬式的）和平」（Pax Romana）。羅馬可以說是有理由十分驕傲的。那是他們的勢力如日中天的時代。他們甚至說「地中海是羅馬人的私人泳池」。言下之意，誰想在地中海游泳（或航行），誰也必須首先徵得羅馬人的同意才行。因為整個地中海，無論東南西北，都在羅馬人的控制範圍之內，誰也不能稍越雷

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池半步！

當第一代親受這信的信徒一看這裡提及的「萬國」（1:5）和「你們」（1:6），誰便都知這 1 章 1 到 2 節所提的「福音」，就是橫跨種族、階級、性別、工作等等界線的，並且也因這緣故，也就更形真實，是真正的「福音」（大好消息）！

「我寫給你們在羅馬，為神所愛，奉作聖徒的眾人」（1:7）。
「我寫信給你們在羅馬」城的：留意在羅馬城，並不是羅馬人。這點，我們剛才已經解說過了。舊一些的聖經可能會用《致羅馬人書》作為本「信」的書名，但這是和事實不符的。因此保羅下筆，就謹慎地用了「在羅馬」城的說法。

不但如此，保羅在第16 章 16 節裡甚至說，得到「你們」相互見面的時刻，「你們」還須不獨互相問好，更須加上和衷親吻！注意，遠遠不止於握手！單單握手，似乎還不足以傳遞突破色色樊籬的聖德美意！這也實在反映福音的革命性，反映這大好消息是多麼的石破天驚！無他，好一句「其中也有你們這蒙召屬耶穌基督的人」！這是人類歷史的一大步！跨過了很多種族仇恨和成見！無論誰自以為只有自己才算是上帝的選民，又或是無論誰曾認為自己較聰明、較能幹，這些都已不重要了。因為他們全都屬於耶穌、救主、基督君王，這「眾人」全都「為神所愛」。

此外，也請留意「為神所愛、奉召作聖徒的」：保羅並不是說只有他自己才是受了召命的（原文是被動式）。反之，他是在說，所有為神所愛的都是奉召作聖徒的。「奉召」一詞，在《聖經》來說，是指被傳諭旨，脫得離了這個世界，離得開這個塵俗的；這不是指肉身方面，而是心思意念方面得已出脫的了。

「.....奉召作聖徒的眾人。願恩惠、平安從.....」(1:7)。
「作聖徒的眾人。願恩惠、平安」：又來了，這都是祝福之類的門面說話吧！（這是否你心裡所假想的話呢？）當然，這「願恩惠、平安」的提法是滿懷善意的經文。不然，難要想別人不得平安嗎？

保羅是猶太人，猶太人最喜歡平安。耶路撒冷（Jerusalem），就解作「平安之城、和平之城」。不過，取名為「和平之城」，就因為這城位置處非洲、亞洲、歐洲三洲的咽喉地帶。三大洲有任何政權興起，國際均勢變動，這和平之城，就必是擴張者必經之路。可憐的耶路撒冷啊，它自古以來，就都沒有多少平安！人們也許渴望平安，就稱這城作和平之城。嘴上所說的是現實中所缺、心中所想的一個夢！

我們中國人也是這樣。一句「吃了飯沒有？」就道盡以前有沒有飯吃的掙扎。這真的很重

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要。所以，見到人就會說「吃飯了沒有？」道理就在於：你缺乏，所以渴望。

「.....奉召作聖徒的眾人。願恩惠、平安從.....」提示了一樣重要的東西：當時羅馬帝國很威風，在歷史書上大書特書「實力的（羅馬式的）和平」（Pax Romana）。說甚麼連地中海都成了他們的私家泳池等等。但是，在羅馬憑藉實力推行的「和平」(治世)裡，前文已提過到處都是百夫長、千夫長。耶穌不會無端白生事吧？他教導信徒說，「如果有人搶了你的外衣，要連內衣也給他。」試問誰會無故搶你的東西？那不就是羅馬兵丁、羅馬的佔領軍！

其實在羅馬實力的治世裡，不少人的家園受侵佔，不少男人成為了奴隸、戰俘，不少女人成為了女奴。這就是當時的社會。你必須看清楚這一點，你才就能看到羅馬帝國裡暗藏著許多的裂痕。一張大大的帝國地圖，平面之下是暗藏許多對峙的怨氣和緊張。如果你明白了這些，你再埋頭一看經文，你才領悟保羅在《羅馬書》後文還要不斷提及你們要原諒你們的敵人，那些說話不只是說教會內的爭鬥，而是直指整個社會根本上充斥著仇恨，以及有仇不報非君子的血親深仇、民族情仇和做人的棱棱傲氣。

我們很多時候把「願恩惠、平安」變成純粹單指宗教上的、個人的或內心的東西。但是「平安」這詞，並不單指內心的、個人的平安。這詞除了指良心裡和內在的安祥之外，更人際網路中的、人倫中的祥和，也指社會上和政治上的平安、國與國、階級與階級之間的和平。事實上，「純粹個人的」這種提法總是帶點問題的意味。當我們一齊看《羅馬書》的後文時，還會有更多發現，你宜留意留意。

總之，「願恩惠、平安從我們的父」，這種「平安」不是你們自己創造或努力而得的。人類用了許多方法創造平安：凱撒大帝、奧古斯都大帝(Emperor Augustus)等等，都也做了他們所做的事，都想創建「平安、和平」，但是他們所建立的都是幻影。如此說來，「願恩惠、平安從我們的父神並耶穌基督歸於你們」，在第一世紀的讀者耳中聽來，也就很有深意了。

「願.....從我們的父神並主耶穌基督歸與你們！」(1:7)。
中文也有這個表示上承天命的詞，就是「天子」。皇帝，是天子；皇帝，也需要祭天，當是上承天命的。這節經文(1:7)裡的「耶穌基督」，在原文裡的確是先寫「耶穌(救主)」後寫「基督(天子君王)」；這就和 1 章 1 節的先寫「基督（天子君王）」後寫「耶穌(救主)」，恰恰相映成趣。這也從側面呈現我們之前所說，最理想的王者和祭司，在當時的思想中，實在理應是二而歸一的。所以，在耶穌出生的時代，奧古斯都很驕傲把整個地中海變成羅馬人的私家游泳池，他下一步也就說：「我是神的兒子」。總之，在第一世紀而言，只管今生的領袖，他的權力不會真實，不會穩固。事實上，在奧古斯都之前的凱撒大帝，亦做同

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樣的事，亦同樣告訴人民，我是天神之子。要是你仍有懷疑，你大可翻查書籍網站等：同樣的思維和同樣的道理，也發生在古埃及。只是，到了我們（我指到了 1789 年法國大革命之後至今的世界），我們才沒有了這種思想格局，才會想望宗教就只是宗教，政治就只需是政治，以致我們才接受得下只管今生不管來生的領袖。

我告訴你這些，就在於點明耶穌基督既是救主也是天子君王，祂合二為一，既管今生當下，也管想望中的永生。這真知必須呈現出來，好給你看見。這是鴻夢有兆，是每一個心靈冀望和前瞻的根基。因為，倘若只見個體和割裂的、抽象的來生，那恐怕就不是《羅馬書》見諸白紙黑字的真意了。

「**我們的父神**」：這是愛我們的父神，亦即「為**神**所愛」（1:7）這四字中的「神」。
在我們的信仰當中，有時我們只看到耶穌，而看不到天父(父神)。這是很奇怪的，也是一種保羅不會苟同的偏差。耶穌教人祈禱，開頭的第一句就是「我們在天上的父」。你的信仰中，是否也只看到耶穌，而沒有父神？若然，你信仰中的父神真的如同虛設，甚或已是消失於無形，那就不難想像，你會看不明白《羅馬書》了。

「**願恩惠、平安從我們的父神並主耶穌基督歸與你們!**」(1:7)。
因此，希望你留意，這些話，(即 1 章 1 節到第 7 節)都不是門面話。它們是整卷《羅馬書》的核心。《羅馬書》寫作手法，有一個特色，就是後文印證前文，後文解釋前文。保羅往往首先把總綱和核心的話，和盤托出，直話直說，然後在後文進一步闡釋補述。這表達手法，和中文的起承轉合，由小入大的手法剛好背馳，看《羅馬書》時，大家應該留意。在日後，我們還要遇不少可以印證這觀察的事例。而這裡的硬道理是「**父神並主耶穌基督**」兩者無隔閡分，彼此難捨難離的。

我喜歡看戲，在開始切入戲文前，營幕上常常會有一至兩句話出現。可千萬不要少看就這一至兩句的說話，整套戲就是在這一、兩句上演繹出來。所以，你細看《羅馬書》時，這裡(即 1 章 1 節到第 7 節)的都不是客套說話。如果你把它看成是門面話，例如心裡想，傳道人保羅自然就該這樣說吧，那你就錯了！同樣道理，當你看到第 16 章快結束時，你又在想，這也是傳道人的客套話，那你又同樣大意失荊州了！(這點，待我們看到第 16 章 25 至 27 節時，我們會再討論一下。)

【第一講（上半節），完。休息……】

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1. 第一講(下)

休息完了。現在讓我們繼續吧。

「願.....從我們的父神並主耶穌基督歸與你們!」(1:7)。
我想再講解一下這「你們」一詞。很多時候我們會用自己的習慣來看《聖經》。這「習慣」來自我們社會習以為常的思想和行動。我們的當代社會很強調「**我**擁有」。但保羅剛剛在《羅馬書》第 1 章 1 至 7 節展示給你看的並不是這樣。明顯地，恩典是送給你。另外，我們的社會——你也可以說是我們傳承的文化——強調實力。我現在要比別人行得更快、比別人厲害、比別人漂亮。這是許多現代人的心聲，也可以說是自我的咒詛。第三，我們的社會很強調肉體。世界上很多人都沒有選擇，他們認為肉體的美已經是最好的和最後的美麗，也就是說肉體已經是最重要的。因為他們自知有的，就只有一樣，那就是只有肉體。

但是，保羅是繼承耶穌的。他自視作天子耶穌的（也是天國的）使徒。他不是自己去創造一些道理。他在《羅馬書》所傳的，都是耶穌教他的，而基督耶穌，他是君王、救主，既管未來，管今生。所以保羅稱祂為基督耶穌（天子我王、上帝的拯救）。。

若你問我：第一章有沒有甚麼你認為不可不說的地方？我還是要這樣回答：我剛才解釋過，第一世紀時書寫經文，就連每個字母位元都不浪費。經文像今天電腦文書，錯了打算，除意更改，也不隨意追求「更新版本」，所以經文絕不會是亂寫出來的東西。所以如果你認為有某段經文，就都只是客套說話，這乃是因為你心有成見，所以就看不懂，也許甚至覺得是經八股，無新意深意。事實上，那有天天新版的東西。車輪是圓的，人性是某種樣式的，又那有天天翻新？所以你關注的重點不落應在新不新上，反應落在真不真上才對。

簡而言之，我想你知道，你不明白《羅馬書》寫的原因，部份不在經意難明，而在於你太有成見。你一下子就把某段經文看作經八股，老是想找新東西，而不感受真東西。你認為不新的，你就不看重；你認為是經八股的，你就略去，為要爭取更快向前發掘經義。只是，給你早丟了的，卻全部都是很重要的。《羅馬書》經文，前呼後應，不能刪除任何一部份。例如，倘若你丟棄了休息前我們所讀的這短短七節經文，你真的大意失荊州了！You've keep the bath tub and thrown away the baby！

總之，「你們」，這是眾數的，不是一己獨私的「我」，是有意思的。大家可以另一個角度來看，為甚麼保羅會這樣寫？你也有作文的經驗。你們知道作文是可以選擇的，怎樣說明一件事？你們要想一想為甚麼保羅要這樣寫？有沒有別的選擇？為何最後他會這樣寫？

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當你如此這般來質問一下，你就明白深入一步了，這就會進入另一個層次，並且也更明白這「你們」一詞，實在正如休息前所解說是把跨越人世色色樊籬的大好消息、和平的恩典的豐富意思，都包括其中了。

以上是關於主動和經文對話的閱讀方法，希望對大家有幫助。以下繼續看《羅馬書》1 章 8 節。

「第一，我要靠著耶穌基督，為你們眾人感謝我的神」(1:8)。

第 8 節，「第一，我要靠著耶穌基督，為你們眾人感謝我的神」：「我的神」這三個字，希臘文是特別用上「我」（**ἐγώ, ego**）的屬格(genitive case)。傳統上一般把這個「我」字解作保羅。依我看這是不妥當的。因為保羅在第 1 節到第 7 節才剛剛展示過神乃是天下人人的神，保羅若特指這神是「我的」，這「我的」就不應單指保羅一人。實在按希臘文的寫法，保羅可以連我自也不提，只在動詞感謝的詞尾用相應的拼寫變化，就能表示感謝的舉措，是第一身的「我」所做的。

這裡卻刻意提出「我的」。若按前呼後應來理解，這實在叫人不解。所以，我建議另一角度來看「感謝我的神」。這就是說，在這裡保羅特別提到是「我的神」，這個屬格的意思應不在指擁有，而是指十分關心、十分關切的意思。也就說，「我的神」，是指：(1)在你的裡頭有一個「我」（**ἐγώ, ego**）；和(2)神十分十分關心這個內裡的「我」（**ἐγώ, ego**）。

換言之，「感謝我的神」不是單指感謝由保羅一人擁有的神。事實，若把「感謝我的神」作如是解，荒誕自明。所以如果你在《羅馬書》裡看到「我的」，應小心細察是否單指保羅一人。我個人的意見是十居其九，原文中的「我」（**ἐγώ, ego**），就算包括保羅本人，也往往兼指天下人人，也就是並不單單限指保羅。情況好比佛洛依德(Sigmund Freud, 1856-1939)用上 **ego** 這字時，也不是在講他自己一人，而是展現他所理解、他所認為天下人人的真情實況。所以有趣的是當保羅顯然是在說他自己內裡的這個我的時候，有時保羅甚至在原文的「我」字之前，特意加上等同英語的定冠詞，把「我」，說成是「這個我」。

這就是說，耶穌和《羅馬書》關心每個人肉體裡頭的這個「我」（**ἐγώ, ego**）；而這個「我」，是有別於軀殼皮囊的。還有，這個「我」（**ἐγώ, ego**），你大可稱之為「靈」。

〔**註：**在下文裡，我們還會再次、多次回到這個在人內裡之「我」的話題上來。不過，為著行文方便，下文不一定仍把希臘文的（**ἐγώ, ego**）和「我」並列展示了。讀者，請自己留神留神！〕

「你們的信德傳遍了天下。」(1:8)。

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「你們的信德傳遍了天下。」請留意「信德」！保羅評量這個世界，並不看、也不是只看、也不是先看知識、權位、美貌、功業、修維等。保羅的身教言教，反映他的取向，也可說反映他的總體心態和判斷，就是覺得基於前面的 7 節講過的信仰內容，看人，第一是看信德。

*「在他兒子福音上，『我』（**ἐγώ, ego**）用心靈所事奉的神可以見證」(1:9)。
第 9 節，「在他兒子福音上，『我』（**ἐγώ, ego**）用心靈所事奉的神可以見證，我怎樣不住地提到你們」，這裡的「我」（**ἐγώ, ego**）就和「用心靈所事奉」琅是吻合了，因為肉身實在不能取悅神。因為正如下文 8 章 7-8 節所說：「此中的原委在於: 緣屬血肉的志趣稟賦，就兴敵拒抗衡上帝；情因血肉，絕不千依百順，臣服上帝；又因血肉，實也無氣魄能力，依順臣服；而一衆依然流連血肉（卑下慾念），內中浮沉的，實也無氣魄能力，尋得上帝的歡心。」

「在禱告之間常常懇求，或者照神的旨意，終能得平坦的道路往你們那裡去」(1:10)。
第 10 節，「在禱告之間常常懇求，或者照神的旨意，終能得平坦的道路往你們那裡去」，保羅打算身體力行，突破和印證天下人人都是神所愛的。故此，他想跑到羅馬城去，親身探望他們，就是探望《羅馬書》的受信人。特別的是，請留意：他會為這件事而祈禱。言下之意：信仰神的人，生命並不是純粹按自己的計劃行事；一個信徒的去留，就是去哪裡，留哪裡，得哪些，失哪些，都交給神。

換言之，承接第 9 節才剛剛講述過信德，保羅自己在第 10 節所流露的，至少也是信德的一環吧？

「因為我切切地想見你們，要把些屬靈的恩賜分給你們」(1:11)。
第 11 節，「因為我切切地想見你們，要把些屬靈的恩賜分給你們」。請留意，下文各章節會進一步展示收信人「你們」，他們對《聖經》有獻祭的風尚和禮祭有相當的認識。或者應該說，獻祭在他們的日常和社群生活中，有無庸爭議的核心位置。至於，「要把些屬靈的恩賜分給你們」中的「屬靈的恩賜」是甚麼？請你也思想一下。

我會在稍後解釋「恩賜到底是甚麼？」其實，通觀《羅馬書》全文，這「恩賜」的核心內涵之一，想必包括對人的愛，不必視乎種族、階段、地位、知識、背景、性別等等隨緣偶在的因素，或「原因」。第 16 章所開列的收信人，若能得到這種啟示、洞見和抱持這種勇氣和信心，就是上帝給予「你們」的恩賜。

不過，如果你現在看著經文，還是不太明白我剛才所說的，領受不著，那還請你一直看下去，細心看就能明白。這是閱讀任何重要經籍應有的取向和態度。這本身已需要一點歉卑、耐心和信心。箇中的理由，我們下幾次的見面時，我們還會談到。

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「這樣，我在你們中間，因你與我彼此的信心，就可以同得安慰」(1:12)。
翻到第 16 章，你馬上就發現保羅實在認識不少當時住在羅馬城中認信基督耶穌的同道中人。這裡，在第 1 章 12 節，保羅說「這樣，我在你們中間」。我見不到半點保羅自高自大的樣子，也不見得他自鳴高遠。相反，人如其名，保羅恰似佛在世間，菩薩低眉，和光同塵，魚在水中，不帶矯情，謙下極至，與受眾猶如一體而已。

領悟保羅這種取向，這樣的處己和定位，對掌握《羅馬書》的字裡行間的細遠長情，至為重要。

如果對我們後世看保羅，總見保羅頭額之上，恰似永遠帶著光環，那只是後人看他的眼光。保羅自己，可絕不是這樣看他自己的。

講到這裡，讓我說半點題外話吧。知不知道天主教怎樣稱呼《和合本‧聖經》中的保羅呢？在新教稱做保羅或聖保羅的，在天主教的文獻系統裡叫做聖保祿。澳門的大三巴就是葡萄牙文聖保祿的音譯。原來大三巴就是聖保祿教堂的斷垣殘壁，現在是澳門的地標和旅遊聖景。總之，要大、又要保住你，又神聖，又有福祿壽；此外，要保住你一切萬應周全，而且必須非常透徹，這就是「羅」字的解釋。這是保羅這名，在中文方字世界裡的神奇際遇。

然而，保羅原名是掃羅，本意「求問的、渴望的」。保羅這名字，是他已經是成年人並且追隨耶穌之後，在靈裡脫胎換骨之後新改的名字。這也可算是他的法號了。這就是說，「保羅」，這個名字並不是由父母所選，不是他無可奈何地接受的，而是他本人在認識耶穌之後，特意挑選給自己的名字。那麼「保羅」這名字是甚麼意思呢？保羅自己在 xx 中，曾突破希臘文的文法規則，自己創造出一個字相等於同樣打破英語文法成規的叫做「smallest-er」的字來說明自己名字的深意，那就是我比最小的還要微小！

所以，你暫且也不要以為保羅偉大。記得我在《序幕篇》裡提到，從保羅看自己這個角度來看，原來「我」是無知，所以他在《哥林多前書》13 章剛才說的經文裡說，所有知識都會成為過去。不錯，連偉大的使徒都會成為過去。這也許最貼近保羅本人的思想觀點。不過，保羅(這自知比最小的還要小的「我」)，他在感受到上帝召喚後，他自己所身體力行的是對天下眾人都像有要還的債一樣。他既然白白知聞受恩而得，也要白白不受分文或個人私益地把天恩的福音，傳給他周遭巧遇的一切人。

所以，當我們慮及我們在上文已提及「你們」作為受信人的背景很是複雜，我們就可以從而細析保羅在這節經文所提的「信心」了。換言之，細心體會體會，這信心，應同時可以兼有兩個層面的意思。第一個層面，就是宗教上、信仰上對上帝的信心；第二個層面，就是

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人與人之間互相信任。連繫到個「你們」，它作為受信人背景和構成的繁雜特點，這種信任，自然是跨越種族、背景、階級和跨越性別等色色樊籬的信任。也就是不會因任何人，（或你），是非我族類，是與某個或某款的不同「我」，就懷疑你、甚至仇恨你。也就是說，在這種彼此相信的意境裡，沒有種族猜疑、沒有種族排拒、沒有性別或職業的偏見、也沒有階級爭鬥等等，這也應是這經節所說及的「信心」的內涵。

因此，可以這樣說：這個「信心」有雙重意蘊，既指對神毫無疑慮，亦指對色色人等，毫無疑慮。我認為亦正是縱貫《羅馬書》全文的信心精義！（我希望下文會讓你更深入領會此中的真意。這意思之內，有和光同塵、物與同胞的屬乎和發乎的核心精神！這也是基督耶穌天子我王國度之內的核心意境！）

「弟兄們，我不願意你們不知道，我屢次定意往你們那裡去，要在你們中間得些果子，如同在其餘的外邦人中一樣」(1:13)。
第 13 節，「弟兄們，我不願意你們不知道，我屢次定意往你們那裡去」：這節的意思，再次流露和印證我們上文剛才述及的信德、信心和跨樊籬的核心精神。追隨天子君王的人哪裡去留，不以私意定斷。

附帶一提，在這節經文的中譯本裡，「我」字出現了兩次，而這個「我」字，無庸爭疑，顯然都是指保羅本人。

但是我們應該特別留意，在譯文裡這兩個中文「我」字，都只由原希臘原文的動詞詞尾推衍出來的。換言之，在這節經文的希臘原文裡，根本沒有保羅用作等同「靈」的「我」（**ἐγώ, ego**）字。第一代能閱讀希臘文的讀者，在他們讀《羅馬書》時，顯然比我們較為輕易判別保羅是在說自己呢，還是在描述天下人人的這「我」（**ἐγώ, ego**）的際遇和處境。

「要在你們中間得些果子」(1:13)。
在中文裡，我們也有「因圓果滿」的說法，這裡的「果子」，也略有這個意思。保羅認為信仰在現今人世中，也就是「在你們中間」，就已大有可能，真真正正的在實踐出來。上帝的國度，在這塵世、現世中業已展開：
大家都是上帝所愛；
上帝愛所有的人；
大家都是公平的；
你也要用同樣的心來愛所有的人。
若體會這些，並按相應的觀點和態度生活，你們的信仰才達致一個完滿的境界。這就是果子。

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「如同在其餘的外邦人中一樣」(1:13)。

「如同在其餘的外邦人中一樣」，這個「外邦人」一詞是不少中譯（包括和合本、現代中譯本、思高譯本）的譯法，而呂振中譯本譯作「外國人」。但原文是指「列國列族」，而這「列國列族」，是大家都蒙上帝所愛，並無內和外的分別。如果說總有一點分別，極其量是肉身軀體上受與未受割禮之分，總之就不是內和外之分。不然，《羅馬書》相當多的篇章經節將會變得相當奇怪、前言不對後語，難以理解。事實可以說，保羅在《羅馬書》中費上相當筆墨，就是要徹底打消族群間的中外之分。例如，以章節而論，2 章 11 節說得清清楚楚，「因為神不偏待人」；而這節經文甚至可以譯作「情因至聖上帝，大公至正，鑑下平等待人，全不偏私」。（至於篇章的例子，我們下幾次見面時，還會自自然然地呈現出來。你若保持這視點，你就會見到。）

我想說的是：依保羅的觀點看來，亦即是按《羅馬書》的觀點看來，也就是按著保羅所體會和領受的與聖道、與基督耶穌天子我王相吻合的眼光看來，根本就沒有上帝大愛之外的所謂「外邦人」！

故此，倘把「列國列族」譯作「外邦人」，是幫倒忙，實在不單有礙原意的呈現，和原文本意更恰恰是背道而馳！

因為保羅在歸屬天子君王之後，早已告別了這個我（以色列）族是「內」，而你、或你們、或其他族群是「外」的想法。至於《羅馬書》後面第 4、5 章，提及許多希利尼人、猶太人的歷史等等，這些篇章又該如何解釋呢？其實之所以有這些篇章，不就是因為保羅要說明在愛所有人的上帝面前，並無內外之分的筆墨了嗎？他不就是在打消天下族群彷彿竟像有所謂內外親疏之分的謬見麼？（關於這些，我們下次還有機會重提，現在暫且停在這裡。）

「無論是希利尼人」(1:14)。

「無論是希利尼人」：誰是希利尼人呢？有新的中文譯本，把「希利尼人」翻譯為「希臘人」。這譯法是錯的！現在讓解釋一下。

「希利尼人」，英文音譯是 Hellenes；把這字譯成「希臘人」，就是把它變成 Greeks 了。希利尼人就是學習和崇尚希臘人文化的人。這字專指有這種文化取向的人。這字甚至根本就不包括血統肉身本來就是希臘裔的人，也就是不包括 Greeks。然而「希臘人」一詞，反而專指血統肉身本來就是希臘裔的人，而且把 Hellenes 原先所指在文化層面崇尚希臘化的人，都排拒出去了。這豈不是又一次扭曲和背離原文、原意？

為了大家能掌握，這些在《羅馬書》中和希利尼人相關的篇章的意思，那麼我們真的該問：希臘文化有甚麼特點呢？崇尚和學效希臘文化的人，即所謂希利尼人，他們到底有甚麼特

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點？

我建議大家到圖書館去啦、上網啦，去瀏涉獵一下，你就會知道。例如，你會遇到柏拉圖這個名字。古希臘對靈魂、神、科技等，都探討了許多許多，有許多的洞見，有相當可觀的文獻和傳統。這些都是保羅寫作《羅馬書》時所面對的鮮活傳統。事實上，時至今天，即使在香港，這個希臘文化的影響力，還是無處不在！

例如：我以中學時代，被人叫做 Modern Maths（「摩登數學」）的數學科，課本的封面真是大大隻字，寫明 Modern Mathematics。但是，說穿了，真的很丟臉，書裡在教些甚麼「摩登」的東西呢？竟是教畢特哥拉斯定理，$a^2+b^2=c^2$，三角學，幾何學等；用英文來叫，就是 trigonometry、geometry 等等，活像挺屬現代似的，對嗎？

但是，那些其實都只不過是古代希臘人流傳出來的東西。那些全都是舊的了。怎能說得上 Modern 呢？真是叫人費解。不過，可能仍有一教訓在其中。那就是：好的對的真的東西，原來古今同時，新與不新，並非要緊。可笑所謂現代一詞，竟有迷人魔法，一是叫人輕看所謂「古」的東西，妄在古與今之間，設下虛假的鴻溝；二是這迷信「現代」的魔法似能叫人不辨真偽，只要奉這「摩登」之名，人就往往習非勝是，竟或三人成虎，足以以偽欺真！事實上，古今同時，我們實在永遠仍是活在前人先已營造和遺留下來給我們的東西之中。古與今並非相互排拒相互對峙的關係，而是傳承發展甚或再生的關係；定斷事物和道理應按真假而論，而不是按古今二分。

我們今天其實有許多信念的根源，實在都淵源自希臘文化。讓我順便一提，正因希利尼一詞並不是專指種族上就是希臘裔的人，在第一世紀時，收受這封《羅馬書》，身處帝國首者羅馬城的人，也就是《羅馬書》16 章所列出來的所有的人，無論肉身種族，除卻幾個本來就是希臘裔的小眾之外，就都全部可以當成利尼人了！你要明白這點，因為這樣你才不再執著錯誤的二分法，以為希利尼人必然就都是不信仰、又或是仍未信仰基督耶穌天子我王的人。因為先要破除這種謬見，你才會見到和希利尼人相關的經文就是和幾乎和每個信徒(包括和你)都相關的經文，你才不會又一次的大意失荊州。此外, 你還須知道：由於當時，也就是在第一世紀時，羅馬帝國還在，所以《羅馬書》所指的希尼利人，亦即是當時在努力學效希臘的社群，他們對我們生在後世，亦即生在今天的人來說，回頭望去，就是一切活在當時崇尚和學效希臘以及羅馬文化裡的人了。

我說和希利尼人相關的經文，就是和你相關的經文，我是說真的。《羅馬書》用第一世紀的通用希臘語寫成，這自然意味在羅馬城的信徒都學過、學懂了通用希臘語。簡單來說，今天所有人學習英語的人，都算在程度上西化了。當時羅馬城，作為國際都會和帝國（亦即希臘和羅馬文化）的中樞，這些信徒，身處其中，又怎能不列入受著希臘化的芸芸眾生

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之列呢？ 而事實上，連你生活在今天的，你也仍在希利尼人之列。這點，我也有真憑真據。你自己定斷這說法用在你身上，是否乎合實情？

今天的香港大學、香港中文大學等等，你去翻看它們的教授名單，他們都是留學英美的居多。我們大學的系統，本身就是傳承自英國而來的歐洲系統。在香港，你要找一個留學土耳其、留學伊朗、留學印度的教授，那是很難找到的吧！而歐洲的系統，在思想內容上，它的根源就在希臘（和羅馬）了。例如，時至今日，即使你不懂希臘文，你掛在嘴邊的自由平等，和你按之而組織生活的許多理念想法，如正義和因果律等，這些都淵源自希文化羅，都是希利尼（亦即希臘化的世界）的東西。

你可能說，「希利尼文化，若只由第一世紀算起而之前的都不算在內，這已是離今天二千多年前的事啊！那時，我還沒有出生啊！這些東西怎麼會和我有關？」不錯，那時你仍未出生，希羅文化的確遠在你出生之前已經在那裡。例如我剛才說過的「摩登數學」等等，遠在你降生前，就已經全部替你想好了。你就給生進一個文化的「格局」中來了。這是事實。（是的，你被生進一個「局」中來，你沒有聽錯。至於這「局」，或說這「局勢」、或說「格局」的底蘊和未來方向是怎樣的，《羅馬書》接著要來的篇章，還要再回到這「局」上來。暫時，你且勿過於急躁。）

所以，千萬不要認為你出生較遲，就一定能比前人超越了甚麼。你是承繼了前人許多東西的一個「我」。例如讓誰人來做政治領袖？數人頭、投票，這都是希臘人的方法。從這個度來說，時至今日，整個世界連同香港和內地社會在內，真的仍在學效和渴求希利尼文化。

我在前文已解釋過哪幾樣事是羅馬人很厲害的東西，就是：法律、軍事、科技。這些是羅馬人對希羅文化(對保羅所指的希利尼世界)的貢獻。但是若再向抽象一點的世界和內心世界探望，例如怎樣才算智慧？人生而為人是甚麼一回事？甚麼叫道德？真善美又是甚麼？甚麼是優秀的戲劇和藝術？科學和數學方法，又是甚麼？即使是連修辭學，羅馬人也都要向希臘的古典學習。這是第一世紀羅馬信徒身處其中的文化格局。

時至今天，中國富強起來成了人們所說的「新超級大國」。大學院校裡，不少都是「海歸派」。現在在中國大陸的芸芸學者中，真能說孔子、講孟子、兼論宋明理學，沒有幾多個吧。社會的思潮，都歪向希羅文化系統。所以，希利尼人的意思不是單指那些死了的古人，也包括你和許多生活在今天世界中的人。因為我們的行事為人和心思情緒，都有淵源自西方這個傳統的根。

試問你心裡有沒有強調個人平等、自由、權利諸如此類的價值信念？你有沒有想過要控制自己的命運？希臘著名的藝術就包括有悲劇，他們演悲劇演得非常精彩，而悲劇刻劃的就

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人們要控握自己的命運。悲劇的特色是說明人要掌握自己的命運；被神操控是不甘接受的；可惜連希臘的神，他們自身也擺脫不了命運。

如果你認為以上幾段的文字，說中了你的處境和心底話，我可以告訴你，你已經吸收了許多希臘文化。當然在你身上希羅文化的元素不一定純一，你也承襲了許多其他的觀點和信念。例如，在你心裡，可以還有一點半點的老莊又或是儒家思想。細心審視，你會發覺心裡有許「炒雜錦」的東西混在一起，你都不知道是從哪裡來的。但是，如果你覺得你要掌握好你的命運，掌握你的人生，你要這樣那樣，要有自己的權利等等，我告訴你，這都極有可能是從希利尼文化而來的。因為權利就是希羅文化的核心價值；主控命運，就是向神爭取自我的權利；政治，就是人類集體謀求主控命運的遊戲。

「無論是希利尼人、化外人、聰明人、愚拙人，我都欠他們的債」(1:14)。
我們已解釋過希利尼人是誰了，現在看看「化外人」。「化外人」是甚麼意思？化外人是指當時未受羅馬帝國管治的人，亦即在希羅文化圈以外的人。他們被羅馬帝國政府和希羅文化的擁護者稱為野蠻人，英文就翻譯作 barbarians。下文第 15 章 24 節「西班牙」，就是當時化外之地的典型例子。這裡 1 章 14 節說到對化外人也如有欠，自然也是順著上帝之內實在無分政治疆域，也不受隨緣偶在人們偏見而設的文化成見所阻限。因為上帝的愛，怎是建基於受愛者聰明愚拙與否的呢？

「所以情願盡我的力量，將福音也傳給你們在羅馬的人。我不以福音為恥；這福音本是神的大能」(1:15b-16a)。
所以，就如我剛才說過，這個福音是由天使開始傳出來給天下人人的大好消息：最重要的核心是上帝愛人，這是恩典，是白白給人的，既給當時「你們在羅馬的人」，也是給當前的你。所以，不是很好的消息嗎？所以，保羅說完這些後，接著就說：「我不以福音為恥，這福音本是神的大能」。

留意「神的大能」這串字，並無承接由 1 章 1 節開始展演至今的脈絡中，全沒有上帝要人一定要相信，所以人就不得不信意味，就是絕不帶半點強權高壓的意思。故此，若把「我不以福音為恥；這福音本是神的大能」重譯一遍，譯作「因為我毫不以為，始由天使言說的福音，叫人抱愧難言，因這福音，有來自上帝驚人的權能」，也挺是十分恰當。因為對保羅第一代的信徒來說，他們都在希羅神、哲學和悲劇藝術遺產中成長，人人都重視為這「我」（**ἐγώ, ego**）力求掌控自己的命運。保羅若是在對他們說，有一個神，這個神很大的，要是你不相信屈從，祂可以把你壓死！試問，你是當時的羅馬城的住民之一，你信個神嗎？我想，你必定會說，「這都是癡線的！」若你是保羅，如此傳道，沒有人理會你，也是活該，因為你實實在在曲解了上帝的愛。因為這樣以權高壓人的，不是神！

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所以「這福音本是神的大能」之所以稱為屬乎、體現和流露「神的大能」，它的意思並不是指高壓權能。這個「大能」的意思是深藏愛心；這個大能的意思是，因為有愛心而白白給你也給天下人人，以致你（和天下人人）沒有辦法不驚嘆！不體會這福音，確實是徹徹底底「有來自上帝驚人的權能」！

「這福音本是神的大能，要救一切相信的，先是猶太人，後是希利尼人」(1:16)。
所以當我們讀到「要救一切相信的」時，應仔細留意這個「一切」。有時候我們比較容易掉以輕心。然而，「一切」即是沒有例外的：就是不理會種族、階級、性別、學識、年齡等等。保羅也許擔心我們還未掌握這「一切」，故此他接著說，不管希利尼人或猶太人都包括在這「一切」之內。

附註說明一下，一切相信的猶太人中的「猶太人」這詞是指受了割禮的人。「猶太人」，不是一個種族的名詞。它是文化性質的名詞，接受割禮就表徵人認許人和神進入相互有約的關係。如果你還想知多一點，可以翻閱《聖經‧出埃及記》12 章 48-49 節，而且在《羅馬書》以後的章節裡，保羅還要再次回到和割禮這個話題上來。值得留意的是 49 節說得清清楚楚，神愛的人並不只在某一個種族。「猶太人」就是因為有機會接觸《舊約》經典，明白神是這般偉大、創世、大而可畏，於是接受行割禮這個儀式，表示自己接受這個禮儀背後的信約和依賴的關係。換言之，對這個上帝敬服的人就是「猶太人」；而「猶太人」，並不是種族的名字。

還有另有一個相關的詞，就是「以色列」，在裡也略加解說，對各位可能也有幫助。「以色列」是指雅各本人和他的後裔以及由這血脈後嗣構成的國度。所以，世上可以有不是以色列人的猶太人，而猶太人也不一定是以色列人。因此「先是猶太人」中的「猶太人」一詞本身就是一個開放的文化概念，而「先是猶太人」這種提法，從來就排拒任何人，也不是甚麼狹隘的種族主義。說「先是猶太人」只是直說其事，即對因著《舊約》經典，起初就知就信的猶太人，福音要救他們，情況就如《聖經‧出埃及記》12 章 48-49 節所記述一樣。至於「後是希利尼人」的提法，也同樣只是直說其事，重點在於上帝並不偏愛、也不排拒任何人：猶太人既在其中，連沒有割禮的希利尼人也在其中！

換言之，「先是猶太人，後是希利尼人」的陳述焦點，恰恰和不少人的成見相反，也就是說福音之所以真是福音，就在於福音不但不排拒任何人，反而連「對後知後信」沒受割禮的「學效希臘(羅馬)世風的」希利尼人也盡納其中。 因為「任誰選擇信仰，就從一直以來，叫苦無助的境地，一一得入，救拔機杼」。

「因為神的義正在這福音上顯明出來」(1:17)。
「因為神的義正在這福音上顯明出來」：神的義是甚麼呢？

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中文解釋「義」是宜也，合宜的宜，適宜的宜。

我們都無能為善，上帝要我們做善人，在我們做到善人後才愛我們，這樣的話，上帝即是強人所難。耶穌要保羅說這個福音是白白給人的，能夠白白給人而不強人所難；我們是罪人也同樣愛我們，這就是上帝的義。在上帝來說和在我們看來，祂這樣措置，豈不合宜合義，真的到了難以置喙、置疑的地步？而且能做到這地步，也真是透徹顯露神的義了！

「.....正在這福音上顯明出來，這義是本於信，以至於信」(1:17)。
為甚麼「這義是本於信，以至於信」的呢？就是你相信上帝愛你，就可以了。

在古代的世界並不是每個人都讀書認字的，你明不明白？如果神說要認得幾個字，要懂得閱讀《聖經》才可以算得上是相信上帝，那豈不是有很多人要得不到上帝的愛？

事實上，無論上帝（或你自己）對「義」定了怎樣的框限和標準，只要你一定下了框限和標準，馬上有人（往往包括你自己）就達不到所定的框限和標準。（這話你明白不明白？你若有點難，不明白，這不是高深的道理。你應停下來先想一想。）

上帝就著所可以要求於人的義，祂所立的標準卻是：只要你肯相信、肯信仰，那就可以了。換句話說，「你願意，那就可以了。」歸結起來，這就只視乎你的心願，不在乎、不依靠行為，也不必行為的印證。

各人的恩賜不同，各人的環境際遇不同。行為修業，要視乎許多隨緣偶在的環境條件，也似乎靠著人的意志、努力和作為。有些人所處的時代和際遇很悲慘，上帝賦予和託付各人的環境都不盡同；關鍵是你們可以有不同，但那些都無損上帝對我們的愛。我們願意，祂就都給我們、多給於你。

「你願意，就給你！」
不過，這種說也不全對；更準確的描述，應該是：你願意不願意，上帝的大恩，都已經給了你。關鍵是，你一願意，你就收到。

因為這福音是體現神的大能的福音，它的精髓就在於：不是你願意才給你；而是甚至凡祂願意的，祂都給他；而這個「給」，是全不理會、也不取決於你（或人）願不願意，祂都給了你（和天下人人）！關鍵在於：一旦人（自然包括你）肯接受，人就會收到這「給」出的大恩大愛！這種說法比較正確，因為這也正是剛才所說「要救一切相信的」這「一切」的意思。

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應該有些朋友還不明白，「信：就得了」的意思吧？這未免太便宜了、太馬虎了吧？故此，讓我再稍為深入解釋一下，也請你包容忍耐一下吧：

1. 上天下地找遍所有東西，最珍貴稱得上是屬你的，就只有你的心。
2. 連你的頭髮你也不能控制，有些白了，有些沒有了；這些你都不能控制，沒有甚麼你能控制的。
3. 你比較上能控制得到的，就只有你的心。

所以，「信：就得了」一方面是輕易、人人可行的；但是，另方面，對每一個抉擇如此信仰的人來說，這句「我信仰、我相信」都不是賤價馬虎的要求。事實上，每個這樣相信投誠的心（或說的人），都是重價贖回來的！而當你說「我信仰、我相信」時，你是把上天下地，最真切可以稱之為屬你的都交出來了！（這點保羅在這封寫給羅馬城的信中，還另有下文交代。）

反觀行為，任何從行為或行為的果效的角度而設的框限規準，都是要視乎許多隨緣偶在的環境條件才可能完成；而且行為和行為的果效，也似乎在乎、又或者彷彿必須靠賴著人的意志，和付上人之作為、努力、和代價才能隨緣偶合地完成。所以，這裡的經文(1:17)所說的福音，就是說：「上帝說，不要其他，只要你的心就可以了，其他任何的東西，祂都不要求了。」「**這義是本於信，以至於信**」：其中的「**以至於信**」，就已是所謂果效了，別無其他。換言之，信仰就是信仰；信，已是宗旨和目的；信，不是手段；信，已足已算作句好，叫人不必再另有徒勞；信，已是感嘆號，是完滿了的結句號和休止符號了。

「給了我，但我仍然做錯事、失誤遲違」，那又如何呢？

不要緊，再來一遍。「『我』仍然做錯、失誤遲違」無損上帝愛你。但這福音，內中包含上帝深邃無邊的大恩大愛，不是便宜貨。它是上帝的義，是屬乎神本性！是上帝眼光看的合宜的解救天下眾「我」的神著神策！

另方面，這福音對人的要求，也最最切合「我」生而為人所處的真情實相，是合情合義的。請看：

1. 「我」能給的，福音才叫「我」給；
2. 「我」（或你）不能給的，力有不逮的，就不會叫「我」（或你）來給。

這還不是既不強人所難，也至為合情合義了？至於，給甚麼？那不就是出心信仰，好被歸入「**一切相信的**」人之列（1:16）麼？

如果你說完全不用「人」給甚麼、回應甚麼可以不可以呢？這就是說，可不可以連「信仰」的抉擇也免了呢？至於「根本就不必人回應上帝甚麼」，這構想好不好、通不通呢？如果這真是你由心而發的問題，你姑且暫時保留它，細看《羅馬書》下文有否回應你。現在我

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只想提出，對不少信仰中人來說，當這個「我」看到上帝愛「我」愛得多麼刻骨銘心的時候，我們就會甘心給出我「心」，一切自願，並不是受神為難。這就是因信得生的部份意思，（更深入的意思，下文在第 6、第 7 和 8 章吧，還會再有交代）。

但是，在以上種種的深情之內，於你看來，你已得見還是依然不見上帝的義呢？(事實上，這已或依然不見，就已是你這個「我」的（或說你的「心」的）一種抉擇了。)

「原來神的忿怒，從天上顯明在一切不虔不義的人身上」(1:18)。
「原來神的忿怒，從天上顯明在一切不虔不義的人身上」：神的憤怒……剛才我們說神的大能，為甚麼這裡說神的憤怒？

第 14 節講述「無論是希利尼人、化外人、聰明人、愚拙人，我都欠他們的債」；第 15 節說「你們在羅馬〔城〕的人」；在第 16 節又再說「要救一切相信的，先是猶太人，後是希利尼人」。無論是「希尼利人」或「猶太人」，我在上面已講過都不專指種族。事實上，在當時，就是在第一世紀的羅馬城裡居住的人，既在日常生活使用通用希臘話，即使是猶太人，他或她，就無可避免也有不同程度的希尼利化。希利尼人滿天都是神的人。時至今日，連在中文的兒童讀物中，希臘的神話（和《伊索寓言》）等，都是人人耳熟能詳的。所以，我們看這節經文時，不要單方面馬上想像這「神」字，對當時第一世紀《羅馬書》住在羅馬城的受信人讀到這「神」字時，他們的反應和聯想，就必然只限於《舊約》傳統所指涉的「神」。

當然，那就乾脆把這「神」字解作並不包括《舊約》傳統所指涉的「神」，不包括基督耶穌（天子我王世界的救者）以及保羅所傳頌的「天父」，這也屬偏頗。下文我們會再回到這個話題上來。不過，現在先把我們的成見放下，對初信未深，例如本為希臘裔又曾深信希臘諸天大小神靈的受信人而言，他們或她們對這「神」字的聯想反應，肯定同時離不開希臘神話中主神，那就是宙斯(Zeus)。所以，當保羅走筆至此，才剛過福音顯明神的義(1:17)，彷彿筆鋒突然急轉，轉向申訴「神的忿怒」，顯然無論是他本人，又或是《羅馬書》住在羅馬城的受信人等，都不感到有甚麼希奇古怪。

有一點值得注意，我們都受了中文「神話」一詞誤導，往往以為我們叫做「神話」的東西，都是假的，應該沒誰會信，又或是以為信的都是傻瓜。然而，和「神話」相應的英文 myth 一詞，就多了幾分叫人不解、超越人力控制的意味，故此有人也把 myth 譯作「謎思」。但是，你應該留意宙斯(Zeus)和其他的希臘神靈，在第一世紀之前和之後，都是活的宗教信仰系統。許多人信、許多人求！許多人拜！不信，你自己跑跑圖書館和上網找找就知。例如，我們今天的奧運會就淵源自奧林柏克山上，就是在宙斯的聖山上的祭神大會。所以，對當時住在羅馬城中的受信人，就是對保羅這封《羅馬書》的第一代讀者來說，希臘諸天

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大小神靈並非我們輕描淡寫的「神話」，而這些「祂們」的話，特別是和正義與憤怒相關的訓示，那就要和當時的大神宙斯(Zeus)直接相關了，就都是**神**從天上而來的**話**！

故此，也許正由於這原因，保羅筆鋒一轉，他也毫不預期他的當代讀者，會有任何兀突的感覺。反之，請留意保羅這裡特別刻意強調從天上的神，就是指這「神」，是住在天上的，和道成肉身的略有分野；而且，保羅這樣提法，在字裡行間，就是暗指和回應希臘信仰系統中的神靈，因為這系統中的宙斯對世人行義與否，也有一定的冀望和要求。總不成神(天父)愛我們世上人人，就對我們世上人人的胡作妄為，不加聞問吧？若是這樣，這樣的神(天父)，豈非不及給世人標示公的大神宙斯嗎？所以，這個潛藏在讀者心中的疑團，保羅是無法避而不答的。作為基督耶穌的僕人，他實在不得不回應這從住在天上和住在奧林匹克聖山的宙斯，以及他旗下大大小小眾神靈的挑戰。

所以，你要記住，《羅馬書》的受信人中，會有一些信仰很膚淺的基督徒。他們一方面，認信基督耶穌，卻另方面依然不由自己，還是根深柢固認定難逃命運，難逃宙斯。今天我和你看 1 章 18 節，我們會只看到「神(天父)」；那時，他們還會看到、甚至主要看到希利尼文化（亦即希羅世界）中的大神宙斯！

進一步的證據，下文還會陸續有來。例如：從天上的神的「天上」一詞，在希臘文裡本身就也是希臘的「天神」(Οὐρανός；拼寫成英語，就是 Ouranos)。在互聯網或圖書館裡，你都不難搜尋到關於祂的資料。其次，請看下表，全都是希利尼文化世界（希羅世界）的神靈之名：

《表示：見於《羅馬書》第 16 章的人名以及和他們相關的希羅神祇》

經節	《和合本》所譯人名	這名字的本意（相關的神祇）
16:1	非比	希臘月亮女神
16:6	馬利亞	大地之母、母神, 亦為鎮守羅馬本城的守護神
16:7	猶尼亞	羅馬戰神之妻、希臘大神宙斯(Zeus)之妻
16:9	士大古	處女星座的主星
16:11	拿其數	希臘自戀之神
16:14	黑米	希臘大神宙斯(Zeus)之子、眾神的傳訊之神
16:14	黑馬	和黑米意義相同，見上欄
16:15	尼利亞	海神
16:15	阿林巴	本意為希臘大神宙斯(Zeus)神廟祭壇所在的神山
16:23	該猶	天上的神

由上表人名可見，《羅馬書》的受信人中，的確有理由相信，正是因著他們這種希羅文化

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的背景，他們未必能透徹理解純然發乎天恩的信仰。他們或多或少仍會以為人必須憑藉和命運鬥爭、甚至和神鬥爭，總之應藉某種人的作為，才算英雄或是義人。他們對完全發乎天恩、成全於天恩的福音，還會不解，甚至反過來以為這樣神有問題。因為剛才 1 章 17 節不是說「這義是本於信，以至於信」嗎？但是信仰就是信仰；信，已是宗旨和目的；信，不是手段；信，已足已算作句好，叫人不必再另有徒勞；信，已是感嘆號，是完滿了的結句號和休止符號了。這個豈非不甚公義？

因為就連當時的宙斯，他對世人也有「義」的要求啊！而且今天的「你」也不一定認同躲在神恩盾後，就可胡作妄為啊！

這種拿宙斯來和發乎天恩就愛世人的天父對比的心情，實在就白紙黑字，見於第 23 節。故此，現在就讓我們先跳到第 23 節；之前，你看不到這潛在的比較，是因為我們習慣上太過對輕看了當時的宙斯。

「將不能朽壞之神的榮耀變為偶像，彷彿必朽壞的人和飛禽、走獸、昆蟲的樣式」(1:23)。若你把這節《聖經》看作保羅惋惜人不回應上帝，反拜偶像，你只是部份正確。你只得到字面的意思。你沒有掌握這句話，在這特定情境中的意思在那裡。原來，空中的飛鳥、地上的爬蟲、水中的魚這一字串，就已是一串暗喻，已有典故藏在其中了。原來在希臘(羅馬)世風族群之中，亦即在希利尼潮流和傳統之中，有一家傳戶曉的常識，說：希臘大神宙斯(Zeus)，祂授給人類「義」的意識。這「義」的意識，是神給人最高的點化。 因此，人不應該像魚呀、走獸呀、飛鳥呀一樣，相噬相吞！這是第一代讀者們不爭常識。所以，保羅不費吹灰之力，也全無意圖論證，就在 1 章第 19 節直接宣稱陳述：「神的事情，人所能知道的，原顯明在人心裡，因為神已經給他們顯明」。

「原來神的忿怒，從天上顯明在一切不虔不義的人身上，就是那些行不義阻擋真理的人」(1:18)。

當然，保羅並非相信宙斯；他是尊重的基礎上，巧妙地的借用既已存在而且困擾受眾的宙斯，來回應信仰同道的心底之問；何況對保羅和對信仰天子我王世界的救者（基督耶穌）來說，基於十字架上的死和復活，這句「因為神已經給他們顯明」，也同樣是合情合義的，切中他們的由衷信信仰。另方面，因為連宙斯神也的確對世人有行事為人必須合乎「義」的標示和要求，也會因人相噬相吞而震怒，所以「原來神的忿怒，從天上顯明在一切不虔不義的人身上」(1:18)，也就全然沒有對我們今天的人所感受到礙眼之感。相反，保羅的第一代讀者的心靈需要和心底提問，剛好相反，他們擔心的不是一個會震怒的神。有趣極啊，他們擔心萬一這個以福音大顯不強人所難的神，會不會不懂震怒？不懂震怒的話，會不會是容讓不義、縱容不義？甚至對不義，也只能束手無策？所以，保羅回應說，「原來神的忿怒，從天上顯明在一切不虔不義的人身上，就是那些行不義阻擋真理的人」(1:18)！

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有一個有趣而又重要的詞語，我也想在這裡順道一提，就是這個「人」字。這「人」字，它在希臘文裡，可以語帶相關，可以兼有漢子凡夫、偉丈夫、奴才等意思。

因此綜合上述種種的體會和發現，第 1 章 18 節，經細心揣摩拆解後，可以翻譯如下：「是因出於穹蒼神天，神的義憤衷情，如今已炸然，歷歷於世，直撲一切緣屬人海（漢子凡夫、偉丈夫、奴才）的冒瀆淫濫並不仁不義，更且如此衆生，陶醉於不仁不義，素來抵制吻合人之軍情實相」。

不過更關鍵的是這些在說「神的忿怒」也好、「神的義憤衷情」也好的經文，於今天，對你和我們到底還有意義嗎？保羅意識這個還有意義沒有的問題嗎？

答案實在很簡單，在 19 節以下會陸續展現。

「神的事情，人所能知道的，原顯明在人心裡，因為神已經給他們顯明」(1:19)。

首先，只有傻瓜才去證明甚麼、實證甚麼。從知識論的角度看，人的知識系統，人的方法和能力，根本不能證明甚麼必然是甚麼。其中的原因和道理，我們以後還要說到；所以，保羅也不去膚淺地實證有神無神，也更不去解釋「你告訴我為甚麼有上帝？」此外，關鍵不是去發現外在這「我」之外，又或是相對於這個有意識的「我」之外，竟有一神！這太玄了，也離「我」們生而為人切實的人生境況，未必相連。故此，你若細心來看《羅馬書》，你會發現有沒有神這一疑問，保羅根本不去辯說。

換言之，倘若你以為沒有神，《羅馬書》反而留待你自己來證明你的信念。《羅馬書》裡沒有硬銷的論證，要你告訴我為甚麼有竟上帝。保羅只說，「神的事情，人所能知道的，原顯明在人心裡」。

若你不滿意，還要追問，我告訴你，你的心也太癡愚了。保羅，若他今天坐在你身旁，他依然只會淡淡的回答。他在 19 節裡，即繼續說，「因為神已經給他們顯明。」

我看得出你有點失望，甚至不滿。日後我們手上這本《新約聖經》，近半出於這保羅的手筆，他竟在這個基本問題上交白卷，太離譜了吧！

暫且忍耐一下。你來看看：

1. 神的事情，人所能知道的，原顯明在人心裡；
2. 因為神已經給他們顯明。

顯然，保羅是在論述。但是，他的證述，並非你心目中的「論證」。保羅的意思是，他觀察到兩個突出的現象。（在我和在保羅看來，這兩個現象，都是不爭的事實；並且有助我

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們理解保羅為甚麼全不試圖告訴你「為甚麼有上帝？」）

到底是甚麼現象？第一、人群中的每一個「我」（**ἐγώ, ego**），也就是每個人，都有思念上帝的能力。這顯示人有靈性的向度。這和上面第 1 點對應。

至於第二個現象，這和我們怎樣理解「原顯明在人心裡」有關。原來希臘文的《羅馬書》原文，並沒有這個「心」字。這是白紙黑字的事。你若懷疑，你去查看網上希英對照版的《新約‧聖經》，又或是翻查《和合本》以外的其他中譯本，例如《思高譯本》、《現代中文譯本》或英譯本等，你就會知道。其次，第 19 節中譯的「裡」字，它在原文是 ἐν。它的意思可以是：裡，等同英語的 in； 也可以是：在眾多……之間、在……之內、在……之中，等同英語的 among。因此若仔細揣摩拆解，第 1 章 19a 節可以翻譯如下：「之所以如此說，是因關乎至聖不二之神，這於天下群人生活中所舷知的，素常黎然，人盡皆知」。

你留意到嗎：保羅在說「關乎至聖不二之神」的事，是不離「於天下群人生活中所舷知的」。這就是說：神的心意，不離人的社群；人對神的心神愛意，也不離他或她在人類社群中的人活實踐。

換言之，1 章 18 節的「顯明在一切不虔不義的人身上」的「神的忿怒」和所謂「不虔不義」是主要指向天下群人的生活，指向人們社群中的相互關係，而不是指神怪罪「人」不愛祂；也更不是指神，因著誰不愛祂，就怪罪「我」（**ἐγώ, ego**），或是怪罪你、他、她或你們、或他們、或我們。反之，「神的忿怒」和神切中乎「義」的審判，就因人偏離本性，拋棄人本應就有的光采光輝，在社群生活中，相噬相吞！所以，保羅在 19 節下還繼續說：「事關至聖不二之神，實早把如是之知，親向天下群衆，坦然宣示，斐然於世，（早是人盡皆知）。」而這人們內心親知自知的反思的能力，就是所謂良知、良心。

《羅馬書》2:15，9:1，13:5 還會直接再提這良知，或說是良心（συνείδησις）。我們下幾回一起看這《羅馬書》時，還要再細看這與「我」和你都切切相關的良知的真情實相。有人一生都沒有想過要信神，但是但他或她，仍會知道自己有錯。事實是，人人都是有良知的；良知良心，於人，是人人共有的自知之知。所以保羅說 συν-είδησις 中的 συν-(sun-)就是共存、如影隨形、擺脫不了的意思；而 είδησις（eidEsis），就是真知灼見，而 19 節「之所以如此說，是因關乎至聖不二之神，這於天下群人生活中所舷知的，素常黎然，人盡皆知」，這就是保羅對良心良知陳述。

注意：保羅並不在論證人人都有良知良心，他是在陳述你也應自知之知。若是你硬要不認同「你有良知良心」，那我也沒你的辦法。

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總之，《羅馬書》裡的確清清楚楚，用上良知這個字。英文版本，亦直用 conscience 一字。關鍵在良心良知是人本有的，不是因為有人給你傳了福音，你才有的。沒聽聞過耶穌的人，同樣也有良知良心。不過似乎有些人達得到了它呈現的直觀之知，似乎有些人達不到。

就因為這個原因，人、或說眾「我」（**ἐγώ, ego**）人人，都生活在一個很特別的處境：人，也就是「我」（**ἐγώ, ego**），是會受自己良心的責備；人的痛苦，也有別於禽獸。這也是《羅馬書》於 2:1，2:3，9:20 裡，反覆惋惜詠嘆「我」生而為人，即非禽類，亦非蟲類等，即既非天使，亦非為神靈的悽涼處境的原因。

換言之，我們會受良心責備。人在做錯事的時候，會覺得痛苦，是因為良心責備。

耶穌來，甚至就是要把我們從受在良心苦苦責備的可憐境地當中，拯救我們。

但是，這一剎那你心中不是馬上閃現一個疑問：「『把我們從受在良心苦苦責備的可憐境地當中，拯救我們』是否表示上帝使我們沒有了良心呢？」

大家可以放心，保羅會在《羅馬書》的後文，回應這個霎時給你閃現的問題。他似乎預見你和我心底會有這樣的反應。另方面說，這也印證，我早前所說，你們在座的，從心態角度來看，大家都算是典型的希利尼人。

再回到良知良心：你再看下去，你會遇到刻意寫明耶穌來是為了赦免那些**已經**犯下了的罪的。《聖經》會用很明顯的時式來表示，那些罪是一直積存的罪。換句話，上帝是來（就是祂差耶穌來）是救我們脫離良心這無補於事的遣責！

不過，無論如何，雖然人是有良心，但人是會犯錯的，會偏離良知良心，也就是會遲違不達。這遲違不達，有昧良心的言行就是所謂「罪」。

「……他們雖然知道神，卻不當作神榮耀祂，也不感謝祂」(1:21)。
要留意：人的，（或說「我」（**ἐγώ, ego**）眾的）遲違不達，都離不開「於天下群人生活中所能知的」，並不單單止於對神的關係，而人（或「我」（**ἐγώ, ego**）對神的關係）也永遠不可能單單局限在不染俗塵，不與任何世人相關的關係。

然而，回到希臘羅馬的社會，我已經提及過希臘文化有種很特別的想法，「我們生而為人，應要掌握自己的命運；生而為人沒有理由受神所控制的」。希臘的悲劇，就離不了人和神以及人和命運怎樣鬥法。總之，人該掌握自己命運的人，甚至不惜與神不宣而戰。

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所以，如果上一段的文字，正好也是你的心聲，那麼這句「**也不感謝祂**」就不只是在說當時吸納希臘文化潮流的人了，而是在說你啊！我們內心的「我」（**ἐγώ, ego**）老是在說：「**我**掌握自己：**我**所得的是**我**自己應得的！**我**一定要更有實力！不單只是**我**，連**我**的兒子的子，也要這樣
！」這就是我們心底的話，是我們心底由衷的想法。

我可以告訴你：「那麼你的家庭會破碎；你的人倫、人際關係都會破碎。」

接著你會說：「我才不感謝祂！」這就是自作的孽。這就是希臘悲劇所說的人生際遇了。多可惜！所以，你就經文續說：「**他們的思念變為虛妄，無知的心就昏暗了。**」（1:22）

「**自稱為聰明，反成了愚拙**」(1:22)。
「**他們的思念變為虛妄，無知的心就昏暗了**」。這是 1 章 22 節說是。但是，希尼利文化是崇尚智慧的。人，在思念虛妄，心思昏暗的狀態之中，人是不自知的。他或她，以及他們或她們，還有以及你們和我們，都依然會有許多聰明的理由來證明自己真的多麼聰明。

這有甚麼不妥？

「做人，當然是要有實力，當然是要增值，兒子當然也要聰明點.....。」

又再次「**也不感謝他**」，又再發生家庭悲劇。

在物質文明發達的社會裡，現時的青少年也蠻可憐。十多歲的青少年，他將來要走到哪裡？人生可以怎樣走法？我們這一代（在座各位），還算有立身處世崗位。但是下一代的空間有多少呢？你試想一下，我們強調實力，是否已經了頭，是否使得社會裡全沒恩典。甚麼都是應得的、配得的；「我」必須雄強壯志，每個「我」都必須是這樣。媽媽是這樣，爸爸也是這樣。整個家庭和社會裡，女人都變成了男人的樣子。每個人都要堅強。就是說，都要又堅、又強。

在西方人的世界，多元智能(multiple intelligences)是說「十隻手指，和有長短」，人各有所長，隨便找一兩項事變作你的長處就可以了。但是在香港：「兒子！原來你有十隻手指，十隻手指都要這樣長！」大家都鬥聰明，揠苗助長，少有尊重個性，都是千人一面，都在追逐雄強世風。沒有辦法？唉，我不懂怎樣說，你們自己想想吧！我想說的是：以上是否反映我們當前社會的現象？在你心中，甚麼是你追逐崇奉的偶像呢？

「…… **反成了愚拙，將不能朽壞之上帝的榮耀變為偶像**」(1:22-23)。

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我們在這樣的社會潮流中生活為人，我們塑造了甚麼好、甚麼是有價值、甚麼是榮耀呢？《聖經》說，人拜甚麼，就變成甚麼。

如果把你和我所追逐崇奉的這些心中偶像全部寫在那裡，你會面目有光嗎？我猜想，你心目中的偶像，就是那些代表你認為聰明至堅至強的典範，實在會令你的人生平添許多破損。把這偶像引進在你的家庭方面，你的家庭會破碎，用在你的情人方面，你會沒有情人。更致命的是你和任何一個「我」都是按神形像所造的，本來就有神的榮耀光輝，在我們追逐自控命運時，我們就都假想神是我們的對手、對頭，我們崇拜別物別「神」（偶像）時，我們豈不就是將我們本有的「不能朽壞之上帝的榮耀變為偶像」？這豈不是「反成了愚拙」？

「將不能朽壞之上帝的榮耀變為偶像，彷彿必朽壞的人和飛禽、走獸、昆蟲的樣式」(1:23)。有兩點特別值得注意：

1. 人(也就是「我」（**ἐγώ, ego**）)拜甚麼，就變成甚麼：這經節就說，世風中人關注不要白等別人吃掉了你，先要吃了別人，甚麼互不相食？甚麼宙斯的「義」？食了才算！思想和信念就是人內心的獨白台詞，而這些台詞是有社群後果的。這就下開本節和下面要來經文的內在邏輯。
2. 綜合部份上述的發現，細緻地把 1 章 23 節的譯出，透徹的譯文可以是這樣的：「不只把素來天賦妙肖不朽上帝的光彩擯棄了，代之以早晚兴枯寂如草以人為本的光輝，又信仰尊崇了兴死之人(漢子凡夫、偉丈夫、奴才)的肖像，甚至代以所想像構作(連宙斯也明命人當與之不同的)林林總總的飛禽、四脚走獸、與爬行之物之鬼影幻相。」

綜合來看，而特別留意這樣看來，神並不因著人們「他們雖然知道神，卻不當作神榮耀祂，也不感謝祂」(1:21)就惱怒；叫神心憂嫉妒的是人不知深淺，在追逐堅強中堅強自封，又自陷泥沼，不能自拔，寸步難移。

所以在這種情況之下，上帝可以怎樣呢？

「所以，神任憑他們逞著心裡的情慾行污穢的事，以致彼此玷辱自己的身體」(1:24)。這個「情慾」(ἐπιθῡμίᾳ)是不只包括肉體、性那方面，也包括其他各式各樣的慾念，不受控制，行污穢的事。也特別留意這個開句的「**所以**」。它說明這句和上一節經文，即和1章 23 節的思路上的關係。

留意「任憑」這個字在希臘文的原文來是把某物送出去，好像在押店（當舖）裡典當東西以待日後贖回的意思。留心，雖然現在有人拿一些別人的東西例如贓贓等去典當，但是正

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常來說，能典當的東西都是屬於你的。因此，若我在當舖裡典當東西，那件財物當然本來就屬於我的，而且就算已經典當了，理論上在贖回期之前，所擁有權還不在押店裡，我仍有一定的但不能全面行使的所有權。另外「任憑」的原字，除了指把東西（物件）押了出去，有待贖回之外，也用以指在古代，把自己的太子押給別國、敵國作為人質，表示和好。

留意當眾「我」（**ἐγώ, ego**）人們都在自視堅強，都在競逐雄強，都在如此這般心裡自說自話，神是沒有甚麼可以做的。一方面按神的義，神是不會強求於人，也不會強迫任何人。祂只希望人做到的就是信，以致可以因著信而被稱、被算成義。另一方面，神不能、也不會強迫你或任何「我」來信。這份「憑信，就被算成義」的禮物，已給予了全人類，但你要肯收，才能收到。

在這樣的情況下，就是兩國交戰，神是一個國，而這地上肉體的陣營是另一個國，而你、我、他、你們、他們和我們，都就好似在交戰之中，被押當押入敵陣中充當人質了。但是，祂會來，會來把我們贖回來。所以，《聖經》就說救贖。（當然，救贖也和當時的奴隸制度有很大的文化淵源，這點日後有機會的話，也會一提。）

細心體會「贖回」背後之情，你就明白神不會因為你犯錯，就只會一味責罰你。

天子我王基督耶穌，祂來是要拯救。將來有將來的審判，但這不是現世當前的主調。「任憑」一詞背後，是神等待你、我、他、你們、他們和我們悔改。（然而，另一方面，「任憑」也是一種很大的懲罰，也是當下現世就見的天罰。若然你不明白這觀點，暫時保留你的問題，多思想一點吧。）不過，總的說來，現世當前的主調還是一種等待，一種「任憑」。這是基於神對「我」的尊重，對「我」（**ἐγώ, ego**）仍有不死的信心！這也就是我們的天父之義，也就是神的義。
(參閱。

《路加福音》15 章 11 至 32 節中的浪子浪，我想大家都認識他吧。那位父親，就是任憑兒子去闖蕩後回來的天父的寫照。那浪子，只要他仍執意要浪蕩，這也真叫慈父拿他沒辦法吧？**所以**，祂又要愛你，又要給你自由，唯一可做到的就是「任憑」，就是一個「等」字，等你受夠了肉體，等你回心轉意。所以，這「任憑」一字背後亦是一種等待時機的愛意和策略。

所以我和這些相關經文剛才說的神，祂並不是強權高壓的神。把上帝說得不近人情，大概要等到教會演變成為國教，也就是成為所謂普世教會(Catholic)之後的事。那時，信仰者已由非主流變成社會所謂的主流了。不過我今天不是說歐洲的宗教歷史，所以不多說這些了。特別值得你留意的倒是：《羅馬書》的確著意展示上帝並不強權高壓。慈父有柔性等

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待的一面，祂是啟蒙者，耐心等待你，讓你發現體會，然後**甘心回轉**。

祂等待你和我（我們），但祂並非甚麼都不做。《舊約聖經》說阿伯拉罕獻祭，獻出他的兒子，獻給神。你可以換個角度來想想，在《新約》時代，上帝一反前說，是祂把自己的兒子主動獻給人。只是，這個贖罪祭真的不是用來討好上帝的。不然，這個神是自我分裂的嗎？不然情況應是「你們這些人得罪了我〔神〕，快點殺了你們的兒子，讓我〔神〕高興或息怒！」才更合理吧？怎會竟是讓神子耶穌被殺，來叫發怒的父神喜悅的呢？若然神子耶穌被殺，父神反會大大高興並之後才能息怒，這是甚麼道理？若有這樣的神，那真是發瘋發癲的神了！哪你來信吧，我不信了！

不是這樣的，贖罪祭不是獻給上帝看，是獻給人看的。所以，請留意「**甘心回轉**」不等於人甚麼外援都不要，就甘心自發回轉。

說是獻給人看的，就是說：你們這些人來看！這個人，這個號稱上帝是拯救的耶穌是特意前來告訴你「上帝愛你，愛到發瘋了！這愛，沒有任何原因，不是因為，不是所以。」你們不喜歡聽，所以就殺了祂。但是就是連祂的死，也在向人播道說話。因為最後祂復活了，顯明祂不是次貨，是如假包換、是從上帝裡派來的；也明證在軀體肉身之外，還另有生命形態，就是靈的境界。所以說這個祭獻是給人看的，為要叫我們可以敬服，由憐生愛、回心轉意。所以，這是《羅馬書》3 章 25 節說得明明白白清清楚楚的：
「緣起上帝大勇英烈，並我主愛致成傷，在衆目睽睽之下，竇灑其弘碧血，藉此，世人得以大悟起信，他的血不白流，就成為眞眞正正，使人從罪中得贖，回心轉意之祭；是因聖王的(情)義，光明磊落，昭然可見，他(祂)來，就為寬赦勾銷，素來就在、累世重壓世人的前惡愆尤」。

所以，若你誤以為耶穌在十字架上死，這是為了討好這個殘忍的天父，那你真的徹頭徹尾完全曲解了《聖經》，也太叫神受枉屈了。

「他們將神的真實變為虛謊，去敬拜事奉受造之物，不敬奉那造物的主」(1:25)。
25 節，「他們將神的真實變為虛謊」。留意，主詞是「他們」，不是神在主動攪亂人的思想，是人們主動自以為聰明，就將「將神的真實變為虛謊」。這表示我們人類認為自己是對的，認為我們可以操弄真理，與我們不合的，這其他的想法，就是錯的。人就是有這樣的思維。

有一個核心概念和真實與虛謊的猜想特別相關。那就是人有「因果」的想法。我們甚至以為恩典也包含在因果律之內。總之，人是很喜歡用因果的方法來思考事物。當某人在學校考試成績優異，他也老是這樣解釋，「就因為我勤力囉！」我不清楚大家是否也是這樣，

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不人的確是想透過因果的想法來掌控自己命運的。我們建構社會文化，甚至包括營造自己的家庭生活，都希望透過因果網路把盡量多的事物納入自己範圍控制之內。這時，我們（你和我）就會用「因為 ➔所以」的模式來思考。這思考模式一旦主控了你，你就傾向不看恩典、不念恩典的了。你就落入「去敬拜事奉受造之物」的套路中去，而你也會變得「不敬奉那造物的主」。

但是，請開悟啊！你得的，不是因為所以；你得的，全部都是恩典。不是因為你有本事，你漂亮，所以你丈夫疼愛你，而只是上帝喜歡給你（以及人人）一個疼愛你（她）的丈夫。丈夫疼愛你是因為你漂亮，你喜不喜歡？丈夫疼我是因為我漂亮、聰明，能幹。那個疼愛是屬低層次的愛；沒有太多因為所以的那種是好一點，是疼你就疼你。總之，上帝給你的不是出於「因為➔所以」，保羅用了許多筆墨來說明，就是希望你和眾「我」（**ἐγώ, ego**）人人明白恩惠恩典的意思，就是全然非出於因為，非出於所以，而是上帝自主自發的愛。

讓我叉開一點來說，但這也是應題的。當時羅馬社會講法律就是用「因為所以」來建構文明。因為你犯錯，所以這樣。講科技，也是「因為所以」：因為物質定律是這樣這樣，所以這樣這樣。政治上講實力，也是「因為所以」式的思維。因為我強大，所以你聽我的話。我們整個人類的文化，無論古今，也包括當前的中國和香港社會，都是這樣來看待事物、事理的。

「主乃是可稱頌的，直到永遠。阿們！」(1:25)。
但是，你越是這樣看事物，越是覺得自己掌控自己的命運，其實你就好像一隻昆蟲，飛入了蜘蛛網中，你越是掙扎，越是嘗試控制多一些的事，你身邊的東西就會越支離破碎，難以操控，你也不會越是高興。因為人生的幸福，不只在物質上、物質裡，也不在物質之中。幸福植根於意義，在於深遠的目的；而深遠的目的，不止限在個體一已，不止限於短暫的現世當前。終極的目的，必須是從神的角度來看的目的。所以保羅在 1 章 25 節很順其自然，就說：「主乃是可稱頌的，直到永遠。阿們！」

我不是教你覺得那些「因為➔所以」的思維都是傻的。我只是想大家明白這些是人類建設文明的根本方法。你生活在世界之內，你就在這些思維和風氣之中。喜歡或不喜歡，這都是你這個「我」（**ἐγώ, ego**）所身陷其中的境地。

但是，不錯你這個「我」（**ἐγώ, ego**）的確是在這裡的。我們現在就坐在這個房子裡。

但是在這個圓形的地球上，你到底是在這個地球的上面呢，還是下面、左面或是右面呢？你的生命只不過佔地球歷史一段很短的時間，你真的認為你知道甚麼是「因果」？

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事實上，甚麼是因果，在哲學史裡討論得極多極多。這個「因為➔所以」的問題是很複雜的，不是好像大家直覺或說常識以為那麼一清二楚的。如果真的要問甚麼是「因為➔所以」，你就有這一連串難解的死結。例如：你怎樣知道？你如何知道真的只是得這幾因為，就對應只得某幾個所以？還有，不錯是你在動用你的大腦，但是你算得上明白關於這大腦的因果麼？若這個也不能，你還能依然自信滿滿的斷言這宇宙中無數的巨細事情嗎？

但這個「因果」的思維模式，的確是人類建構我們的社會、建構我們的城市、建構我們的事業、我們的公司、我們的學業、甚至我們的婚姻和感情等等的手段，是我們的利器。但是執著我們自己建構出來的想像，就硬著心強說自己掌握一切，那就實在愚不可及了。我想你們明白，你掌握建構的想法，幾乎可以肯定不就是那個真正在發生演繹的東西或勢態。

深呼吸一下，環看四周，看看這個房子，看看坐坐在你身旁的人：真正在發生和展現的，遠比你所知道的「因為所以」複雜許多許多！為甚麼我強調這些呢？因為如果你的世界，全部由「因為所以」決定，哪你為何還要祈禱呢？

有些基督徒不祈禱是因為他們的「因為所以」思維太堅強，太過有實力了。結果，他們自封堅強，在思想中根本打消了恩典這會事，「**他們的思念變為虛妄**」，「**也不感謝祂**」，並且也收受不到屬靈的恩賜(1:11)。

這裡，保羅在《羅馬書》所說的就是：你根本用不著太多的「因為、所以」來認識神；你也用不著拿「因為、所以」來規限神對你、對我、對天下人人的愛。「神愛你」之後寫上句號就可以了，再不必甚麼更多的「因為」、更多的「所以」。保羅建議你這樣去看，你會看一個恩典奧秘豐盈得多的屬靈世界。

剛剛說到「奧秘」和「屬靈」的世界，在這裡，我還想講一講一個很特別的字，就是「神」、或說「上帝」，英文拼寫成大寫開頭的 God。你懂不懂怎麼解釋這字？我不懂解釋這字，不過就某意義來說，我懂得在對話中運用這字。但是，運用這字和理解神的內涵是兩碼事，我還是要說，我不理解神。「我」（**ἐγώ, ego**）仍然不甚理解，所以若你說你知道，那就不用耶穌下人人世了吧？耶穌來就是為了告訴你這個自以為是的「我」（**ἐγώ, ego**），你根本不能用「因為所以」知道神。

在《舊約聖經》的時代，耶和華這個字，人們根本就不敢讀。因為當時誰有膽子亂叫神的名字呢？你現在把神的名字讀成耶和華，這是在翻譯英文聖經的時候，有人為了符合英文的發音原則加入響音，這樣時至今日才有斗膽的人，隨隨便便就草率亂叫神的名。上帝的名字是人亂叫的麼？你說你知道甚麼叫 God，我不知道。你說你真的知道甚麼是「因為所以」，那你繼續你的知道，我繼續我的不知道。哪一個是真的符合實情多一點？你再去想

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想。只是，如果你的「因為所以」那麼強，你就完全不知道甚麼是祈禱了。（多可憐，也多可悲。）

「因此，上帝任憑他們放縱可羞恥的情慾。他們的女人把順性的用處變為逆性的用處」(1:26)。

在希臘原文裡，第 26 節這裡的「情慾，πάθος」一詞和第 24 節的「情慾，ἐπιθῡμίᾱ」一詞不同，是兩個不同的字。這裡的 πάθος 是固然指偏離人性光輝的病態激情，這字也同時兼指人的痛苦、困厄、遭遇、處境、不幸、哀傷等。因此縱然常有人以為這經節所針對的就是當時希臘羅馬上層社會裡流行的同性戀文化，細心解讀之下，我們也許還會有叫人擦新視域的發現。

不錯，在希羅文化裡，當時的人的確覺得同性戀比異性的戀更高一層。聽說有些研究羅馬歷史的學者，甚至認為羅馬帝國日後的衰落，也和同性戀有關。因為同性戀甚為普通，不生兒育女，沒有下一代，人口萎縮，兵源也萎縮，實力王國的地位也就不保了。另一個原因是他們的科技太厲害，「因為所以」的思維極為發達，懂得造新一代配合大城市生活需要的水管。為要讓水管能左轉彎右抹角，把水貫通到整個羅馬城，他們在造水管的合金中加入鉛，因為鉛可以使合金更富柔性，那就可以調節轉彎的弧度了。但是長期使用，雨水和空氣中的炭氣化合後和會產生炭酸，男人長期飲用炭酸和水管中的鉛化合的水後，就會不育，女人會生畸胎，老年和幼童又會慢性中毒。總之，就是人均壽命下降，人口也同樣萎縮，兵源也同樣萎縮，實力王國的地位也同樣不保了。由於羅馬帝國的衰亡是歐洲乃至世界歷史的頂級大事，討論不絕於書，也許是由於這個原因，從歐洲眼光一看這節經文，霎時的焦點視野就都只落在同性戀上去了。

然而，讓我們姑且不暫時忘掉同性戀這個情意結吧。把它暫擱一旁，我們馬上發現在中文《和合本》的這節中譯裡，「用處」這詞一共就用了兩次了。似乎，「用處」才是這經節的核心字眼呢，對不對？

而大家要留意在「用處」這個提法背後是一個文化的隱喻。這就是保羅和《羅馬書》第一代的受信讀者都熟的以器喻人的比喻。按這不言而喻的比喻，人是一個器皿。每一個人，都是一個器皿。每個「我」都是神造的：天生我材必有用，即是每個人出生時，就然為著某種使命而存在，都是有用處的。（這隱喻貫穿《羅馬書》全書，日後還會更有下文。）

又倘若把這節經文重新仔細翻譯，以下譯文可作參考：「是以上帝奈何不得，只得隱忍深藏，典押天下衆人，敵後為質，他們陷身種種褫奪人格光輝的激情厄困，竟連他們內中一衆群雌，也竄改離異了玄奧天性，叛離在所兴持之質樸天命，崇尚競獵雄强！」

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「男人也是如此，棄了女人順性的用處，慾火攻心，彼此貪戀，男和男行可羞恥的事，就在自己身上受這妄為當得的報應」（1:27）。
我想特別一提的是這節中「男人」和「女人」這兩詞語，在希臘原文的這節經文裡，分明是十分謹慎地分別是用上「雄性，ἄρσενες」和「雌性，θήλυς」這兩個詞來陳情述事，而不是普通的「男人，ἄνθρωπος」和「女人，γυνή」。所以，這段經文當然包括指涉男人和女人的意思，但同時在希臘文字面上傳遞而且又更為深層的意義都遠遠超於簡單的「男人」和「女人」的關係，而所陳述的就在於**雄強剛烈**與**雌順溫和**的分野。

《聖經》說上帝創造人，每個人都有柔性的一面和剛烈的一面。我們不要把全部剛烈的一面突顯出來，以致有些女人都好像男人。不要把你自己的片面雄強的一面，片面地突顯發展。男人也應有柔性的一面。另方面，女性也有剛強的一面，但心總不能廢置**雌順溫和**那一面。男的、女的，都需要平衡。故此，當連女性也失卻女性的**雌順溫和**，而當男的和男的又競鬥雄強，這個人間世界，就頓成人為的煉獄了。而當「我」（**ἐγώ, ego**）們是以雄強剛烈為軸心組織我們的社會，創造我們的文化，總之務求自己要厲害。這個社會、這個文化就會有很多問題發生。這些問題的不同病態表現形式，就見於 1 章 27 到 31 節之中。

因而綜合上述相關的討論，1 章 27 節可以透徹翻譯如下：「而天下剛烈群雄，亦不二乎，也唾棄玄奧雌柔之用，（叛離在所兴持之質樸天命），在波等一派雄强貪慾裡，被燒得油盡燈枯，陽剛群雄波此競逐挺進，就在陽剛群雄內中，孜孜胡為妄作，（孜孜征服屠戮），幹逆天命序列，且合該在波「私」各「我」之間反彈，（在衆「我」共同生活之中）， 收漂泊浪子的酬償。」

「他們既然故意不認識神〔並所寄望於他們的目的〕，神就任憑他們存邪僻的心，行那些不合理的事」(1:28)。
所以，人，也就包括每一個「我」都必須看自己合乎中道。需要有一個適當的平衡，必須配合自己生而為人的目的。因此，如果用這視點來理解，你就會明白和看到蘊含在第 28 節用字之內的邏輯了；因為第 28 節說：「他們**既然**故意不認識神〔並所寄望於他們的目的〕，神**就**任憑他們存邪僻的心，行那些不合理的事」。這就是說 1 章 27 到 31 節都是人（也就是我們剛才所說的「器」），在偏離上帝所寄望他們的目的之後，在社群生活中漸次演繹呈現種種剛柔失衡的惡果。

不錯，當我們片面誇大和硬用剛烈雄強的方式來組織我們的社會，就會發生很多問題偏差。自以為聰明，但我想特別提到第 30 節的「又是讒毀的.....怨恨神.....」。保羅在這 26 節起說了很多人世的偏差錯謬！許多悲慘但卻又天天在發生的戲脈刻劇情！寫到第 30 節，卻是有幾個至為重要的字，就是「怨恨神」，就是怨天仇神！你可能就因為被剛才讀

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到的人世的罪弄得厭煩了，就或是跳過或是忽略了這幾個字。然而，連神也受咒罵，人世中人倫的其他關係也就更趨失範失衡了！（這就是 30 節下和 31 節的內容和經文間的內在邏輯了。）

但是，人（「我」）可以怎樣怨天仇神呢？就是向神謾罵吧。隨便舉些例子就有：「為甚麼這個神，要創造這樣的我們？這個神是否把天地萬物當作畜生？是在玩弄我嗎？如果這個神是好的，世界就不會這樣！我們就是偏不喜歡這個神！怎看祢能怎樣！」

不過，做人確實要知道自己的位份。在這個宇宙當中，有一定的位份是你的，是很特別的，只屬你的，是他人不能取代的。在這種種埋怨神的心思和言詞的高峰，人文世界都糊塗了。耐心等待浪子回頭的神，成了世人的箭靶子：很奇怪。

我今天就只能和大家走馬看花地看看說說，算是把第 1 章看完了。其實我們，今天已為後其他篇章下了伏筆，既已有今天的理解作為基礎，後面的篇章看起來會也會容易些。例如我今天已說了一些見於第 16 章裡《羅馬書》第一代讀者的情況。例如無緣無故有同學或同事跟你說我是秋香，這豈不有趣？為甚麼叫秋香？又例如，如果有你的新同事告訴你我叫做「叻仔」。這也會是挺有趣了。總之，從名字當中，我們可以找到很多蛛絲馬跡。可惜若你去看《和合本》，你會看不到我剛才所說的東西。因為《和合本》只採音譯，沒交代每個名字背後的意思。

好！今天看《羅馬書》就到此為止。讓我們一起祈禱吧：「天父多謝祢給我們機會，剛才所聽的，希望弟兄姐妹藏在心裡。引導我們在生活環境中明白上帝的恩典，不壓抑疑慮，但不要恐懼；引導我們改變我們的生活，改變我們的生命，改變我們的方向，禱告奉耶穌的名祈求，誠心所願！」

【第一講（下半節），完。】

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APPENDIX 1C

Consolidated responses (and evaluations) from

course participants of Round Two Offer

羅馬書_回應表記錄（共收 20 份）

20090805-20090923

一.對課程的意見

評分表示： 5 很同意		4 同意	3 無意見	2 不同意	1 很不同意
1.這課程對我有幫助	12 人	9 人			
2.課程能達到報讀的期望	9 人	8 人			
3.導師能清楚講授課程內容	9 人	8 人		1 人	
4.滿意授課方式	8 人	10 人	1 人		

二.個人意見

1. **修讀這課程對你最大的收穫是甚麼？**
   a. 對神的救恩有更深的感動，對內在我有更加明瞭。
   b. 更認識主的恩典與自己的關係。
   c. 多理解經文意義。
   d. 清楚明白羅馬書。
   e. 更加明白自己的位置，與神的關係，保羅愛神的心，熱心教會，關心眾人的信仰。
   f. 明白要倒空自己，才能體會上帝的恩典。
   g. 加深對羅馬書的認識。
   h. 認識到自己生存於世，最大收穫是認上帝。
   i. 可以知多一點聖經知識。
   j. 能[更]加瞭解羅馬書。
   k. 啟發擴闊思想。
   l. 終於閱讀了一次羅馬書。
   m. 理解羅馬書及靈命增長。
   n. 從另一角度看羅馬書。
   o. 讀聖經的思考角度寬宏了。
   p. 對於「我」的認識，原來影響了對神的認識。
   q. 上帝在因果以上，泥土至成品是與上帝共同創造。

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2. **你認為有甚麼值得欣賞和需改善？**

a. 欣賞導師教導清楚，讓我有多些思想。
b. 導師講解細緻，觀點獨到。
c. 欣賞導師對羅馬書的認識和了解。
d. 欣賞導師對聖經的追求並願意教授弟兄姊妹。
e. 很滿意。
f. 一切都滿意。
g. 清晰有靈活。
h. 欣賞導師無私的付出。
i. 有豐富的哲學及歷史背景幫助理解。
j. 讓強調的地方不斷重複提醒其中的重點，溫故知新，導師很用心，很謙卑的教授此課程的內容，謝謝老師。
k. 欣賞：教學形式。
l. 欣賞講解詳細，生活化，有思考的空間。

m. 要加深學習。
n. 可以多些互動答問機會。
o. 時間太緊迫，堂數多些就好，聽多些知多些。
p. 時間不足，堂數可加多幾堂。
q. 欣賞導師的熱心: 盼備課好一些，有時內容較散亂，難捉摸。
r. 改善：減慢節奏。

3. **你對課程時間/收費/及報名方法安排有甚麼意見？**

- 沒有-6。
- 好合理。
- 各方面都滿意。
- 可多些堂數。

4. **你會繼續參加裝備組再開辦的研經課程嗎？**

會	暫不會	不會
14 人	6 人	0

5. **你期望裝備組日後開辦那些經卷/類型的課程？**

全部-2
啟示錄、箴言、
帖前、後。
福音書
舊約

6. **其他意見**

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APPENDIX 1D

Consolidated responses (and evaluations) from

course participants of Round Five Offer, early 2011

	科目：XX 文化					
	教授：何能國先生					
	修讀人數：25 人；收回評估表：15 份					
	極不同意					**極同意**
(一) 教學與內容	1	2	3	4	5	6
1. 本科有清晰的教學目標	0	0	1	7	4	3
2. 課程內容能提供足夠的理論基礎	0	0	1	3	10	1
3. 內容深淺適中，能符合學生程度及需要	0	1	1	9	2	2
4. 課程進度及次序編排適當	0	1	4	5	4	1
5. 選用參考資料適堂當	0	0	2	5	5	3
6. 整個課程能增強事奉信心或所需知識	0	0	0	7	3	5
7. 整個課堂講授或教學活動，能達成本課程之教學目標	0	0	1	6	6	2
其他意見：						
給我一個新思想在羅馬書上。						
教授見解獨到盼更多類似課程開闊華人教會眼界。						
(二) 教授與教學	1	2	3	4	5	6
1. 本科教授經常有充足的準備	0	0	0	5	4	6
2. 教授對本科有廣博的學識	0	0	0	2	2	11
3. 教授能引發我對本科的注意力和學習動機	0	0	0	3	4	8
4. 教授表達能力強，能清楚講解	0	0	1	2	8	4
5. 教授能提供足夠機會讓學生有發問及互相交流	0	0	3	5	4	3
6. 教授能激發學生思維和聯貫能力	0	0	0	2	6	7
7. 教授本身態度友善，容易接近	0	0	0	2	4	9
其他意見：						

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可稍加一些時間給同學提問，交流，以整理所學。						
一個很有知識的老師。						
(三) 學習果效	1	2	3	4	5	6
1. 大致上，每節課我都抖擻精神，專注學習	0	0	3	5	4	3
2. 我有溫習課堂所學習的新知識	1	0	6	4	2	2
3. 我認真地閱讀指定之課本及派發的資料	1	0	5	2	4	1
4. 上完這學科，我能清楚掌握課程所提供的學術理論	0	0	6	7	0	1
5. 我嘗試去實踐所學的東西	0	0	2	6	2	4
6. 我致力把本科知識與其他課程融會和貫聯	0	0	1	8	3	2
7. 教授給本科所定的課程目標，大致上我能達成	0	1	2	8	2	1
8. 本課程使我的信心與行為有長進	0	0	1	8	4	1
9. 本課程增強我在事奉上的心志和技巧訓練	0	1	1	6	4	1
其他意見：						
希望可以有續集或重開這個課程。						
(四) 個人資料						
性別：1=男，2=女	男：	8	女：	7		
年齡：1=- 25 歲，2=26-35 歲，3=36-45 歲，4=46 歲或以上	–25 歲	26-35 歲	36-45 歲	46 歲–		
	0	4	4	6		
信主年日：1=- 5 年，2=6-10 年，3=11-15 年，4=16 年或以上	5 年以下	6-10 年	11-15 年	16 或以上		
	1	1	1	10		
學歷：1=小學，2=中學，3=大學，4=碩士或以上	小學	中學	大學			

- This is the End of the Essay Proper of the Exegetical Thesis -

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APPENDIX 2: M-1,《天子愛我》

[Enclosed under separate covers, as a booklet published in 2009.

ISBN: 9789881757326]

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APPENDIX 3A: THE ABSTRACT OF M-2

(NB. M-2 has been accepted and published in *The China Graduate School of Theology Journal. Bibliographical data are as follows:* 何能國：〈羅馬書 νόμος 一字當怎樣中譯——兼論文本傳統、翻譯范式和保羅的「福音理論」之間的關係〉，《中國神學研究院期刊》，2010, 第 49 期，45-71。)

How to Render νόμος in *Romans* into Chinese:

An Investigation into the Interplays between Textual Traditions, Translation Paradigms and the Gospel Theory of Paul

(An abstract)

Romans is a letter addressed to the first century believers residing in Rome, the capital city of the Roman Empire. In *Romans* 16, Paul took great care to list the names of the original recipients of this letter. This is a fact that we should bear in mind when reading *Romans*. Secondly, Paul's contemporaries did not approach the text with the mindset of contemporary consumerism. Language, far from being a sheer tool for secular communication, is a channel unto the spiritual world. Hence, *Romans* invites the reader to actively participate in

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grappling with the meaning of *logos as Christ Jesus the incarnated,* which the text was seeking to show.

Based on the above premises, this essay will investigate the relevant issues when one attempts to give the core word νόμος (Romanized transcription: *nomos*), as found in *Romans*, a Chinese rendition. This essay will illustrate that the **translation paradigms** adopted do have significant implications in guiding the translation process. Sometimes, the choice of a translation paradigm may inherently lead to the loss and/or distortion of meaning. Therefore, faithfulness to the original author and to the original spiritual perspectives could have been methodically overlooked.

Finally, this essay proposes that in keeping with the fact that Paul's Gospel Theory critically and evenhandedly embraces both the Jewish and the Hellenic textual traditions, the paradigm of **cultural translation** should be used when translating *Romans*, as a mean to rectify the shortcomings of the **linguistic translation** model. Furthermore, in view of the common and living question of

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sin and fate across cultures, the word νόμος could be rendered "天律" (*tian lü*) when translating *Romans* into the Chinese language.

In short, the author believes that conscientious strategies to translate culturally conditioned messages should be given greater deliberations in Bible translation. It highlights the **inter-culturality** and **inter-textuality** aspects of the original Gospel Theory of Paul, of the Jewish and the Greco-Roman traditions. It points to the **hidden risks of diluted spirituality** in this generation, as reflected in the undisputed dominance of the linguistic translation model used for Bible translation. This essay argues that a greater diversity in the spectrum of translation models could in the long run enrich the development Christian spirituality. In this aspect, this essay might contribute to the future scholarship and development of Christianity in the Chinese communities in this age of materialism, consumerism, globalization, and multiculturalism.

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羅馬書 νόμος 一字當怎樣中譯

——兼論文本傳統、翻譯範式和保羅的「福音理論」之間的關係

（一）導論

羅馬書是一封信，希臘原文寫於第 1 世紀，並且發信人保羅在信末（即第 16 章）仔細列出身在帝國首都羅馬城各收信人的名字。[1] 我們研讀羅馬書時，應牢記這點。其次，當時的人認為言語是道的載體，上通鬼神和直指心靈，這和我們把言語當作世俗溝通的工具截然不同。[2] 綜上所述，羅馬書原文立意在於傳道傳情，並不是讀畢即棄的、對讀者千依百順的消費印品。[3] 再者，羅馬書的原作立意不單是描述人（聽者讀者）心外的客觀

[1] 參 Donald Davidson, *Inquiries into Truth and Interpretation* (Oxford: OUP, 2001), 85, which says: "A theory of truth for a natural language must take account of the fact that many sentences vary in truth value depending on the time they are spoken, the speaker, and even, perhaps, the audience. We can accommodate this phenomenon either by declaring that it is particular utterances or speech acts, and not sentences, that have truth values, or by making truth a relation that holds between a sentence, a speaker, and a time." 關於訴說形式之「脈絡和意義」的討論，參 Catherine Kohler Riessman：《敘說分析》，王勇智、鄧明宇合譯（台北：五南，2003），頁 43–47。

[2] 李志強：《先秦和古希臘語言觀研究》（北京：學苑，2008），頁 70。

[3] 雅奈茲・德爾諾夫舍克：《生命與意識的省思》（北京：中國長安，2009），頁 2。德爾

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世界，更是矢志融通視域，引導聽者讀者主體投入，藉經文釋疑徹悟，拋棄舊人，在人海網絡中，消融物我、人我、神我對峙分離的情狀，構築嶄新心靈家園。[4]

建基於上述的前設，本文旨在探討羅馬書裏 νόμος 這字（拉丁化拼寫作 *nomos*）在中譯時必須考慮甚麼？可以怎樣翻譯？筆者希望從中顯示出「翻譯範式」（translation paradigm）於譯經過程中的作用，以及它對經意的影響。有時，「範式」確會引致譯經者削足就履，引致意義偏失，[5] 既未忠於原作視域，也談不上豐富信仰意境，實屬可惜。最後，因應福音平等看待猶太（Jewish）[6] 和希羅（Hellenic）[7] 的洞見，筆者認為，翻譯羅馬書應採取**會通**[8]**和轉渡**[9]**意象的翻譯範式**（cultural translation，亦稱「文

諾夫舍克（Janez Drnovšek）是斯洛文尼亞前總統。他對當前社會感受，一針見血：「時間已經刻不容緩了，我們必須喚醒自己和所有人類。現代的生活方式，已使太多人陷入消費主義的生活狀態和低等的意識狀態。他們的生命非常空虛、失落；而且，如果他們不覺醒的話，他們的子女也將迷失方向。」

4 讓・格朗丹：《哲學解釋學導論》，何偉平譯（北京：商務，2009），頁 165–66。

5 Karen Bennett, "Epistemicide! The Tale of a Predatory Discourse," *The Translator* 13, no. 2 (2007): 1–19.

6 「猶太」一詞不是指血統種族，而是指信仰和視域，是文化性的。相對而言，「以色列」一詞指國族和血統。詳見下文（頁 54–56）。

7 "Hellenic" 一字不是指血統種族，而是指信仰和視域，是文化性的。"Greco" 才是專指血統種族。參 *Brewer's Dictionary of Phrase and Fable*, 16th ed., s.v. "Hellenes"。不過，由於羅馬書的第一代收信人當時都身在帝國首都之內，在羅馬帝國統治之下，所以他們既浸淫在希臘文本傳統之中，同時也受羅馬風尚的影響。所以，他們既在學習希臘的，也同時接受羅馬世風，受著兩者浸染，所以保羅筆下的希利尼人，實在是浸淫在**希羅世風**的人，而不只是單單在追逐希臘風尚。所以，本文把 Hellenic 詮釋為「希羅」（Greco-Roman）。

8 關於翻譯是會通視域而理解是一種對共同意象的分有（fusion of horizons）這一觀點，參 Hans-Georg Gadamer, *Truth and Method* (London: Sheed & Ward, 1975), 358。另外參士來馬赫（Schleiermacher）的觀點，即「理解就是從差別走向同一」，以及「理解話語首

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化翻譯」），以補**置換語句文辭的翻譯範式**（linguistic translation，亦稱「文字翻譯」）[10] 之偏失；並且呼應羅馬書對人類共通命運的關切，可以考慮把 νόμος 中譯成「天律」。

（二）翻譯範式：是翻譯文辭語句，還是會通和轉渡意象？

當前英美語系主導的譯經範式主張以「文字翻譯」（linguistic translation）[11] 為翻譯主導原則，追求理想中的「動態對等」（dynamic equivalence）、「功能對等」（functional equivalence），[12] 從而譯出人人一看就明的譯本。

先做到和作者理解得一樣好，然後做到比作者理解得更好」。其中的差異，參王曉朝：〈總序：文本、解讀、詮釋與翻譯〉，收《上帝與理性》，托馬斯・陶倫斯著，唐文明、鄔波濤譯（北京：中央編譯，2005），頁 12；格朗丹：《哲學解釋學導論》，頁 120。

[9] 把翻譯理解作「意象的轉渡」，參德文動詞 *übersetzen*（翻譯）一字。該字讀作 über-setzen，亦即「轉渡」，猶如以舟渡人，抵達對岸。

[10] 譚載喜：《奈達論翻譯》（北京：中國對外翻譯出版，1984），頁 27。另外，把言語篇章視為世界實有的組成部分，而非某一個孤立的語言片段，和把語言、文化、經驗、感知視為融合無間的整體，這是近年語言學發展的方向。參瑪麗・斯內爾－霍恩比：〈翻譯——跨文化活動〉，收《西方翻譯理論精選》，陳德鴻、張南峰編，陳萬成譯（香港：香港城市大學出版社，2000），頁 159–60。

[11] 參任東升：《聖經漢譯文化研究》（武漢：湖北教育，2007），頁 101。該頁直接抄錄奈達的文字說：「奈達甚至主張，好的翻譯讀起來應不像譯作，用在聖經翻譯上，即『好的聖經翻譯不是「文化翻譯」，而應該是「語言翻譯」〔筆者按：本文稱作「文字翻譯」〕』（A good translation of the Bible must not be a “cultural translation.” Rather, it is a “linguistic translation”. Nevertheless, this does not mean that it should exhibit in its grammar and stylistic forms any traces of awkwardness or strangeness），而且還要盡量避免『翻譯腔』和『陌生感』。」然而，迴避「陌生感」恰恰是「文字翻譯」範式的缺點之一，見任東升：《聖經漢譯文化研究》，頁 99。

[12] 參 D. A. Carson, “The Limits of Functional Equivalence in Bible Translation,” in *The Challenge of Bible Translation*, ed. G. G. Scorgie, M. L. Strauss, and S. M. Voth (Grand Rapids: Zondervan, 2003), 65–113。

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這樣的翻譯範式，既不直視文化差異，也不著意顯露差異，[13] 也就談不上把新的意象予以會通和轉渡，[14] 以致在譯文中創造和顯露另類旨趣的嶄新意象。這亦即是說，「文字翻譯」的策略，關切播道傳道；至於幫助讀者突破固有的思想習慣，細緻地體會原作的精微之處，卻不是這範式命意所在。因此，這樣的翻譯不能算是融通文化視域的翻譯（cultural translation）。[15] 把這原則應用到羅馬書的翻譯上，「文字翻譯」就意味以自然流暢的當代文字翻譯經文，而不甚著意於探究在原語的文脈傳統和歷史時空中經文的特殊意義。

不過，應用「文字翻譯」來譯羅馬書，顯然不易。例如，筆者曾想按「文字翻譯」的原則來自行修訂《和合本》的羅馬書。[16] 當時只是想把譯文裏過時的中文字詞加以修訂，希望寫出一本無論是信徒或非信徒都能明白的流暢譯本。筆者假設各現行譯本都在某程度上傳遞出原文的意思，透

[13] 關於譯者在跨越文本傳統視域之間開拓智性的作用，參 Bennett, “Epistemicide!” 4。

[14] 參王曉朝：〈文本、解讀、詮釋與翻譯〉，頁 8。該文提到「文化學義上的翻譯，即不同思維方式的轉換」。

[15] 譚載喜：《奈達論翻譯》，頁 10。

[16] 《和合本》中「和合」一詞在翻譯史的淵源也值一提。在 19 世紀 90 年代的清帝國，聖經有文理、淺文理和官話三種語體的版本。於是，歐美傳教士的代表在 1890 年於上海召開大會，決定進行「和合」譯本聖經的翻譯，也決定對關鍵詞採用統一的〔所謂〕「正確譯法」，並為人名音譯達成一致〔所謂〕「標準」的意見。「以此達到『《聖經》唯一，譯本則三』（One Bible in Three Versions）的目的。」見任東升：《聖經漢譯文化研究》，頁 136。又按，《和合本》是自 1919 年出版以來，最廣為基督徒所採用的中譯本。

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過參考多個譯本，藉著揣摩對比，理應能逼近原意。於是，筆者的入手策略是多閱讀幾種不同的當代譯文，包括中、英、德文譯本。

驟眼看來，這方法也許不太嚴謹，也許可笑。但是，許多人（包括教牧）都會採用相近的方法，這方法也反映我們對「文字翻譯」的信仰，並顯示我們對不同譯本的評斷取向，一般而言，仍沒觸及翻譯範式的層次。當時筆者老是在想：「某處總該有我們所要的、淺白易明的當代譯文吧！」另方面，筆者在翻譯上的迷思，正好反映身處現今消費社會中的人也有此類迷思——好的譯文都必須是淺白易明、一看即懂的譯文。

不過，基於追求「順乎自然的對等」[17] 的原則，《和合本》羅馬書二章 13 節把 νόμος 這字翻譯為「律法」一詞，也就非常礙眼了。對非信徒（甚至信徒）來說，甚麼是「律法」呢？筆者遍查常用新舊字典、辭典，可以找到法律、律令、律例、律科等等字眼，[18] 偏偏就沒有「律法」一詞。那麼，「律法」一詞應當怎樣重新翻譯？我翻查其他譯本：《思高譯本》、《現代中文譯本》譯「法律」；NIV[19] 和 NSRV[20] 譯作 “the law”；

[17] 譚載喜：《奈達論翻譯》，頁 10。
[18] 參《辭海》（台北：華通，1980），頁 1717–18；《辭淵》（香港：華通，1988），頁 443；《商務新詞典》（香港：商務，1990），頁 235。
[19] NIV，代表 New International Version (1978)。
[20] NRSV，代表 New Revised Standard Version (1989)。

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德文版的 *DBML*[21] 、*DBHD*[22] 和 *EHSDNT*[23] 都譯作 "*das Gesetz*"，也就是「法律」。但是，拿「法律」替代「律法」的話，譯文便成了「原來在上帝面前，不是聽法律的為義，乃是行法律的稱義」。這樣無疑比舊譯「律法」易明了，似乎讓非信徒「也能看懂、聽懂」，[24] 但是面對這種淺白易明現代用語的譯文，讀者對信仰真的明白了甚麼嗎？難道上帝只是法官？

「難道上帝只是法官？」是我細閱多個恪守「文字翻譯」範式的譯本之後，耿耿於懷的問題。終於，我認為即使再多拿幾個譯本來相互比照，多半仍然難以斷定哪個現代譯本對羅馬書二章 13 節的 νόμος 一字詮釋得最有理據。問題的癥結是：如果譯者只關心個人置身的當代時空裏的語言習慣（an ahistorical linguistic approach），又或是自限在當前的語彙來進行「文字翻譯」，那麼無論把這節經文的 νόμος 譯成「律法」還是「法律」，都不妥當。

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[21] *DBML*，代表 *Die Bibel nach der Übersetzung Martin Luthers* (Stuttgart: Deutsche Bibelgesellschaft, 1985)；參頁 180。

[22] *DBHD*，代表 *Die Bibel in heutigem Deutsch mit Bildern und Erklärungen* (Stuttgart: Deutsche Bibelgesellschaft, 1983)；參頁 199。

[23] *EHSDNT*，代表 *Einheitsübersetzung der Heiligen Schrift: Das Neue Testament* (Stuttgart: Katholische Bibelanstalt & Deutsche Bibelstiftung, 1980)；參頁 348。

[24] 譚載喜：《奈達論翻譯》，頁 27。

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甲、　改用會通和轉渡意象的翻譯範式

1. 先決條件：暫棄成見

那麼，譯者應該怎麼辦？筆者認為，要翻譯新約就必須回到經卷誕生的時代。並列多種語言的對照譯本，依然不足以解決我們當前的問題，就是：羅馬書二章 13 節的 νόμος 一字，在第 1 世紀時到底是指甚麼？該怎麼中譯？情況好比一個從未聽過「龍」的人，你告訴他「龍就是 d-r-a-g-o-n」，然後不再解釋，這人就知道甚麼是「龍」嗎？同一道理，要了解 νόμος 一字，就必須撇下「文字翻譯」的思維，追溯第 1 世紀 νόμος 這一特殊概念的根本意義。[25]

這意味我們必須擱置橫亙在第 1 世紀和我們當代之間的，許多來自西歐的中古文化思想，以及啟蒙運動以來的信念包袱和成見。唯其如此，我們才會見到如下文的論述所顯示的，νόμος 一字的意義也許並不淺白、並不確切，而且遠比恪守「文字翻譯」的譯文所指的「法律」和「律法」等更為豐富。[26]

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[25] 關於「反溯」，參勞思光：《新編中國哲學史》，第 1 卷（桂林：廣西師範大學出版社，2005），頁 11–15。

[26] Edda Weigand, “Indeterminacy of Meaning and Semantic Change,” in *Language and History: Integrationist Perspectives*, ed. N. Love (New York: Routledge, 2006), 79–98.　參彼得・金斯利：《在智慧的暗處——　一個被遺忘的西方文明之源》，梁永安譯（台北：立緒文化，

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這也意味我們必須拋棄自羅馬帝國採納基督宗教以來所逐漸形成的觀念，就是「猶太人一直就至多只是二等公民」以及「教皇從來不是猶太人的好朋友」[27] 等的西歐成見。說實在，這並非易事——連馬丁路德也難免受這些心習成見影響，他的譯本在羅馬書二章 17 節前添加的小段標題 "*Die Anklage gegen die Juden*"，亦即「對猶太人的控訴」，也確有針對猶太人的意味。

另外，譯者必須暫時擱下啟蒙運動以來過度高舉理性的想法，並且應反思自己的思想中，對物質主義、資本主義、消費主義和個人主義、進步主義、世俗主義、科學主義和實證主義可能持有的成見。[28] 譯者也應暫時擱置繼承自哥白尼、伽利略和牛頓對天、對宇宙所抱持機械性的理解。此外，我們也應提防大概始於第 4 世紀中葉到 19 世紀末，歐洲教會獨斷的心習，以及教會與權勢關連糾纏的種種歷史波折和偏見。[29] 因為，這一切都和第 1 世紀寫成羅馬書時的歷史情境無關。唯有這樣，譯本才有可能展現早已被遺忘的本意。[30]

2004）。金斯利追蹤描述一句詞義多元的神諭，怎樣使追求履行神之意旨的某希臘氏族不斷遷徙。在那時的思維中，神的旨意不一定只有一種解讀，一字不一定只有一義。可以說，解讀神諭是一項發明的過程，人必須參與其中，才會領悟明白。

27 C. Warren Hollister：《西洋中古史》，張學明譯（台北：聯經，1986），頁 136。

28 萊因霍爾德・尼布爾：《基督教倫理學詮釋》，關勝渝、徐文博譯（台北：桂冠，1992），頁 1–23。

29 德爾諾夫舍克：《生命與意識的省思》，頁 30。

30 史密斯：《與後現代大師一同上教會》，陳永財譯（香港：基道，2007），頁 8–16。

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事實上，在第 1 世紀的歐洲，無論對應希羅的還是猶太的文本傳統，人們認為 νόμος 之所以是 νόμος，都必須是神授的、導源於神，也必須與宇宙結構吻合。[31] 而且 νόμος 亦指宇宙玄祕的序列宿份，深蘊天意天命，有和命運緊扣關連的意味，[32] 兼且切中人們內心的衷情。這即是說，νόμος 有引領人自我追尋，歸回人本有之神性的本性之意。[33] 只是，我們若不擺脫上述種種近現代的心習和主義，又或是單單抱持「文字翻譯」的範式，自然也見不到 νόμος 這字有連繫人的內心（虛存世界）[34]、天命、天理、天界、規律、定律[35]、宇宙和命運等多元層次的意義。

其次，中譯聖經無須預設在中文文本傳統裏找不著和第 1 世紀原語語境相通的文化體會。因為，正如呂振中先生所說，「反映原文之真意義」既要講究文體流暢，又要引進新的表達方式，這種「曉暢流利之直譯」[36]，

[31] Anthony Kenny, *A New History of Western Philosophy*, vol. 1, *Ancient Philosophy* (Oxford: Clarendon, 2004), 16.

[32] 關於古希臘法哲學的傳統，參張乃根：《西方法哲學史》（北京：中國法政大學出版社，1997），頁 5–7。關於羅馬的法哲學傳統和上帝、自然、公正、正義和理性的關係，參張宏生、谷春德主編：《西洋法律思想史》（北京：漢興，1993），頁 40–56。

[33] 參羅十二至十六。

[34] 李志強：《先秦和古希臘語言觀研究》，頁 70。

[35] 對 “νόμος” 的思索和探求，實在由古至今都持續在學術文獻中出現，例如當代科學哲學中的 D-N model（即「演繹–定律模式」）中的 “D-” 代表 deductive，而 “-N” 則代表 nomological，其中 nomos 就是來自希臘文 νόμος 這字。參 Alex Rosenberg：《科學哲學的論證》，歐陽敏譯（台北：韋伯，2009），頁 33。

[36] 這裏的「直譯」是指嚴格尊重原語文法特點和獨特風格等的翻譯策略。例如哲羅姆（Jerome）也有直譯的主張，他承認聖經中連詞序都有一種玄義，因而直譯。參任東升：《聖經漢譯文化研究》，頁 85–86。

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「非不可能，直較難耳」[37]。這亦是說，我們不必把「文字翻譯」當作中譯聖經的唯一範式。

2. 承認不同文本傳統的獨特價值和意義

i. 追溯 νόμος 一字在第 1 世紀羅馬城的意義：理論依據

人若要詮釋中國「龍」這概念的歷史意義，必須從中國的文本傳統來著手考察。因此，在中譯羅馬書二章 13 節的 νόμος 一字前，譯者必須先掌握希尼利（希羅）和猶太這兩大文本傳統，並把 νόμος 一字放到這兩大傳統的文脈中來加以理解。筆者在以下段落將雜採下述三種角度來開展探求：[38] 1. 情境語義學理論（situation semantics）的角度；2. 文本形成過程乃屬多元次結合、競爭、重疊和交織作用的角度；3. 意義並非來自單向承受，而是由讀者聽者主體投入，積極創生而來的角度。筆者發現，循這方向探索 νόμος 的意思，與非歷史性的「文字翻譯」所展示的，確屬不同。

[37] 同上書，頁 239。
[38] 可參閱 J. Barwise、J. Perry、R. Barthes、J. Kristeva 等人的著作。

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ii. 猶太文本傳統中的 νόμος

誰是羅馬書的第一代讀者？我們可以藉著分析羅馬書第十六章開列的人名，從各人名字的語源、字根和本義中找到蛛絲馬跡。原來《保羅達羅馬人書》（素來簡稱羅馬書）中的「羅馬人」並不都是羅馬公民，部分人頂多只能算是羅馬城中的居民。從國族而論，他們之中有以色列人，[39] 有少數族裔，[40] 有希臘血統的，[41] 有混血的，[42] 有（或曾為）奴隸、[43] 鬥劍士的，[44] 也有出身羅馬名門世家的。[45] 就文化分野而論，有歸信過猶太教，奉行割禮儀文的，[46] 也有一度或一直崇信希臘及羅馬傳統神靈的。[47] 攸關

[39] 例如羅十六 3 的亞居拉，參徒十八 2。

[40] 例如羅十六 12 的彼息（Persis），本意是「來自波斯的（女子）」。參何能國：《天子愛我》（香港：恩與美文化基金，2009），頁 142；Edwin B. Levine, *Latin Dictionary: Latin English/ English Latin* (Chicago: Follett, 1967), 249。

[41] 例如羅十六 11 的拿其數（Narcissus），本意指希臘自戀之神。參何能國：《天子愛我》，頁 141–42。

[42] 例如羅十六 21 的提摩太（Timothy），本意是神所寵用、敬拜敬仰上帝。參何能國：《天子愛我》，頁 145。徒十六 1 下：「名叫提摩太，是信主之猶太婦人的兒子，他父親卻是希利尼人。」

[43] 例如羅十六 12 的土非拿（Tryphaena）與土富撒（Tryphosa），二人名字均指「驕貴」，常用以命名奴隸。參何能國：《天子愛我》，頁 142；C. R. Hume, *Reading Through Romans* (London: SCM Press, 1999), 224。

[44] 例如羅十六 14 的亞遜其土（Asyncritus），本意是指無與倫比、無可匹敵。參何能國：《天子愛我》，頁 142；Hume, *Reading Through Romans*, 225; H. G. Liddell and Scott, *An Intermediate Greek-English Lexicon* (Oxford: Clarendon, 1889), 126。

[45] 例如羅十六 10 的亞利多布（Aristobulus），本意是世祿侯門。參何能國：《天子愛我》，頁 141；C. E. B. Cranfield, *Romans: A Shorter Commentary* (Edinburgh: T&T Clark, 1985), 378; Martin Goodman, *Rome and Jerusalem: The Clash of Ancient Civilizations* (London: Penguin Books, 2007), 56–8, 377。

[46] 例如羅十六 21 的所西巴德（Sosipater）這字，是由「群性、社會、僕人」（Sosi-）和「父、成就」（-pater）二字複合而成；聯想義便是：挽救世界之父。所西巴德也許是徒二十 4 中所巴特（Sopater）的暱稱。因此，所西巴德大概來自猶太傳統的背景。參何能國：《天子愛我》，頁 146；Leo F. Stelten, *Dictionary of Ecclesiastical Latin with an Appendix of Latin Expressions Defined and Clarified* (Peabody, MA: Hendrickson, 1995), 250。

[47] 例如羅十六 9 的士大古（Stachy），這字指處女星座的主星。參何能國：《天子愛我》，頁 141；Cranfield, *Romans*, 378; Hume, *Reading Through Romans*, 223。

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宏旨的是「猶太人」一詞，並不是專指種族血統，而是指藉著接受割禮歸化猶太信仰的人。理論上，任何人都可以歸化。[48] 同樣，「希尼利人」（Hellenes）一詞也不是專指希臘血統的人，而是指學效希羅世風的人。這概念也是文化性的，同樣也不排拒任何人。

因此，對身處羅馬城中，出身有猶太背景的受眾而言，νόμος 自然叫人聯想到舊約聖經、誡命、節期、祭禮等，亦即「妥拉」（Torah）。[49] 筆者相信這也是譯本（例如《和合本》）把 νόμος 譯作「律法」的原因。而亦是基於同樣理由，有編譯人員在羅馬書二章 17 節的譯文前加入小標題，把 17 至 29 節的經文當作申論「猶太人與律法」[50] 或「猶太人犯法比異民罪過更甚」[51]，又或如上文提及過的 "*Die Anklage gegen die Juden*"（對猶太人的控訴）或 "The Jews and the Law" [52] 等。

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[48] 參 Goodman, *Rome and Jerusalem*, 169–71。該書作者在頁 168–69 論到「誰是猶太人？」（Who is a Jew?）說："There is much in favour of the hypothesis that this Jewish concept was adopted in response to the universalism of Hellenism. Just as anyone who wished to do so could become Greek by behaving in a Greek fashion, so too anyone who wished to do so could become a Jew by following the customs of the Jews."

[49] 撒母耳・S・科亨：《猶太教—— 一種生活之道》（成都：四川人民，2009），頁 193–216。

[50] 例如《新標點和合本》（1989）、《呂振中譯本》（1970）。

[51] 《聖經》（香港：思高聖經學會，1967），頁 1741。

[52] NRSV。

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不過，把 νόμος 只當作猶太文本傳統中的東西是有問題的，不能算是定論，理由在於：（一）也有譯本*不* 在第 17 節前另加編譯標題的，例如《現代中文譯本》。（二）為甚麼第 1 至 16 節雖然也提過 νόμος 一字（例如二 13），其中的 νόμος 卻似乎和第 17 節開始所用的有所不同？這豈不是仍另須解釋？（三）在羅馬書中，保羅還另用 ἐντολη 這字來專指狹義的猶太傳統中的規條、誡命、吩咐[53]（參羅七 8~13，十三 9）。綜合而言，νόμος 這字，縱然包括猶太文本傳統的某些意思，但除此以外，還應是*可以* 別有所指。

iii. 希羅文本傳統中的 νόμος

事實上，希羅世界的思想家渴望從種種變化不斷的偶在現象中，抓住更深層的事實真相和永恆的秩序，故此以 νόμος 為題的討論非常豐富。希羅世界的人普遍認為，這貫穿於諸天星宿神祇，下及人類之間的 νόμος，就是規律自然、因果律。[54] 這 νόμος 超然存在於霎時偶在的物象之外，[55] 貫穿這宇宙世界並且內蘊其中。因此，人類生活不是受變化無常的偶因所支

[53] 聯合聖經公會：《新約希漢簡明字典》（香港：聯合聖經公會，1994），頁 59。
[54] 參狄帕克・喬普拉：《第三位耶穌—— 一位覺悟者的歷程》，楊慧莉譯（台北：啟示，2009），頁 131–38；那裏說明耶穌教訓裏隱含的「因果」思維。
[55] 理查德・塔納斯：《西方思想史》，吳象嬰、晏可佳、張廣勇譯（上海：上海社科院，2007），頁 75–76。

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配，而是受這有序的、囊括天下而又上及諸天的 νόμος 所支配。[56] 所以，有人認為個人的命運與其說是由個人選擇所決定，倒不如說是由某種巨大的、非人的力量所決定。[57] 例如，曾長期擔任尼祿私人教師的辛尼加（Seneca）曾說：「人生的目的是要行動合乎自然，那就是說，既要符合人的本性，也要符合宇宙的本性」，因而「『宇宙的本性』既包括有形的秩序，也包括人性中的自由」。[58]

筆者認為，羅馬書中 νόμος 這字最根本的意指應是上述這些希羅層次的意思，對此最有力的論證顯然是：羅馬書原文是用希臘文寫的，不是用希伯來文寫的。以下虛擬的例子（思想實驗）也許可以展示相關理據：

> 如果當代中國學者某甲，用英語向英國人介紹中國孟子「民為本」的思想，搜尋相關字彙之後，選用了“democracy”一字，而且留下鴻文一篇。若干百年之後，物換星移，英國的面貌也和現在大不相同了。到時，有古物愛好者某乙，發現了甲君這篇著作，於是推論說英語中的“democracy”一字，素來唯一的本義就只能解作中國文本傳統中的「民為本」，又或是說中國式的「民為本」概念是 democracy 一字的根本義，而「投票制度」的意思頂多只屬這字的枝葉義，是後起的衍生意義。

[56] 同上書，頁 92–93。
[57] 同上書，頁 84。
[58] 尼布爾：《人的本性與命運》，謝秉德譯（香港：基督教文藝，1998），頁 306。

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試想，如果真有以上這種奇事，“democracy”豈不是被「民為本」這個外來的後起概念鵲巢鳩佔，僭奪原語？這實在是於理不通。這對於把 νόμος 局限成只可解作對應猶太文本傳統而言的論調，也應屬最為有力、最為透徹的駁斥。換言之，對第一代讀者聽者而言，νόμος 一字最根本的意義，應是指某種型態的，人類共通的、共同感受得到的命運。

iv. 承認文本交織多元意義中的 νόμος

尤富意義的是，上文提到的辛尼加是希羅世界中的表表者。早有思想史家指出，他和「他的同時代人使徒保羅（Paul）〔猶太人！〕驚人地相似」。他「特別強調人的心靈與上帝的親緣關係以及死後心靈不滅的學說」，並且他也深「被人的弱點和罪孽所困擾」。[59] 因為，當時不少希羅中人都迷失方向。[60] 他們對生而為人卻擺脫不了 νόμος 的左右，又意識到難逃罪疚（參羅二 1~2，七 24，十一 9），實在深有體會，卻又是無限淒愴。[61] 這正是人既自由而又自知有限的處境，叫人深受試探，[62] 以致普天之下，罪是免不了的結果，[63] 是人的命運。

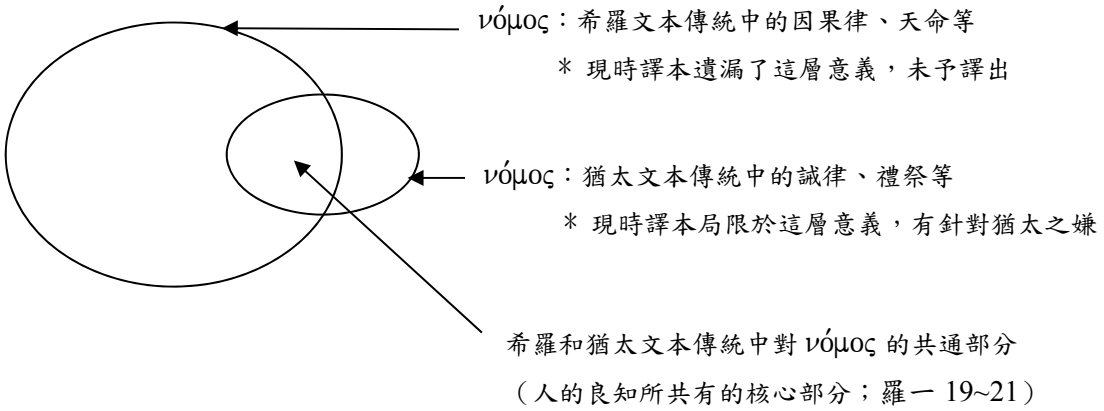
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[59] 〔德〕E. 策勒爾：《古希臘哲學史綱》，翁紹軍譯（濟南：山東人民，2007），頁 284。
[60] 塔納斯：《西方思想史》，頁 84。
[61] 參 Miguel de Unamuno, *Tragic Sense of Life*, trans. J. E. Crawford Flitch (New York: Dover, 1954), 94。書中有如下描述：“The Gods being no more and Christ being not yet, there was between Cicero and Marcus Aurelius a unique moment in which man stood alone.”
[62] 尼布爾：《人的本性與命運》，頁 179。
[63] 同上。

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這也正是羅馬書二章 14 節說到那「似乎絕不宰制駕馭 νόμος 之眾國眾民」[64] 時，νόμος 一字所隱含的意義。故此，下面圖 1 所顯示的，即為 νόμος 這字同時貫穿希羅及猶太兩大文本傳統的重疊意義。

圖 1：νόμος 一字同時兼有兩種層次的文本意義及中譯之難



值得留意的是，這樣解讀 νόμος，既無針對猶太文化的偏見，[65] 也無後世西歐教會獨斷的霸氣——把所謂的「異教」希羅傳統思想片面封殺。此

[64] 原文是： τα μὴ νόμον ἔχοντα（the no having law）。這裏 ἔχοντα（原字 ἔχω）一字指獨佔、握住、可以任意主宰調撥，猶如丈夫支使所娶的妻子。參羅念生、水建稷編：《古希臘語漢語詞典》（北京：商務，2004），頁 359；亦參聯合聖經公會：《新約希漢簡明字典》，頁 74。另外，這字也指佔領、佔據、統治，以及採取某種舉措的姿態、勢態；參 Karl Feyerabend, *Langenscheidt's Pocket Greek Dictionary: Classical Greek-English* (Berlin: Langenscheidt, n.d.), 179。綜合這種種字典中的意義（linguistic）以及當時歷史世界的思潮狀況，故此筆者將 ἔχοντα 一字另譯作「宰制駕馭」。

[65] 例如 *Wer gehört wirklich zum Volk Gottes*?（*HFADB*）和 *Die Schuld auch der Juden*（*DBHD*）都顯示不必把 νόμος 限定為對應猶太人國故傳統之物。理論上，這兩個標題都可被理解為把 νόμος 解釋為超越某一特定文化、民族之物。*HFADB*，代表 *Hoffnung für alle: Die Bibel* (Basel: Brunnen Verlag Basel und Gieβen, 1999)；參頁 180。

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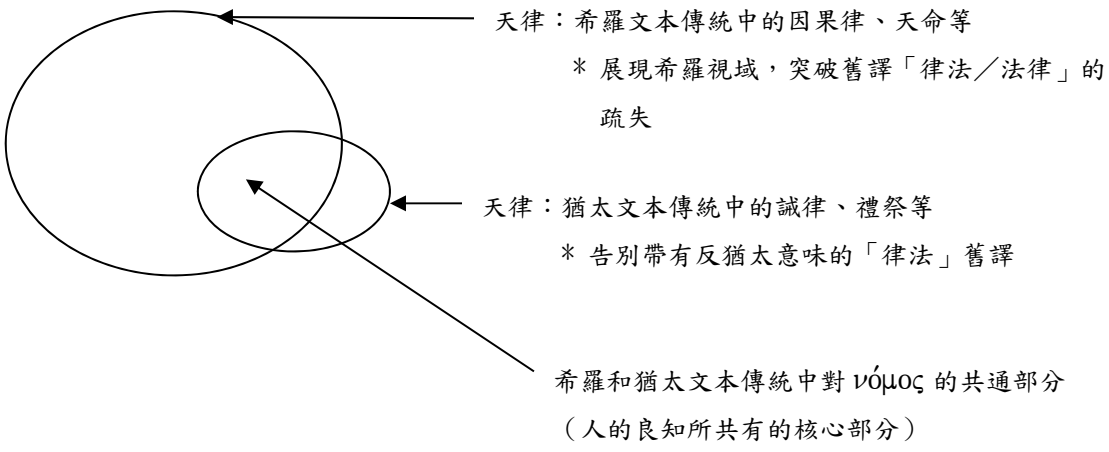
外，譯者也不必盲目承襲近現代西歐文明種種偏狹的主義，而且如此一來，不單使第二章可以暢順通解，也使其他經文更為前呼後應。[66]

乙、 福音理論和 νόμος 中譯的關係

1. 當怎樣中譯 νόμος 這字？

基於以上的討論，筆者建議把 νόμος 譯作「**天律**」。[67] 筆者認為「天律」可以同時回應 νόμος 一字對應不同文本傳統的多元意義。現示意如下：

圖 2：把 νόμος 中譯作「天律」同時兼指雙層次的文化意義



[66] 例如羅一 19~21 就明說 νόμος 不是某國某民獨有的，也不必見諸文字，而是見諸人人的良知直觀。關於保羅跨文化視域的播道方針，參楊克勤：《跨文化修辭詮釋學初探》（香港：建道，1995），頁 62。

[67] 參何能國：《天子愛我》，頁 18。另參尼布爾：《人的本性與命運》，頁 281；那裏的中譯文亦有「天律」一詞：「那發揮『自然律』與『良心』……之斯多亞派，同時也發揮了一個為自由靈性之人的天律。」「天律」亦見於韓愈的《月蝕詩》。

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這譯法有四項優點：1. 免除了西歐近現代文明的主義盲點和偏見；2. 切合上溯第 1 世紀希羅歷史文本世界的實況；3. 具兼容性，超越而兼指猶太和希羅傳統；並且 4. 套用到羅馬書，譯文能達致更深層次的動態／功能對等。

綜合來說，把 νόμος 中譯作「天律」，兼容舊譯猶太和希羅文本傳統，是會通和轉渡文化意象的翻譯，超越近現代世俗「法律」的視域，讓希羅世界對於人人都難逃罪孽的睿見得以進入中文讀者的意識視域之中。再者，把 νόμος 譯作「天律」，羅馬書第一、二兩章也就並非旨在數落猶太和希羅人士的錯失罪惡，而是將操中文的聽者讀者也包括在內，說明他們亦不能置身於這「天律」之外，由是羅馬書亦同時為中文的讀者聽者打開新的反思和體悟的空間。

2. 把 νόμος 譯作「天律」和福音理論（Gospel Theory）的關係

理論上，上述對 νόμος 的析譯會否得到原作者的首肯認同？要回應這個問題，首先要考慮的是：把 νόμος 中譯作「天律」，是否和羅馬書中的福音理論結構一致（structural validity），亦即會否扭曲叫人人受恩的福音？其次，這樣中譯 νόμος，和羅馬書播道的適切性（functional reliability and

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effectiveness）是否一致？第一個問題涉及福音理論的內在邏輯，第二個問題涉及人際溝通互動時的效應。

讓我們先來看看把 νόμος 譯作「天律」，會否令羅馬書的譯文出現福音理論前後自相矛盾的現象。其實，把 νόμος 譯作「天律」，比起譯作「律法」或「法律」，更能使羅馬書所展示的福音理論前後一致。理由在於：（一）譯作「天律」的譯文[68] 裏，沒有「律法」舊譯引致的譴責和針對猶太人的意味，這點已在上文提及過了。（二）無論譯作「法律」還是「律法」，都容易叫人產生錯誤印象，以為保羅是在指責誰，以致誤以為信仰耶穌基督的人比誰都要睿智、高明和神聖。（三）無論是第一種還是第二種的誤導，都和福音理論主張在天恩和罪之前，實在是人人平等，沒有哪個民族哪個國民比誰更優勝。這是保羅自己在討論 νόμος 和人的命運之時，已在二章 11 節明明白白道出的；而且到三章 9 節時，他不厭其煩，又再加以複述。這就是說，把 νόμος 譯作「天律」，是和保羅主張的福音理論之內部結構最為一致的。

[68] 參何能國：《天子愛我》，頁 17–22。

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至於把 νόμος 譯作「天律」的播道效應，舊譯的「律法」和「法律」都把羅馬書第二章變作講論別人的事和其他民族的事，這樣的播道策略像是建基於指責和揭人瘡疤。其次，古往今來，天下間有無數民族，怎會只是希羅（希臘）或是猶太（以色列）就能包納得了的呢？把 νόμος 譯作「律法」也好，譯作「法律」也好，都會使羅馬書第二章變得像是和其他人（例如和中國人）毫不相干；讀者讀來，聽者聽來，活像只是當旁觀者或旁聽者，是在看在聽保羅數落別人的不是似的。但是譯作「天律」，保羅把所有人都包攬在內的意思就躍然紙上。因為「天律」的提法，除了直指人的良知（羅一 20，二 15，三 19 [69]）之外，也直指所有人在歷史時空裏的共通問題和命運[70]（羅二 1，七 24~25，八 5~8），亦即直逼人生實存的「罪」的問題。如此一來，人人都需要福音，而這需要，並無分中外古今，福音的意義也才突顯了。[71]

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[69] 羅一 20 敘述人確有能力察識直知「關乎祂種種無形無狀之屬性氣質」；二 15 直接用上「良知」（συν-είδησις）這字；這字由 συν-（意指：共、通、同）與 -είδησις / -εἴδω（意指：知、見、識）合成，直指人所共享共有的心底之知；三 19 則由側面說明良知和「天律」之間的關係。參何能國：《天子愛我》，頁 8–9、18–19、27。

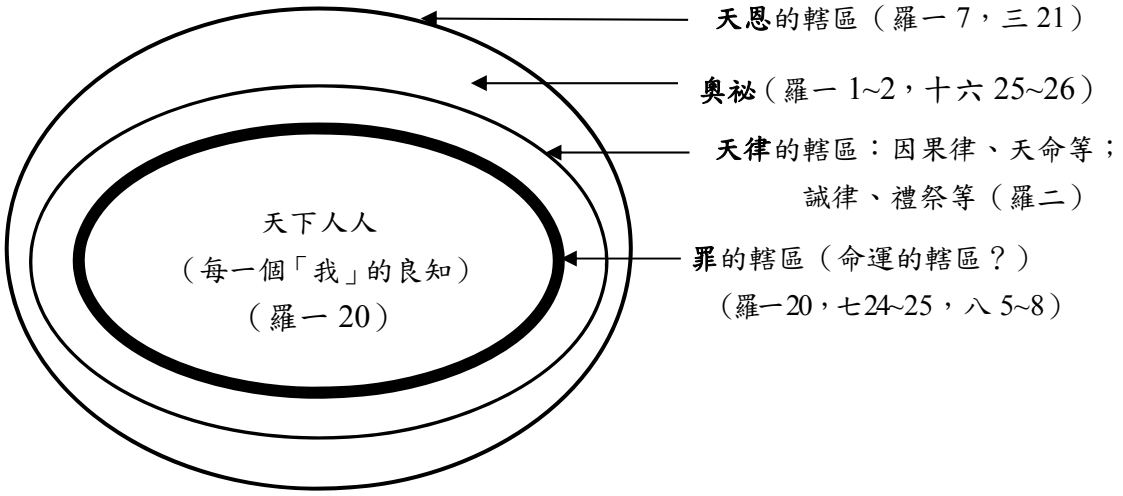
[70] 按希羅文化信念而論，便連宙斯（Zeus）也不能扭轉命運。人，有自覺的意識和道德良知，但又沒有成善的能力。這正是人所處的悲劇狀況，亟待解救。

[71] 參勞思光：《新編中國哲學史》，頁 311。他說：「在歷史上，某一民族、某一學派或某一個人，特別注意某種哲學問題，是一回事；這些問題本身的理論意義，又是另一回事。發生於『中國』的『哲學理論』，並非只屬於『中國人』。」此故，翻譯羅馬書時，我們必須指出：羅馬書並非只屬於「羅馬人」。

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換言之，「天律」這概念在保羅所主張的福音理論的結構中極為重要，可以圖示如下：

圖 3：良知、罪、天律、命運、天恩和奧祕的轄區



總括說來，上面圖 3 的解構顯示保羅所體會和傳揚的福音是超越天律（νόμος）之外的，是本於神之義的福音（參羅一 7，三 21）。故此，若受後世所加的教條框框或主義左右誤導，以致我們錯認 νόμος 只專指、或只針對某一偶在的文化視域，這就和保羅的福音理論結構相違了。換言之，羅馬書第二章並不是在攻擊某國、某民、某視域，而把 νόμος 譯作「天律」，既和保羅所傳的福音理論的結構一致，也透顯福音直指天下人人（其中包括使用中文的讀者）的真情實況。

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3. 原作和譯作的共通關注：基源問題、使命和筆法

總之，通觀羅馬書所展現的福音理論，它的基源問題[72] 是：人的良心自知有罪。那麼到底可以怎麼辦？νόμος 一字，是這理論結構中最為重要的基石之一，不容錯判。所以，譯者必須認真看待保羅自己怎樣在字裏行間緊抱基源問題，以及他怎樣詮釋上帝既是大公無私，不偏不倚，又泛愛天下人人（參羅二 11，十五 9~12）。此外，譯者也須思考，在迎向希羅及猶太這兩大不同文本傳統內蘊的定見時，保羅是怎樣寫作的，以致他的第一代讀者既感受到他的謙遜、關懷、溫情和敬意，又受這信（羅馬書）所觸動，甘心開悟，領受耶穌所成就的天恩。

特別值得留意的是，νόμος 一字的文化意涵深厚多元，字義柔韌兼收。第一代讀者初讀之下，針對自身的關注和憂驚，都會各有所見，各有詮釋體認，同時又各有所得、有所開悟。[73] 換言之，保羅所傳播的福音理論主張：上帝愛天下人人。保羅的筆法章法與此理論相呼應，平等看待不同文本傳統內蘊的世界觀和人生觀（羅一 1~7，二 11，三 21）。他在羅馬書思索和論說人的命運時，從不以「征服者」[74] 的姿態標籤自己或羅馬城內的信仰小群（甚或後世的教會），也不標榜哪人、哪系要比希羅或猶太的傳

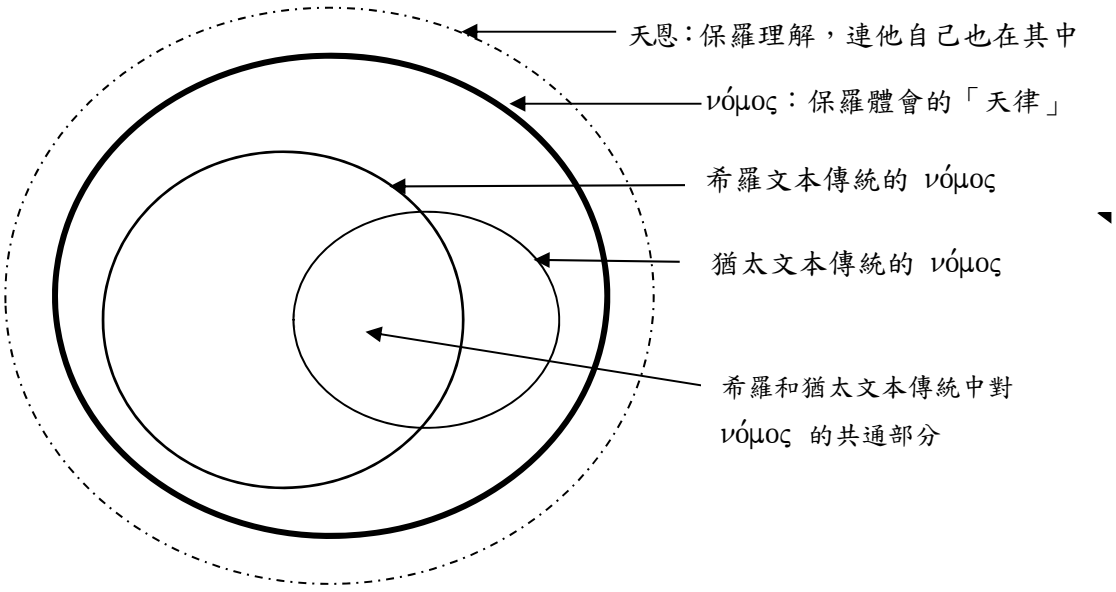
[72] 同上書，頁 10–12。
[73] 參 Riessman：《敘說分析》，頁 32。
[74] 任東升：《聖經漢譯文化研究》，頁 185。

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統中人更為高明聖潔。他只著意透過妥帖的用語、筆法、章法，沿著最少阻力的心理線和對應最大的共通關注，由此演繹他的福音理論。

而且，按保羅這樣的取態和觀點，他全沒以為人歸信耶穌基督後，就必須和自身成長的文本傳統割離。[75] 他也絕對沒有把自己在耶穌基督裏對天律的睿見拿來與希羅文本或猶太文本的世界觀對立，因為「這樣的二元對立是完全不必要的，因其等同毀壞了上帝的工程（羅十四 20）」[76]。故此，保羅本人對 νόμος 一字的體會，也許比個別讀者的還要深刻。他所理解的 νόμος，大概可以圖示如下：

圖 4:保羅對天律（νόμος）多元層次的了解



[75] 參盧龍光：〈保羅傳給外邦人的福音及其對基督教來華宣教的引申意義〉，收《聖經文學研究》，第 1 輯（北京：人民文學，2007），頁 264。
[76] 同上文，頁 271。

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如此，保羅發揮下去，在三章 9 節中就說，天下人沒有誰比誰強這回事，人人都不能逮及他／她所自知的「天律」，「因如我們早已罪告直陳，一切**猶太人**連同一切**希羅**世風之眾，概莫能外，都伏在罪權之下」[77]。不過，人人若願意擦亮心眼，實在全都可見早已處身上帝天律以外另開的天恩之中（見羅一 7）。

所以，這種見諸羅馬書原著中平等對待不同文本傳統的取態，亦是翻譯羅馬書的譯者所必須正視與留神的。換言之，羅馬書的譯者當尋求透過文字，用心會通和傳遞文化意象，而且唯有如此謹慎思選 νόμος 一字的中譯，才不致有違原作的普世信息、意蘊與精神。[78]

（五）結論

總結而言，因為著實沒有誰能達到他（們）良知之中自覺、自知、自詡的規準（羅一 20，二 1、15，三 19），所以在上帝、天恩、天律和罪惡之前，人人的命運平等。這是每一個人在歷史際遇中的共通性，也是保羅

[77] 參何能國：《天子愛我》，頁 25–26；該處譯文以「悅戴人」一詞替代以狗爪起筆的「猶太人」一詞，詳如下：「因如我們早已罪告直陳，一切悅戴人連同一切希臘（羅馬）世風之眾，概莫能外，都伏在罪權之下」。

[78] 參 Peter Newmark, “The Analysis of a Text,” in *A Textbook of Translation* (London: Longman, 1988), 13–18; Newmark, “The Translation of Serious Literature and Authoritative Statements,” in *A Textbook of Translation*, 162–73。

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福音理論體系和翻譯羅馬書的譯者共同關注的基源問題。[79] 這就是說，理想的羅馬書譯文必須不單是置換語句文辭的翻譯，而且必須在「救世的福音、歷史的事實」[80]（羅一 1~7）的基礎上，於文本傳統之間擔負融通視域、會通意象的作用，甚至從而發揮拓展、轉化和改變中文的潛在意識形態和世界觀的作用。[81] 基於以上的討論和理解，我們可以有以下幾點的結論。

1. 按「文字翻譯」中譯 νόμος 似非恰當

就翻譯羅馬書而論，「文字翻譯」的策略容易錯判和淺化 νόμος 一字的內涵，因而並不適用。箇中原因有三：（一）羅馬書在羅馬城的第一代收信人，都是滿有信德美譽，真心歸信耶穌的人（羅一 8）。縱然當中有些人的信仰尚屬膚淺，信心尚弱，他們卻都不是全不認識耶穌的教外人士。（二）羅馬書也不是為非信徒而寫的，保羅在羅馬書中展現的信仰理論，也不是專為勸人歸信入教而寫的初階。（三）綜合考慮這兩點之後，在中譯羅馬書時按「文字翻譯」的範式操作，倘若翻譯為求淺白易明，[82] 把 νόμος 譯作「律法」或「法律」的話，就會錯失許多深遠的意義，甚至衍生偏見誤解。這就有違高度忠信和動態／功能對等的理想了。

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[79] 參章力生：《聖道精義——聖道通詮》（香港：晨星，1970），頁 74。章氏說：「易言之，基督教實和我〔中〕國故有的一神信仰，和天道觀念，更為接近」。

[80] 同上書，頁 191。

[81] 沃爾特・本雅明：〈譯者的任務〉，收《西方翻譯理論精選》，頁 199–210。

[82] 譚載喜：《奈達論翻譯》，頁 27。

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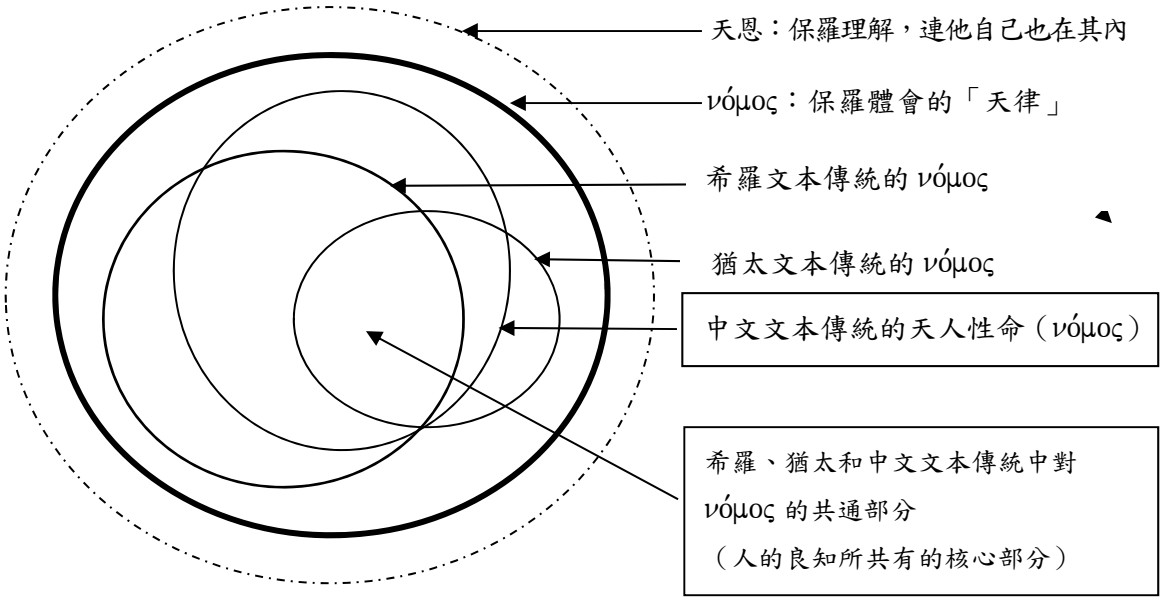
至於把羅馬書二章 13 節中 νόμος 一字中譯成「天律」[83] 的相關理據，上文既已陳述，這裏就不再重複了。故此，羅馬書二章 13 節，可作新的中譯如下：「**情非憑那耳聞天律之眾，就必受上帝裁斷為義；惟凡圓滿篤行天律之眾，才得被斷為義**。」這樣翻譯也許可為今後的釋經者、讀經者開通路徑，把羅馬書的洞見和中文文本傳統裏的天人性命之說並列，[84] 有利羅馬書植根中文的文本世界，促進論道和傳道的發展，情況如下面圖 5 所示。

[83] 何能國：《天子愛我》，頁 18。

[84] 國學大師錢穆先生晚年對「天人合一」觀有全新的認識，直引錢先生自己的文字，就是「有澈悟，心中快慰，難以言述」。他並且說：「惜余已年老體衰，思維遲，鈍無力對此大體悟再作闡發，唯待來者之繼起努力。」這篇文字，見於劉夢溪主編的《中國文化》，1991 年 8 月，第 4 期，頁 93–96。筆者是在季羨林先生的〈「天人合一」新解〉一文中，讀到季先生判定此說意義重大，因而索性抄錄全文。文中，錢先生枚舉事例，亦論亦說，例如他說，「即如孔子的一生，便全由天命，細讀《論語》便知。子曰：『五十而知天命』，『天生德於予』。又曰：『知我者，其天乎!』『獲罪於天，無所禱也。』倘孔子一生全可由孔子自己一人作主宰，不關天命，則孔子的天命和他的人生便分為二。離開天命，專論孔子個人的私生活，則孔子一生的意義與價值就減少了。就此而言，孔子的人生即是天命，天命即是人生，雙方意義無窮。換言之，亦可說，人生離去了天命，便全無意義價值可言。」今筆者亦略抄引，以備參閱，「唯待來者之繼起努力」。詳參季羨林：《做人與處世》（北京：中國文聯，2009），頁 25–29。

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圖 5：羅馬書天律（νόμος）和中文文本傳統的關係



如此一來，因為羅馬書可以和傳統天人性命的中文經典並列了，這才談得上更深入的對談和會通。這樣，羅馬書既不專擅獨攬天人性命的基源關注，聖道才不致自絕於中文文本傳統之外，那麼連不信者、未信者才有理由，也要來一讀羅馬書，一聽保羅的見解和體會了。

2. 中譯羅馬書，須正視人生的歷史性

綜合而言，本文試圖指出，在翻譯羅馬書這卷重大文獻時，有必要回歸到第 1 世紀的歷史世界和文本傳統。自啟蒙運動以來，人們傾向把一切真理都約化為普遍的、不帶歷史性質之「真理」，這樣的偏見會妨礙我們

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體會羅馬書在特定歷史情境中突顯的屬靈深意。[85] 譯者若尊重保羅在羅馬書平等對待不同文本傳統的原創精神，了解羅馬書課題（天人性命）的歷史深度和意義，便應看到非歷史取向的翻譯模式實屬文不對題。此外，因著「文字翻譯」非歷史取向的殖民主義氣味，[86] 這也許頗難促成羅馬書內蘊的福音理論與中國國故的文本傳統之間的對話與調和，因而也就不利基督信仰在中文的世界中深化扎根，不利拓闊聽者讀者的視域，無助於弘道和淨化人的心靈。

3. 長期崇奉淺白易明的譯本，有隱沒和流失信仰視域的危機

保羅在羅馬書的寫作風格和四福音不同，他的文筆章法並不特別追求淺白易明。彼得後書也提到保羅的書信中，確實有些不易明白的東西。追求把羅馬書譯得淺白易明，不會大大提高非信徒對羅馬書的興趣。這是由羅馬書原作、原對象、原信息所決定的。所以，局限在淺白範式下的譯文，難免會喪失羅馬書在原歷史語境中的文化特徵和語言特色。換言之，長期應用在「非基督徒和基督徒之間，以非基督徒作為〔譯文〕考慮的重點」[87]

[85] 史密斯：《與後現代大師一同上教會》，頁 122–24。
[86] 同上書，頁 123。
[87] 譚載喜：《奈達論翻譯》，頁 27。

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這「文字翻譯」的原則，只會令不同文本傳統中的視域差異隱沒，不讓其顯露，並會造成信仰字彙的淺化、世俗化、蒼白化。[88]

故此，筆者認同譯界呂振中前輩的意見。他曾說：

> 或曰，聖經既為中國人而譯者，則須譯成純粹之漢文。試問，此可能乎？欲強行之，勢非漏失許多美麗特之觀念不可。…… 譯經之文體問題，不必完全避免非中國式之語法，實可盡量應用中國之語法，或中國人所說得通而聽得懂之新語法，將新約時代原文之真意義與思想，予以他譯介紹，使今日讀者宛然置身於二千年前之猶太社會中。[89]

4. 翻譯範式足以左右今後信仰的發展

和上述觀點遙相呼應，1976年出版的《現代英文譯本》（*Good News Bible*）似乎亦留意到「翻譯的忠實還包括忠實地再現原作的文化、歷史特徵，而不要刻意使其帶有現代意味」。[90] 不然，久而久之，信仰中人，猶如受温水慢火所煮之蛙一樣，在不知不覺中，連談及較深層次靈命狀況的字彙和

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[88] 路德改教，著重信徒皆祭司，譯經務求擺脫教廷拉丁文本獨斷專擅的局面，追求入世易明。時至今日，我們是否在追求入世易明的悠長傳統太久，以致也太入於世俗，結果連本應展示更深屬靈深度的話語，也盡變作平凡俗話了？佛教高僧開腔說法，有一定的格調、用詞和視域；試問基督宗教有甚麼特殊見地、貢獻？

[89] 任東升：《聖經漢譯文化研究》，頁 238–39。

[90] 同上書，頁 194、208–9。任東升引《現代英文譯本》（*Good News Bible*）文如下："Faithfulness in translation also includes a faithful representation of the cultural and historical features of the original, without any attempt to modernize the text."

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理解力也萎縮、消失於不知不覺之中。[91] 結果，在這種淺化、蒼白化的持續過程中，有人甚至會習非勝是，把非歷史的「文字翻譯」當作唯一可能的翻譯範式，而羅馬書及／或聖經其他原文篇章所蘊藏更深層次的屬靈意義，隨著日子久了，也就都給隱沒了。

筆者杞人憂天，如果信仰精微的視域早已在迴避「陌生感」的翻譯過程中悄然隱沒，試問信仰耶穌的人，還可以拿甚麼字彙來想像、來表達他們獨特的所見、所感、所思、所想、所夢、所信、所望、所愛和所祈禱的呢？當我們的話語和世上其他人的話語看齊一致，那麼我們是誰呢？信仰中人又憑甚麼來指導和輔助自己的心意更新變化呢（參羅十二 1~2）？這樣的信仰還有甚麼可持續發展下去的屬靈意象，例如足以超越消費主義的生活形態，又或是足以作為理念依據，引導人在肉身和宇宙中臻和諧呢？[92] 這都是值得三思的。

- This is the End of M-2 -

[91] 參 M. J. Cusick, "A Conversation with Eugene Peterson," in *Subversive Spirituality*, ed. J. Lyster, J. Sharon, and P. Santucci (Grand Rapids: Eerdmans, 1997), 208。

[92] 德爾諾夫舍克：《生命與意識的省思》，頁 118–22。

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APPENDIX 4A: THE ABSTRACT OF M-3

(NB. M-3 has been accepted and published in *The China Graduate School of Theology Journal. Bibliographical data are as follows:*何能國：〈論文化翻譯之難：羅馬書十三章 1 至 7 節中「唯命是從說」的解讀淵源及其「現代性」之歸正〉,《中國神學研究院期刊》, 2012, 第 52 期， 15-52。)

On the Challenges of Translating Culture:

The Origins of Reading Rom 13:1–7 as 'The Doctrine of Unqualified Obedience' and Its Rectification for 'Modernity'

(An abstract)

Church tradition since the early medieval times has long believed Rom 13:1–7 to be one of the prototypical biblical foundations for the Christian 'Doctrine of Unqualified Obedience' to worldly authorities. This essay will demonstrate that such a view is theoretically problematic and indefensible, with an analysis combining historical analysis, linguistic exegesis and critiques of the parallel translations of the Greek and Latin texts of this passage. I will argue that **St. Jerome's *vulgate* translation** of *Romans* into Latin (completed in 382–405 C.E.) is *the* root of this problematic hermeneutical position. What are the

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forces, whether accidental, socio-political, linguistic, cross cultural or *translinguistique*, have been at work to produce and perpetuate this authoritative misinterpretation? For what reasons, and in what ways has Jerome's translational perspective permeated into so many 'modern' interpretations of *Romans*? What functions has this postulation about Rom 13:1–7 served? What theological difficulties has it created? Judged in the larger context of *Romans*, what is a more congruent and meaningful reading of these seven foundational verses for Christian political theology?

These are the central questions that will be addressed in this essay. In addition, the etymological significance of **ὑπὸ οὐσία** (**-being**) in this passage will be explored. Commentaries from Cicero, Seneca, Augustine, and Jerome himself, will also be examined and analyzed. The important contention of this essay is that the repeated ultra-panchronic push for a **reader-centered linguistic translation,** for an extended period of over sixteen hundred years, has resulted in the loss and distortion of the original meaning of Rom 13:1–7. In short, Jerome has hijacked the **transcendental spiritual messages** of the *Romans* passage and replaced them with entirely this-worldly ones. Readers and translators are advised to be aware of the risks and challenges inherent in translating faith across *translinguistique* cultures and epochs. Prolonged, indiscriminate and repeated applications of inappropriate **translation paradigms** have the potential to dilute, displace and distort original meanings. The recovery of the spiritual, contextual and conscientious meaning of Rom 13 is an important and worthwhile task.

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APPENDIX 4B: THE ESSAY OF M-3

論文化翻譯之難：

——羅馬書十三章 1 至 7 節中「唯命是從說」的解讀淵源及其「現代性」之歸正

譯者，釋也。[1]

（*Traduttore traditore*, 意大利諺語）

引言

文藝復興所復興的，就是希羅世界的人本精神。若拿一句雋語來概括，人本精神是指「人是萬物的尺度」。[2] 這精神正是啟蒙運動以來所謂「現代性」的根本命脈。從積極面看，內中有理性精神和人道主義；從反面看，則是尚我迷強[3] 的想望，是盲目的進步主義、物慾主義和工具主義。察諸文藝復興以來的政治史，以上思緒，和爭取「自由、平等、博愛」的世界

[1] 釋僧祐：〈胡漢譯經文字音義同異記〉，收《中國佛籍譯論選輯評注》，朱志瑜、朱曉農編（北京：清華大學出版社，2006），頁 62。

[2] 語出普羅塔哥拉（Protagoras，公元前 485–410），參 *Britannica Concise Encyclopedia*, s.v. "Protagoras"。亦參章力生：《人文主義批判》（香港：基道，1986），頁 5–26。

[3] "What is the obviously outstanding feature of world history? . . . [It] is the all-conquering monotony—the monotony of the pride in which man has obviously always lived to his own detriment and that of his neighbor, from hoary antiquity and through the ebb and flow of his later progress and recession both as a whole and in detail, the pride in which he still lives . . . and will most certainly continue to do so till the end of time" (Karl Barth, *Christ and Adam: Man and Humanity in Romans 5*, trans. T. A. Smail [New York: Harper & Brothers, 1957], 14).

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潮流互為表裏，亦引出美國革命、法國革命乃至中國近現代的變遷。因此，對應近現代的歷史情境，「**羅馬書十三章 1 至 7 節在原語境中，到底論說甚麼？**」殊值細究。

按一般認識，這七節經文屬政治訓導性質，我們姑稱之為「唯命是從說」。按這觀點，經文似乎主張：誰信仰基督，他或她就要服從在上級有權柄的人。因此，通行譯本似乎還主張「沒有權柄不是出於上帝的」[4]，以及「凡掌權的都是上帝所命的」等，「所以，抗拒掌權的就是抗拒上帝的命」。

（一）問題源起：疑點與困局

不過，早有論者指出「唯命是從說」實屬可疑。[5] 疑點如下：

首先是跨篇章疑點：是說直接和聖經論到「順從人呢？順從神呢？」[6]的其他篇章矛盾。

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[4] 本文所引的中文聖經經文，除非特別聲明，否則都是引用香港聖經公會的《新標點和合本》。

[5] [Kairos Theologians,] *The Kairos Document: A Theological Comment on the Political Crisis in South Africa*, 2nd ed. (London: Catholic Institute for International Relations, 1985), 4. 亦參 Jaroslav Pelikan, *Interpreting the Bible and the Constitution* (New Haven: Yale Univ. Press, 2004), 45–46。

[6] 王明道：〈順從人呢？順從神呢？〉，收《五十年來》，張玉法、張瑞德編（台北：龍文，1994），頁 319–27。

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其次是羅馬書的內在疑點，這主要見諸兩方面：（一）是說在「局部」和「通篇」之間造成裂縫。[7] 依從是說的話，羅馬書十三章 1 至 7 節和羅馬書一至十二章的關係，實在叫人難猜，乃是未解之謎。（二）ὑποτάσσω 一字乃是說的核心字。除了見於羅馬書十三章 1 節（**編按：以下提及的聖經章節，除非作者特別言明，否則都是指羅馬書**），它還於另五處出現。在十三章 5 節，保羅以它指服於**天命**（ἀνάγκη）；[8] 八章 7 節、20 節上、20 節下和十章 3 節，則順序分指服於發乎上帝**之律**（νόμῳ τοῦ θεοῦ）、服於虛空徒勞（τῇ ματαιότητι）、服於某種保羅隱指但卻並未有直接明說的威權（τὸν ὑποτάξαντα），以及服於上帝**之義**（τῇ δικαιοσύνῃ τοῦ θεοῦ）。每次都一清二楚：保羅用 ὑποτάσσω 專指某種人心內省、隱然而知的虛在靈境威權，而不是直指某人或某地上的實體威權。而且當保羅要說，人須像奴隸那樣絕對服從主人，他在六章 16 節所用的字，卻是 ὑπακοή 一字，而不是 ὑποτάσσω。這些都是文本內證，質疑「唯命是從說」。

第三，從文化大氣候而論，「唯命是從說」亦和希羅世界崇尚的人本精神相悖。不要忘記，連我們當代的「民主」，其歷史根源就在希臘。理論上講，第 1 世紀的羅馬帝國也不主張權力由某人或某一單位專斷，而是

[7] 何能國：《天子愛我》（香港：恩與美文化基金，2009），頁 158–59。

[8] 麥啟新主編：《新約及早期基督教文獻希臘文大詞典》（BDAG 中文版），麥陳惠惠、麥啟新譯（香港：漢語聖經協會，2009），頁 93；William D. Mounce, ed., *Mounce's Complete Expository Dictionary of Old and New Testament Words* (Grand Rapids: Zondervan, 2006), 467。亦參理查德·塔納斯（Richard Tarnas）：《西方思想史》，吳象嬰、晏可佳、張廣勇譯（上海：上海社科院，2007），頁 48、93–94；尼布爾（Reinhold Niebuhr）：《人的本性與命運》，謝秉德譯（香港：基督教文藝，1998），頁 4–11。

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主張政治分權，多元並立，相互制衡。[9] 因此，保羅既在羅馬書痛陳追隨基督者，人人超然自由（參五 17[10]，六 18，七 3，八 21，九 23[11] 等原文）[12]、平等（參二 7、11，十一 32，十二 16）、博愛一體（參十二 1，十三 8~10，十四 14~15）的理念，若說他同時鼓吹現行譯本中的唯命是從說，實在矛盾重重，難以叫人信服。

綜合而言，唯命是從說也許不是經文在第 1 世紀時的深意。

除了上面指出的疑點外，唯命是從說亦必然引出實踐困局。它把政治行為定性為二元抉擇：一是當下服從，一是不服從。如此執著對立、對決的思維，等同把政治行為空間和抉擇類型過度簡化。這樣的對決模式，不能指導觀察、解說和評量歷史人生中所展呈的公共生活。尤有甚者，若然基於諸多因素，設定信仰基督等同「唯命是從」的話，如此的信仰，在理論和實踐上，[13] 早晚必然陷入進退維谷的死角。

所以，唯命是從說確實困擾人心，是社會政治實踐中的待解課題。

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[9] Frank Frost Abbott, *Roman Politics* (New York: Cooper Square, 1963), 31–36, 146–47.

[10] 在五 17 中，βασιλεύσουσιν 是動詞 βασιλεύω 的直陳式三複形態，指一眾追隨基督者猶如作王，變作「具有不尋常或超然能力」（βασιλεύς），言下之意，自非奴才之屬了。參麥啟新：《希臘文大詞典》，頁 259–60。

[11] 九 23 結尾的 εἰς δόξαν，核心字為 δόξα，《和合本》譯「榮耀」，其深層意思尤指成為（εἰς，後接受格）「一個配得榮耀的超然存在體」，例如在古代奴隸社會中享有自由權利的「公民」。參麥啟新：《希臘文大詞典》，頁 394。

[12] 本文所指出自羅馬書經文的原文，除另加指明外，均指 NA-27 版的希臘正文。下不另述。

[13] [Kairos Theologians], *Kairos Document*, 45–46.

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（二）本文宗旨

為了考察羅馬書十三章 1 至 7 節的本意，筆者翻閱文獻，似乎略有發現。簡而言之，耶柔米（Jerome，347–419）和唯命是從說的關係最深。就筆者知見所及，唯命是從說是由耶柔米的拉丁《通俗譯本》一錘定音的。事緣羅馬主教約於公元 382 年詔請他把新舊約聖經修纂和翻譯成拉丁文，[14] 而經由他敲定和譯出的拉丁文《通俗譯本》（即所謂《武加大譯本》〔Vulgate[15] Bible〕），日後漸漸成為西歐譯經者例必參考的權威文本。尤有甚者，環繞《通俗譯本》積累起來的教理共識，日後還要成為權威「正解」，[16] 鮮有人能稍越框限，另求他解。

本文的目的即在於：（一）展示唯命是從說的源起及其傳世和拉丁《通俗譯本》之間的關係；（二）分析和說明羅馬書十三章 1 至 7 節希臘原文的意義；（三）說明在近現代文明中，這段經文對世界歷久彌新的寶貴意義。[17] 以下將從歷史、語言及翻譯學的角度，加以論述。

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[14] H. F. D. Sparks, “The Latin Bible,” in *Studies in Early Christianity: The Bible in the Early Church*, ed. Everett Ferguson et al. (London: Garland, 1993), 353.

[15] “Vulgate” 本身就是通俗、淺白的意思。

[16] Paul Botley, “Erasmus and the New Testament,” in *Latin Translation in the Renaissance: The Theory and Practice of Leonardo Bruni, Giannozzo Manetti and Desiderius Erasmus* (Cambridge: Cambridge Univ. Press, 2004), 116–22.

[17] Pelikan, *Interpreting the Bible and the Constitution*, 61.

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（三）唯命是從說的淵源：拉丁《通俗譯本》

拉丁文《通俗譯本》及唯命是從說之淵源及其傳世的因素，今謹述如下。

1. 拉丁世界需要易懂易明的譯本

i. 攻守勢異：信仰成為國教

權威文本總離不開原文本、原歷史處境，以及對原文本加以詮釋的受眾群體。[18] 由第 2 世紀起，隨著用希臘語的初代信徒相繼離世，原文本亦漸漸失去終極仲裁之人，[19] 希臘經文在拉丁世界遂變得難解難明。另外，當信仰成為帝國的國教之後，法學與神學的相軌視域（binocular vision）[20] 也必相互滲透。換言之，「不依國主則法事難立」。[21] 由於國教時期的拉丁教父及主教常須兼顧民政實務，[22] 拉丁教會確有必要重新整理和解讀因為時代及語境變遷，而逐漸變得難解難明的希臘經文，並使之與國教的情勢相應相符。

ii. 帝國危亡，社政瀕臨解體

第 4 世紀末、第 5 世紀初的羅馬帝國，實在處於風光不再的危難時代。

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[18] 同上書，頁 22–36。
[19] 同上書，頁 70–75。
[20] 同上書，頁 6–37。
[21] 語出釋道安（312–419），宗教譯壇高手，和耶柔米約略同時在世。參胡中才譯註：《道安著作譯註》（北京：宗教文化，2010），頁 4。
[22] Gillian Clark, “Let Every Soul Be Subject: The Fathers and the Empire,” in *Images of Empire*, ed. Loveday Alexander (Sheffield: JSOT Press, 1991), 253.

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在蠻族入侵的壓力下，帝國內部各種問題都日趨嚴峻。[23] 在政教結合的體制下，眾拉丁教父必須領導社群，共同面對嚴峻的社政危機。[24] 生逢亂世，教父（包括耶柔米本人）亦須重新思考政教關係。因此，當拉丁的社區和政府都有瀕臨解體之危時，冀望拉丁文的譯經工作兼負扶正地方政府政權，以安民生的目的，也屬必然。耶柔米賦予羅馬書十三章的唯命是從說，也因以成形。（詳見下一節的論述）

2. 文化翻譯（cultural translation）之難

然而，耶柔米想挽救拉丁文明，想扶正地方政府、政權，想從而安定社群，他的答案，卻不等同原文整全的經意。譯者要把寄存於希臘符號內心靈層次的信仰信息，在拉丁文中轉渡譯出，本來就非易事。所以，唯命是從說的源起及其傳世和拉丁《通俗譯本》之間的關係，還有以下數端殊值留意。

i. 譯經目的：創造自成權威的拉丁聖經

經耶柔米敲定和譯出的《通俗譯本》，其譯文的底本，部分是取材自譯者不詳，被稱為諸拉丁「舊有譯本」（Old-Latin Bibles）的譯本。這些舊有

[23] Arther Ferrill, "The Turning Point: AD 406–410," in *The Fall of the Roman Empire* (London: Thames & Hudson, 1986), 86–116.
[24] Clark, "Let Every Soul Be Subject," 253.

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譯本在第 2 世紀末已漸次形成，[25] 其中的新約部分都尊崇希臘文本權威（*Graeca auctoritas*），[26] 亦即認原文是「主」，拉丁文為「客」。其撰寫過程由下而上，屬草根性質之作。[27] 從用語分析，拉丁舊有譯本顯然有利便解經、教導和恭行聖職的功用。[28] 此外，從部分舊有譯本用雙語編排的格式推論，舊有譯本的讀者群顯然尊重希臘原語，而且想加以學習與掌握。再者，按奧古斯丁的判斷，在拉丁舊有譯本中，也有對希臘原字頗具穎悟與深度的譯筆。[29]

不過，在紛亂的帝國內傳道講經，沒有一個統一的拉丁譯本，局面更呈紛雜，確是問題。所以，耶柔米譯經的目的和使命，自始至終，就是要創造一統的拉丁文聖經，以取代各新舊約書卷的希臘文和希伯來文版本。耶柔米這點弘願和志氣，除了見於下文耶柔米本人關於翻譯策略誰「主」誰「客」的言論之外，我們亦可從奧古斯丁的評論，側面加以印證。

奧古斯丁生卒於公元 355 及 430 年，和耶柔米是同時代的巨匠。下引

[25] Sparks, “The Latin Bible,” 342–48.
[26] 同上。又參 E. Jerome, “The Best Kind of Translator: Letter to Pammachius,” in *Western Translation Theory: From Herodotus to Nietzsche*, ed. Douglas Robinson (Beijing: Foreign Language Teaching & Research Press, 2002), 29。
[27] Sparks, “The Latin Bible,” 351.
[28] 同上。
[29] Aurelius Augustine, “The Use of Translations, From *On Christian Doctrine* (*De Doctrina Christiana*),” in *Western Translation Theory: From Herodotus to Nietzsche*, 34. 奧古斯丁稱：“Among these translations the *Itala* is to be preferred, for it adheres to the words and is at the same time perspicacious regarding meaning.”

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文取自他的著作《論基督教教義》（*De Doctrina Christiana*）。該篇章寫於428年，那時耶柔米已辭世9年，而《通俗譯本》已問世23年。奧古斯丁是這樣說的：

> 然而，一如我之前所說，斟酌比較一眾至為字字緊貼原文的譯者，這對我們透析各字之意，實非徒勞。亦即如我所說，**翻譯舊約聖經的眾拉丁譯者〔包括耶柔米！〕當然必須承受希臘眾先賢權威文本的參酌修纂，而且尤須服膺導源自七十士的權威文本**，因他們縱然人多，卻被公認發聲傳言，如同一把聲音。再者，倘若眾拉丁譯本所展呈的新約經卷頗呈紛亂，眾拉丁文本自當讓位給各希臘文本，尤其應退讓給在富學養而又勤懇的眾教會中所見用的文本。[30]

從引文可見，奧古斯丁對耶柔米要拉丁文反「客」為「主」的翻譯方針，實在並不認同。

另外，奧古斯丁在同一文中亦高調揚言，縱然學養湛深，誰都不應試圖取替新約希臘原文的權威文本。縱然通曉希伯來文〔包括耶柔米！〕，[31] 誰也不應試圖替代《七十士舊約譯本》。故此，我們可以確知耶柔米的同代人都明瞭耶柔米的目的，就是要反「客」為「主」，是要以拉丁譯本取替既在的希臘和希伯來文經本。

[30] 同上文。中文引文為筆者所譯。
[31] 又參 Jerome, “The Best Kind of Translator,” 29。

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ii. 譯經策略：主客有別、削足就履

耶柔米所信奉的翻譯理論，[32] 源自羅馬演說家西塞羅（Cicero，公元前 106–43）一系。[33] 耶柔米亦曾自言在異夢中受上帝斥責，稱他不是基督的追隨者，只是西塞羅的門人。[34]

按西塞羅的主張，把希臘語譯入拉丁語時，理想的翻譯應是：1. 以拉丁文為「主」，原語為「客」；2. 譯文不必在意忠實地字字詮釋；3. 譯者必須重新營造文意、文氣，傳意效應，要仿如演說名家，有壓人的神韻氣勢；[35] 4. 拉丁譯品應矢志取代希臘原作，理論上應自成權威。因此，除了絕不字字受制原文，譯者理應主動修削和增添高超的新見，[36] 因為拉丁譯者的使命是務使譯品在語際競賽中鏗鏘有節，出類拔萃。[37]

這翻譯策略，亦確是耶柔米直言不諱的。下引文摘譯自他寫於 395 年

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[32] 同上文，頁 22–30。

[33] Marcus Tullius Cicero, "Translating Greek Orations into Latin, from *On the Orator*," in *Western Translation Theory: From Herodotus to Nietzsche*, 9. 在這寫於公元前 55 年的文中，西塞羅稱："And I did not translate them as an interpreter . . . I did not hold it necessary to render word for word, but I preserved the general style and force of the language. For I did not think I ought to count them out to the reader like coins, but to ay them by weight, as it were." 約四百五十年後，耶柔米所仔細引述的翻譯原則，亦即此原則，見 Sparks, "The Latin Bible," 357。

[34] David S. Dockery, *Biblical Interpretation Then and Now: Contemporary Hermeneutics in the Light of the Early Church* (Grand Rapids: Baker, 1992), 130.

[35] Cicero, "Translating Greek Orations," 9.

[36] Jerome, "The Best Kind of Translator," 29.

[37] Cicero, "Translating Greek Orations," 10–11. 又參 Marcus Fabius Quintilianus [c. 35–96 C.E.], "On What We Should Employ Ourselves When We Write," in *Western Translation Theory: From Herodotus to Nietzsche*, 35。

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討論聖經翻譯原則的長信。那時，他纂修聖經的工作（382—405）已開展了 13 年，故此，所引文字亦是他從事《通俗譯本》工程的經驗結晶。在全文中，耶柔米首先引述西塞羅，並坦然宣認如下：

> 這裏不是詳論西塞羅以他自己語言的慣用語和特色為本，對希臘原語作了甚麼及哪些增、刪和轉代的地方。在我而言，…… **我從不單純以翻譯者的取態來釋譯和轉達，而是猶如演說名家，維繫文意，並藉調達芸芸希臘風格的隱喻和遣字用詞，以切合我們自己講話的習慣。**全不認為必得一字譯一字，我重構的是**全面之風格姿態**；而且我從不相信自己有責任，必得一一把每字譯出；不過，鬆一把手，我倒把同等量值的東西，付諸譯文。[38]

而且，耶柔米還在同一文中表白，他從青少年期開始，就深深信奉必當以拉丁文為「主」的翻譯理論，故說：

> **由我的青少年期開始**，我從來都努力翻譯實質，而不是書面的文字……。時光所限，若我要全數枚舉按此原則翻譯的眾人，實不可能。當下我們細察懊懺者希拉里（Hilary the Confessor）的例子，即可舉一反三。當他把諸篇加於約伯的冗長說教篇章及好些詩篇由希臘語譯入拉丁文時，**他全不自限於叫人睏倦的文字翻譯，也不接受強縛腳鐐，像力不從心的文化，受制於逐字覓義的思路，反之，如同好些征服者一般，他騎在被俘的原典之上，敕令它入歸他本國的語言。**[39]

[38] Jerome, “The Best Kind of Translator,” 25. 中文引文為筆者所譯，黑體為筆者所加。
[39] 同上文，頁 26。

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顯而易見，耶柔米本人就是「**征服者**」，而「**本國的語言**」就是拉丁「**主**」語，「**原典**」就是「**被俘的**」希臘「**客**」語。換言之，在纂修和翻譯的工作上，耶柔米專心致意的，就是擺脫希臘原文（「客語」！）的羈絆，務使經文歸降「**新主**」的「**全面之風格姿態**」，道道地地呈現拉丁化的風貌。[40] 這方針無疑和抗衡拉丁舊有文本中「多元『雜音』」之目的相符。[41] 不過，這也隱沒了羅馬書十三章 1 至 7 節原文內多元與虛在的經義，[42] 使經文蒙受拉丁價值扭曲，只以單一的、偏重法統治權的面相，展現於後世。（詳見下文第五節）

iii. 文化視域：符號系統[43] 的異趣

耶柔米上述**主客有別**的翻譯策略，實在亦深深植根於拉丁及希臘兩語的異趣視域。[44] 兩種語言是兩種文化，各從不同角度，把世界概念化和分類。[45] 希臘文化相對地虛實並重，[46] 羅馬文化相對地偏重實力、實務。[47] 希

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[40] 奧古斯丁在一封寫給耶柔米的信中，甚至提到耶柔米的約拿書拉丁譯文和民眾素來所知的經意差距頗大，因而引致會眾極為鼓譟，當地的主教很勉強才平息了事件。那信約寫於 392 年，這亦足以顯示耶柔米「主客有別」方針實施的程度和後果。參 Augustine, "Letter to Saint Jerome," in *Translation/History/Culture: A Sourcebook*, ed. André Lefevere (Shanghai: Shanghai Foreign Language Education Press, 2004), 16。

[41] Sparks, "The Latin Bible," 342–48, 353.

[42] 李志強：《先秦和古希臘語言觀研究》（北京：學苑，2008），頁 33–46。

[43] 張紹傑：《語言符號任意性研究——索緒爾語言哲學思想探索》（香港：聯合聖經公會，1997），頁 92、95。

[44] Quintilianus, "What We Should Employ," 35.

[45] 參語詞場域理論（*Wortfeldtheorie*），見關子尹：〈語言系統的結構、功能與成長〉，收《系統視野與宇宙人生》，陳天機等編（桂林：廣西師範大學出版社，2004），頁 97–98。又參 Benjamin L. Whorf, *Language, Thought, and Reality* (Cambridge, MA: M.I.T. Press, 1964)。

[46] 參 Edith Hamilton, *The Greek Way; The Roman Way* (New York: Bonanza Books, 1986), 240。

[47] 參 Thomas W. Africa, *The Immense Majesty: A History of Rome and the Roman Empire* (New York: Harlan Davidson, Inc., 1991), 67–68; Paul MacKendrick: *The Roman Mind at Work* (New York: D. Van Nostrand, 1958), 4–5。

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臘曾以並立的城邦見稱，羅馬則以帝國強大自豪。希臘專長在哲學玄思，[48] 羅馬強項則在法學、軍政等。[49] 換言之，兩個文化的總體取向、偏好和長短[50] 各不相同，這些差異，自然沈澱到兩種語文的表達手法、概念和字彙上。[51] 亦因如此，在精微之處，兩語之間常有難以通約表述之處。[52]

所以要把希臘的藝術、哲學和宗教作品準確翻譯，素來是拉丁文壇名士公認的棘手課題。與保羅同時代的辛尼加（Lucius Annaeus Seneca，公元前 4 年至公元 65 年）就曾慨嘆拉丁詞彙與精微細膩的希臘文相比，實在難稱匹配。例如他曾慨嘆 οὐσία 一字，實屬極難翻譯之詞！[53] 這字和羅馬書十三章 1 節中之 ἐξ-ουσία，字源是相連的，和本文論旨直接相關，故此尤須注意。依辛尼加所見，把 οὐσία 譯作 *essentia*（中譯為「體要、要素、本質、

[48] Hamilton, *The Greek Way*, 221–24.
[49] 同上書，406–19。
[50] 參 Paul Cartledge, "Epilogue," in *The Cambridge Illustrated History of Ancient Greece*, ed. Paul Cartledge (New York: Cambridge Univ. Press, 1998), 351。
[51] 耶柔米如此說道："Each particular word has a significance of its own. Possibly I have no [Latin] equivalent by which to express some [Greek] word, and if I then must go out of my way to reach the goal, miles are spent to cover what in reality is a short city block. To this difficulty must be added the windings of word transpositions, the dissimilarities in the use of cases, the varieties in figures of speech, and, most difficult of all, the peculiar vernacular marrow of the language itself. If one translates each and every word literally, the passage will sound absurd; and if by necessity I change anything in the order and wording, it will seem that I have abused the function of translator. . . . 'If anyone does not see how translation adulterates the charm of the original, let him squeeze Homer word for word into Latin – I will even go further and ask him to render Homer into Latin prose: the result will be that the order of the words will seem ridiculous, and that the most eloquent of poets will be hardly articulate'" (Jerome, "The Best Kind of Translator," 26).
[52] 牛秋業：《不可通約——費耶阿本德的科學哲學研究》（北京：光明日報，2010），頁 18。
[53] 辛尼加如此說道："... I can't render in Latin by any means the very idea [of οὐσία] over which I raised my outcry against this language of ours?" (Lucius A. Seneca, "What Is, From Moral Letters to Lucilius [written in c. 63-65 C.E.]," in *Western Translation Theory: From Herodotus to Nietzsche*, 18).

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本性、本體」[54]），只屬勉勉強強。[55] 不過，οὐσία 這一理念，在東方希臘教父著作中，素來關鍵；在拉丁世界，這卻不然。所以除了當時的辛尼加深有感歎之外，現代亦有華人論者指出：「然而，就公元四世紀的拉丁基督教神學家而言，他們缺乏對這神學〔和相應〕表述背後哲學背景的精微了解。」[56] 故此，耶柔米的《通俗譯本》對 ἐξ-ουσία 中之 -ουσία 未有理會，[57] 寶貝和關鍵的虛在意義也就隱沒了。

另外，按奧古斯丁觀察，希臘經文，詞義多元並立的現象亦是常見。[58] 遇上這等情境，拉丁譯者總感難為。[59] 不過，西塞羅及耶柔米學派的譯者有兩種對策，[60] 一是只把所謂簡便易明的通俗意義譯出，雙關語義則予以隱削；一是拿所謂相仿的、更為得體的拉丁文詞或意思加以轉換替代。當然，有時是二者兼用。和本文論旨相關的是，經過如此「加工」的譯文自然淺白易明，但是和原文比照，經義必然也不甚相同了。

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54 吳金瑞：《拉丁漢文字典》（台北：光啟，1999），頁 523。
55 Seneca, “What Is,” 16–18.
56 章雪富：《希臘哲學的 Being 和早期基督教的上帝觀》（北京：中國社會科學，2009），頁 6。
57 耶柔米如此說道：“Christians are right in rejecting the [Old Latin] version made by Aquila, proselyte and controversial translator, who attempted to translate not only words but their etymologies as well” (Jerome, “The Best Kind of Translator,” 29).
58 Augustine, “The Use of Translations,” 32–33.
59 Seneca, “What Is,” 18.
60 Anulus Gellius, “On the Importance of Avoiding Strict Literalness, From *Attic Nights* [written in c. 100 C.E.?],” in *Western Translation Theory: From Herodotus to Nietzsche*, 21.

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iv. 淺白有價：概念蒸發、意象崩塌

淺白通俗卻是有代價的。奧古斯丁在《論基督教教義》中，亦曾觸及追求單一意義的譯經策略。他再三強調希臘原文中，往往潛藏多元的重疊意義；雙關語往往蘊含深層的妙智，[61] 不應刪去。

但是《通俗譯本》確曾如此刪削修纂經義嗎？奧古斯丁和耶柔米同代，我們不妨又借奧古斯丁的慧眼，從旁觀察，加以印證。在《論基督教教義》裏，他沒有點名提及耶柔米和《通俗譯本》，但是字裏行間的褒貶還是昭然若揭。[62] 奧古斯丁不獨反覆申明多元意義並立的優點，而且點名提及被稱為 *Itala* 的拉丁舊有譯本，說 *Itala* 能認真緊釘每個字的多元字義，有不可替代的優點，殊值珍視。[63] 此外，他亦仔細申明，譯經的目的不是要保留先輩拉丁文人的文字習慣，也不是要和拉丁古代文壇高手看齊比高。譯經，首要尊重和傳遞人生事理之知（knowledge of things）；之後，才輪到尋詞覓句之知（knowledge of signs）。[64] 這即是說，依奧古斯丁所見，耶柔米的確行其所言。[65] 遇有希臘原文疊義或精微難譯時，為了徹底追求道地

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[61] 奧古斯丁如此說道： “Many translators are deceived by ambiguity in the original language which they do not understand, so that they transfer the meaning to something completely alien to the writer’s intention” (Augustine, “The Use of Translations,” 33). 與本文唯命是從說相關的，是奧古斯丁較常引用耶柔米的四福音譯本，見 Sparks, “The Latin Bible,” 358；但奧古斯丁對耶柔米所纂譯的羅馬書十三章，則明顯有所異議，合參 Charles H. Talbert, *Romans* (Macon, GA: Smyth & Helwys, 2002), 307。

[62] Augustine , “The Use of Translations,” 30–34.

[63] 同上文，頁 34。

[64] 同上。

[65] 見上文（三）2. ii. 「譯經策略：主客有別、削足就履」小節。

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的拉丁視點和風格，他會不惜削足就履、修纂和轉代。[66]

簡而言之，縱或有論者不察，誤以為耶柔米在譯學上是奉行單純直譯（literal translation）的，[67] 事實卻非如此。他的直譯，實是**直書**某一選定層次的意義，並且排除叫人混淆的多元想像。他追求的是譯文要文義顯淺，黑白分明，朗讀起來，要鏗鏘氣勢。[68] 至於語帶雙關和隱微的奧義，予以刪削轉代，他不獨不以為憾，反以為美。

3. 《通俗譯本》的效應：定勢思維、自成正解

質言之，在尋求淺白隨俗方面，耶柔米的確行其所言，聖經也因而適應了拉丁文化氣候和世局的轉變。因此縱然舊有譯本於《通俗譯本》在 405 年完成後，還是有人傳抄沿用，從第 7 世紀開始，《通俗譯本》就漸漸取得流通優勢。結果，希臘文新舊約的初代文本，在西歐教會中反趨沉寂，幾近中輟。[69] 這亦即通俗的拉丁新「主」，已經勝過了希臘的原經與原義。

及至文藝復興，從《通俗譯本》問世算起，環繞它建構起來的口頭和

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[66] 同上。
[67] Beryl Smalley, *The Study of the Bible in the Middle Ages* (Oxford: Blackwell, 1983), 20.
[68] 見上文（三）2. ii. 「譯經策略：主客有別、削足就履」小節。
[69] Botley, "Erasmus and the New Testament," 117, quoting the [translated] words of Erasmus, "There are some who [in the Renaissance, in c. 1516], whilst they think themselves very learned men, are hardly aware that John did not write in Latin."

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經註的拉丁傳統，已有九百多年的歷史，實在十分豐厚。質言之，在羅馬書原語境的希羅世界和文藝復興之間，有拉丁世界觀及與之相應的中古釋經傳統橫亙其間。當《通俗譯本》成為垂範，後人也就甚難稍越雷池。故此，要撇下或挑戰如此根深柢固的經說傳統，連文壇泰斗伊拉斯姆（Erasmus，1466–1536）也深嘆成見難反，要徹底回歸希臘原文本意，實在談何容易。[70]

何況在宗教革命時，改教者都須爭取掌權者的蔭庇贊助，又須著力取信於群眾，即或有知，要復原給耶柔米隱沒了的多元原義，實屬冒險犯難，頗為不智。結果各新興民族語言的聖經新譯本都同樣遷就讀者，同樣奉行以譯入語為「主」的方針，翻譯範式、目的和策略大底上依然和耶柔米同出一轍，[71] 於 1611 年奉英皇雅各旨意印行的譯本即為一例。縱然該譯本標榜按希臘和希伯來原文來翻譯，[72] 在涉及現實政治文化和權力效應的關節上，結果還是沿襲已經問世整整一千一百多年的唯命是從說。同理，馬丁路德、伊拉斯姆等人也難以更變耶柔米的「正解」準繩。結果，沒有誰能真正脫離拉丁《通俗譯本》的傳統，唯命是從說也因而繼續傳承下來。

[70] Botley, "Erasmus and the New Testament," 116–22.

[71] 馬丁路德的說法是："I've worked hard in my translation to make my German pure and clear. . . . I wanted to speak German, not Latin or Greek, since German was the language I was translating into." 參 Martin Luther, "Circular Letter on Translation (*Sendbrief von Dolmetshcen*, 1530)," in *Western Translation Theory: From Herodotus to Nietzsche*, 86。

[72] 參任東升：《聖經漢譯文化研究》（武漢：湖北教育，2007），頁 68。

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綜而言之，**我們還沒有真正回歸到原文的希臘視角**。時至今日，論到羅馬書十三章 1 至 7 節，我們依然惟獨知聞耶柔米敲定的拉丁調子，只見其中關乎法政軍的、外緣的、二分的、靜態的意義。縱然羅馬書十三章 5 節一清二楚地直提「良知」，我們依然對寓寄於希臘原文內，對社會、人生、心靈、良知等動進的、「強調人的智性」[73] 和印悟層次之意義，鮮有理解。同理，因著耶柔米傳統的影響，我們對寓寄於 -ουσία 之內，隱指人與人之間有相互依存的共通命運[74] 之觀察，似乎還是不知。

（四）羅馬書十三章 1 至 7 節：《通俗譯本》和原文的比照與分析

然而自文藝復興至今，七百多年以來，全球政治實踐，正一直承續導源於希羅世界的人本精神[75] 而前進。在人本主義的氛圍中，追求自由、平等、博愛的呼聲在全球此起彼繼。對羅馬書十三章 1 至 7 節作中古格式解讀，已屬過時。故此，我們今天身處多元的環球社會，倒像頗具條件讓這七節經文重新歸正。

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[73] 章雪富：《希臘哲學的 Being》，頁 25。

[74] 同上書，頁 24–25。章氏參考另一學者的著述（Werner Jaeger, *Paideia: The Ideals of Greek Culture* [Oxford: OUP, 1965], 1:xx）指出，「希臘人把個體看成是有著共同體法則的個體，共同體天然自然地與個體性的存在和諧合一」，而從希臘教父對 ουσία 一字的用法，可以看到人際之間「內在性原理被表達為個體分殊的進程，而不應該看為一個個體之間需要彌合的在先斷裂。後一種觀念是文藝復興之後的個體主義觀念」。

[75] "For if we look beyond surface forms, we find that the essential ideals of the West — freedom, individualism, consensual government, and the rational pursuit of knowledge — have their origins among the Greeks" (Bruce Thornton, *Greek Ways: How the Greeks Created Western Civilization* [San Francisco: Encounter Books, 2000], 11).

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事實上，如此歸正實屬必須，因為就文氣及邏輯而論，保羅於羅馬書一至十二章已曾細意闡釋人不能於上帝之外，憑己力成就甚麼可堪矜傲之義（參二 17、23，三 27，四 2）。依他的陳述，在上帝之前和在上帝之內，凡投誠信仰基督者，人人已自納於本乎天恩的內在自由（參五 17，六 18，七 3，八 21，九 23），都是藏身上帝之內，已入於相依相惠的平等境域（參二 7、11，十一 32，十二 16），都在和平一體的博愛（參十二 1，十三 8~10，十四 14~15）之中。唯命是從說反倒顛覆經義，強把「治人者」和「治於人者」置於兩端，叫人泥足於二分[76] 和對立的思維格局。這實在和羅馬書原文所展示的信仰境界大不相同，有所偏失。

以下的比照分析，即旨在重拾久違了的希臘意韻，[77] 重構羅馬書十三章 1 至 7 節的本意。為顯示《通俗譯本》對近現代新興民族語言譯本的影響，造成**概念蒸發**和**意象崩塌**的現象，筆者亦同時抄錄《英皇欽定本》（簡稱《欽定本》）的譯文作為示例，以便參照。以下各節經文均引自香港聖經

[76] 在人際中凸顯二分法，邏輯上必然和「良知」之說矛盾。這理論性觀點，亦見於王陽明的體系。王陽明云：「夫物理不外於吾心，外吾心而求物理，無物理矣」；又云：「天之所以命於我者，心也，性也」；故續云：「朱子所謂和格物云者，在即物而窮理，即物窮理，是就事事物物上求其所謂定理者也，是以吾心而求理於事事物物之中，析心與理而為二矣。夫求理於事事物物者，如求孝之理於其親之謂也。求孝之理於其親，則孝之理其果於吾之心邪，抑果在於親之身邪？……以是例之，萬事萬物之理，莫不皆然。是以知析心與理為二之非矣」。故此，按「良知」論說，必是「夫聖人之心，以天地萬物為一體，其視天下之人，無外內遠近，凡有血氣，皆其昆弟赤子之親，莫不欲安全而教養之，以遂其萬物一體之念。天下之人心，其始亦非有異於聖人也，特其間於有我之私，隔於物欲之蔽。大者以小，通者以塞，人各有心，至有視其父子兄弟如仇讎者。聖人有憂之，是以推其天地萬物一體之仁，以教天下，使之皆有以克其私，去其蔽，以復其心體之同然」。見王守仁：〈答顧東橋書〉，收《陽明先生集要（上）》，施邦曜輯評，王曉昕、趙平略點校（北京：中華書局，2008），頁 202–26。

[77] Pelikan, *Interpreting the Bible and the Constitution*, 114.

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公會 2007 年出版的《新約聖經——希中英並排版》頁 554–55。

1. 十三章 1 節

希臘原文是：Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν. 耶柔米的《通俗譯本》把原文譯作：**"***omnis anima potestatibus sublimioribus subdita sit non est enim potestas nisi a Deo quae autem sunt a Deo ordinatae sunt*"[78] 1611 年印行的《欽定本》則再譯為："Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." [79]

i. 關於 ἐξουσία 和 *potestas* 之分

對比原文及《通俗譯本》，可見耶柔米把原文中 ἐξ-ουσία[80] 關涉「存在」的思想方向，轉為在拉丁文化中佔有凸顯位分的法政軍思維。這見於 *potestas* 一字。這字專指職權、法權、治權、權柄。[81] 這就是奉行以拉丁語為「主」，修狹了 ἐξουσία 在希臘「客」語中的意義廣度。因為 ἐξουσία 在希臘原語中，除指權力、治權之外，還意味相關的當事人在與這字相應的

[78] 以下拉丁文《通俗譯本》各經節，見於以下網 http://vulgate.org/nt/epistle/romans_13.htm。
[79] 以下《英皇欽定本》各經節，見於以下網頁：http://www.kingjamesbibleonline.org/book.php?book=Romans&chapter=13&verse=1。
[80] 參上文（三）2. iii. 「文化視域：符號系統的異趣」小節。
[81] 吳金瑞：《拉丁漢文字典》，頁 1077。

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權力空間之內，兼有某種主控或「選擇的自由、權利（例如，行動、決定或按自己意願處理自己財產的『權利』）」。[82] 這即是說，ἐξουσία 一字，除了指實然行使中的權力、權柄之外，亦指***行使這些虛在威權的潛在可能***。這些意思固然是隱然曲折，但都是人心內省可知的。

其實，就上下文文氣而論，亦唯有當人有選擇服膺（或不服膺）此等虛在威權的***潛在可能*** 時，羅馬書十二章 21 節才能談得上「〔人〕總要以善勝惡」。[83] 所以 ἐξουσία 原來兼指「選擇的自由、權利」和「行使這些虛在威權的潛在可能」，這對我們能否透徹掌握羅馬書十三章 1 節的意義，實屬至為關鍵。若沒有這種虛在的、潛勢的威權（ἐξουσία）先在，人也就談不上可以行使此等威權所命的事物、選項或行為。故此，一旦撤銷 ἐξουσία 的虛在性，文氣就要出問題。這亦正是見於拉丁《通俗譯本》的懸案。

ii. 關於 ἐξουσίαις ὑπερεχούσαις 所指

承上所論，在原文中的 ἐξουσίαις ὑπερεχούσαις（"authorities [;] to superior"[84]）所專指的就是**各種各樣**——**亦即並非只有「一」種的**[85]**！**——

[82] 麥啟新：《希臘文大詞典》，頁 539。
[83] 參巴特：《羅馬書釋義》，魏育青譯（上海：華東師範大學出版社，2005），頁 427。
[84] United Bible Societies, *The New Greek-English Interlinear New Testament*, ed. J. D. Douglas, trans. Robert K. Brown and Philip W. Comfort (Wheaton, IL: Tyndale, 1993), 567.
[85] 參上文（一）「問題源起：疑點與困局」其中論及羅馬書內在疑點一段。

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超然（ὑπερ-）[86]*而有、而在，而且可以內住、可以指導和管治人心*（-εχο-/-εχω-[87]）的潛勢威權（-ούσα-ις[88]）。

事實上，這種潛勢的 ἐξ-ουσία 也見於羅馬書九章 21 節。在那裏，ἐξ-ουσία 所意味的就是：每一個人[89]（每一個「我」），只要發乎（ἐξ-[90]）本性（-οὐσία[91]），亦即出於察照（ὑπερ-）自有和自控之（-εχο-/-εχω-）本性、自性（-ούσα-ις），就有能作出抉擇的能耐，或是甘心把生命獻呈給上帝，或是偏執地抱持硬要與上帝和他人割離的方式，來把持自己的生命。這即是說，原文中的 ἐξουσίαις ὑπερεχούσαις（以第 1 世紀通用的書寫方法[92] 即為：ΕΞΟΥΣΙΑΙΣΥΠΕΡΕΧΟΥΣΑΙΣ）並*不* 單指、*不* 限於指、也*不* 專門指地上的各掌權者。換言之，原文 ΕΞΟΥΣΙΑΙΣΥΠΕΡΕΧΟΥΣΑΙΣ 除了指耶柔米和各後起淺白譯本所釋譯出來的，「居上位有政權的」[93] 這意思之外，還指人心所能知的隱性威權，包括：人賴以判斷是非的良知之心（二 15）、

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[86] ὑπερ- 的意義十分豐富，參麥啟新：《希臘文大詞典》，頁 1568。

[87] ὑπερεχούσαις 變化前原字為 ὑπερέχω。這字由 ὑπερ- 和 -έχω 複合而成，ὑπερ- 指："with gen. over; above; across; beyond; for, in behalf of, in defence of, for the sake of, because of, by reason of; in the name of"，見 Karl Feyerabend, *Langenscheidt's Pocket Greek Dictionary: Classical Greek-English* (Berlin: Langenscheidt, [197-?]), 380。至於 -έχω，則有 "to hold, to hold fast; to have possess, to have wealth; to have to wife [*sic*]; to inhabit; to rule, govern; . . . to direct, to aim at" 之意思，見 Feyerabend, *Pocket Greek Dictionary*, 179。

[88] 做為 ὑπερέχω 詞尾變化的 -ουσα-ις，有重複 οὐσία 的作用：-ουσα-（讀如 οὖσα），正就是 εἰμί 的分、陰，是 οὐσία 一字的本源；參羅念生、水建稹編：《古希臘語漢語詞典》（北京：商務，2004），頁 621。

[89] 羅九 21 中的「陶匠」語帶相關，可兼指「上帝」和天下間每一個「我」。

[90] 參羅念生、水建稹：《古希臘語漢語詞典》，頁 245。

[91] 參 Feyerabend, *Pocket Greek Dictionary*, 281。

[92] 參威廉・孟恩思（William D. Mounce）：《聖經希臘文基礎》，潘秋松譯（台北：道聲，2005），頁 21。

[93] 見《呂振中譯本》。

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為人心所直知的天律（二 12~16，三 31）、[94] 上界的天使（八 38）、聖靈（八 4、9、11、16、26~27）、君王基督（五 15，六 3~5，七 4）等等。箇中原因就在於這些威權都是超然的（ὑπερεχούσαις），出於察照（ὑπερ-）自有和自控之（-εχο-/-εχω-）「本性、自性」（-ούσαις），就能有所體會。

歸納而言，保羅寫作羅馬書時，***虛在潛勢威權*** 應是本節經文所指的核心。除了上述文字考據的原因外，還有三個不可忽視的原因。第一，按希羅世界在第 1 世紀中葉的情況而論，當時主流的政治理論並不主張任讓某一人或某些機關擁有不受牽制的權柄，獨斷大事。這點，上文已有論及。[95] 其次，十三章 1 節見於《和合本》的「人人當順服他」中的「人人」，原文是 Πᾶσα ψυχὴ，意即「每一個靈」，而保羅選擇從 Πᾶσα ψυχὴ 這角度切入所擬申論的課題，他所想要凸顯的，自然就是人之內在性、超越性和向著神的性向。第三，若對此說有所疑異，那麼我們就反過來需要提供理據和論證，表明保羅確實是與當時主流的政治信念唱對台。因此十三章 1 節 ΕΞΟΥΣΙΑΙΣΥΠΕΡΕΧΟΥΣΑΙΣ 的主要意思，就不應是僅指地上某一當權者或某一政治實體而已的說法。

[94] 參何能國：〈羅馬書 νόμος 一字當怎樣中譯——兼論文本傳統、翻譯範式和保羅的「福音理論」之間的關係〉，《中國神學研究院期刊》，第 49 期（2010 年 7 月）： 45–71；何能國：《天子愛我》，頁 160。

[95] 參上文（一）「問題源起：疑點與困局」其中論文化大氣候一段。

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iii. 關於 ὑπὸ θεοῦ

無庸多論，良知之心、天律、上界的天使、聖靈、君王基督等超越性的潛勢威權，自然是依伏於上帝、依藉上帝（ὑπὸ[96] θεοῦ）而立而發的。由於保羅在一至十二章已提及這些非凡的、虛在的威權，故此寫到十三章 1 節時，他無須反覆開列，原初讀者亦能會意。又由於十三章 1 節早已隱含當時讀者所了悟會意的人之良知（二 15），保羅在接下來的第 5 節直提「良知」（συνείδησιν），也就順理成章，毫不兀突。所以，如此理解，正好顯示原作者保羅的思路。不然，十三章 5 節的「良知」就凸顯孤懸，去向何來何往都難解難明。

小結而言，綜合以上分析，十三章 1 節可以另譯如下：

> 故而，敢請每一靈，（每一生命），感悟卓然紛紜的勢要威權，必安順臣服！且勢要威權，設若斷然不服膺上帝，也真不成勢要威權；而芸芸如今依然天職猶在的，都得上體天心，他們才受賜爵成陣。[97]

如此掌握，這節經文所主張人當安順臣服的終極對象，就遠遠不只是法政意義的地上掌權者而已。

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[96] ὑπὸ θεοῦ 的意思遠比《和合本》所譯「出於神」豐富；ὑπὸ 與屬格連用，意指 “under; from under; by; through, by reason of, because of, in consequence of; with” 等，見 Feyerabend, *Pocket Greek Dictionary*, 392。

[97] 何能國：《天子愛我》，頁 115。

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2. 十三章 2 節

希臘原文是：ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθέστηκότες ἑαυτοῖς κρίμα λήμψονται. 《通俗譯本》是："*itaque qui resistit potestati Dei ordinationi resistit qui autem resistunt ipsi sibi damnationem adquirunt*." 《欽定本》再譯為："Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

i. 關於誰在抗拒誰？

承上所論，既然第 1 節中的主詞 Πᾶσα ψυχὴ（~~每~~一 個靈）是指涉天下人人，十三章 2 至 6 各節所關涉的對象，也就都同樣是指著天下間「每一個靈」而說的。亦即，從本段經文的原文視角來看，所有人一視同仁，眾靈平等。不論人是否在位執政、當權或充任公職，又或是充任任人差使的僕婢，都應「**感悟卓然紛紜的勢要威權**」。但是從耶柔米起，各譯本都把虛在的超然之威權（ἐξουσίαις ὑπερεχούσαις）詮釋為掌握實力的地上當權者、執政者，如此一來，經意、內容和神韻自然都截然異樣了。

此外，在初代信徒心中，基督就是王。祂就是最超然的掌權者。[98] 故

[98] 參 Neil Elliott, *The Arrogance of Nations: Reading Romans in the Shadow of Empire* (Minneapolis: Fortress, 2008), 70–75。

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此，倘若初代信徒某甲，他或她**這一人**[99] 並不認同凱撒是神，亦即不認同**某一**凱撒或**某一**[100] 地上掌權的實體就是十三章 2 節中**單數**所指的「不二威權」（τῇ ἐξουσίᾳ）；又或是倘若某甲連把耶穌釘死在十字架上的彼拉多也算入第 1 節所提的 Πᾶσα ψυχὴ 之列，那麼，在**十三章 2 節中，是誰在敵拒那個由至聖不二的上帝所命立的不二威權**（τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν）呢？事實上，倘按希臘原文如此開放的思路探索下去，這問題的答案也要遠比《通俗譯本》所規限的更為豐富。

ii. 關於 ἀντιτασσόμενος

鑑於 ἀντιτασσόμενος 一字（變化前原字為 ἀντιτάσσω），本來就專指「列陣（和敵軍）對峙，排好戰陣以對抗（敵軍）」，[101] 十三章 2 節實在同時兼有兩層意思：1. 警惕並勸誡崇奉兵力雄強的帝國政權；2. 勸慰和籲請不要以暴易暴。[102] 與第一層意思對應的譯文如下：

> 因此，任誰暴兵列陣，以阻王道，[103] 形同對抗緣屬上帝的天命序列，且一眾曾如此對抗的，必為眾「私」各「我」，自栽天怒天罰。[104]

與第二層意思對應的譯文如下：

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[99] 原文 ἀντιτασσόμενος，動詞，三單，沒指定誰是施事者。
[100] 原文 τῇ ἐξουσίᾳ，名詞，單數，沒有必指某物象就是此「威權」。
[101] 羅念生、水建稷：《古希臘語漢語詞典》，頁 83。
[102] 參 Gerald Bray, ed., *Romans*, Ancient Christian Commentary on Scripture, New Testament 6 (Downers Grove: IVP, 1998), 324, par. on "The Illusion of Revolt"。
[103] 對認信耶穌就是基督的初代信徒而言，這「王道」自然指向基督。
[104] 何能國：《天子愛我》，頁 115。

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> 可見一眾陳兵列陣，以暴止暴，以敵威權，形同對抗緣屬上帝的天命宿份，且一眾曾如此對抗的，必為一眾之「我」，自招斷譴裁量。[105]

小結而言，上列兩層並存的經義，都隱然觸及「以天命為人最高價值的理想」。[106] 如此釋譯十三章 2 節，也和第 1 至 3 世紀基督信仰成為羅馬帝國國教之前「殉道神學」的精神相合，亦即和《通俗譯本》流通之前的神學和實踐相合。及至耶柔米按**主客有別**和務求淺白的原則打造出唯命是從說後，後世譯本輾轉參酌，才有「所以，抗拒掌權的就是抗拒神的命；抗拒的必自取刑罰」（十三 2）之說。

3. 十三章 3 節

希臘原文是：οἱ γὰρ ἄρχοντες οὐκ εἰσιν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν· τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· 《通俗譯本》是：“*nam principes non sunt timori boni operis sed mali vis autem non timere potestatem bonum fac et habebis laudem ex illa*” 《欽定本》再譯為：“For rulers are not a terror to good works, but to the evil. Wilt thou then not

[105] 同上。
[106] 章雪富：《聖經和希臘主義的雙重視野：奧利金其人及神學思想》（北京: 中國社會科學，2004），頁 18–22。

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be afraid of the power? Do that which is good, and thou shalt have praise of the same:”

在《通俗譯本》中，耶柔米繼續依循拉丁的法政思維來「構建」淺白的經意。原文和拉丁譯本之間，關鍵差異如下：

i. 關於 ἄρχοντες 和 *principes* 之分

ἄρχοντες 除了指統治者、領袖、王[107] 以及法官[108] 外，亦有兼指虛在世界中之惡靈（撒但！）的意味（參弗二 2）。[109] 另外，於第 1 世紀的羅馬城而言，ἄρχοντες 甚至亦指猶太會堂（信仰群體）的執事人員。[110] 至於拉丁文之 *principes*，這字是軍事專門用語，[111] 指「（戰陣）第一列士兵」，[112] 其變化前的本字 *princeps* 亦專指居前列者、國家元首、首要、魁首、統領、領袖等。[113] 這即是說，*principes* 是專指實存的，人間的法、政、軍的世界；而 ἄρχοντες 則明顯兼有宗教的及隱在的威權意蘊。

[107] 羅念生、水建稷：《古希臘語漢語詞典》，頁 122。
[108] Feyerabend, *Pocket Greek Dictionary*, 64.
[109] 另參 Mounce, *Expository Dictionary*, 604。
[110] 魏斐爾（Wolfgang Wiefel）：〈古羅馬猶太社羣與羅馬基督教起源〉，收《筆戰羅馬：羅馬書之研究》，盧龍光等編譯（香港：天道，2010），頁 197。
[111] 吳金瑞：《拉丁漢文字典》，頁 1108。
[112] 同上。
[113] 同上。

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ii. 關於 φόβος 和 *timori* 之分

φόβος，文法上屬主格、陽性、單數，除了指恐懼、恐怖、驚慌、懼怕外，亦兼具擬人之意，兼指虛在世界中的「恐懼之神（Φόβος）」。[114] 而且，φόβος 固然可指對地上的領袖之敬懼（參約七 13，十九 38，二十 19），[115] 這字亦與人在見到天使顯現時的敬懼相連（見路二 9），[116] 尤其特指對神之敬畏。[117] 在以弗所書五章 21 節中，保羅就索性把這字和「基督」連用：Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ 。[118] 至於拉丁文 *timori* 一字，則並無凸顯虛在神靈天界之意。[119]

iii. 關於 μὴ φοβεῖσθαι τὴν ἐξουσίαν … ἐξ αὐτῆς 和 *non timere potestatem … ex illa* 之分

無庸贅述，φοβεῖσθαι 一字和虛在的「恐懼之神」（Φόβος）自然意義相連。至於 τὴν ἐξουσίαν 和十三章 1 節的 ἐξουσίαις，也亦一脈相連，兩者的存沒顯隱都在虛靈明覺之中。至於拉丁文 *timere* 的對象，則是指對人或對危難將臨[120] 之畏懼，並不特別指涉靈界意象。尤有甚者，*potestas* 是 *potestatem* 之本字，專指某人對某人、某事物，擁有具支配性的法、政、

[114] 羅念生、水建稷：《古希臘語漢語詞典》，頁 965。
[115] 亦參 Mounce, *Expository Dictionary*, 245。
[116] 同上。
[117] 麥啟新：《希臘文大詞典》，頁 1617。
[118] 《和合本》把 ἐν φόβῳ Χριστοῦ 譯作「敬畏基督的心」，但按原文論，持奉敬畏的因由（和敬畏的對象），就是基督。
[119] 吳金瑞：《拉丁漢文字典》，頁 1391。
[120] 同上。

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軍之權力、權限，[121] 參上文十三章 1 節的分析。

故此，十三章 3 節中譯「就可得他的稱讚」這短語中的「他」是指甚麼？按 ἐξ αὐτῆς（單數、陰性）及 τὴν ἐξουσίαν（單數、陰性）的文法屬性相互吻合，因此 ἐξ αὐτῆ 所指的，就是 τὴν ἐξουσίαν。所以十三章 3 節是在說：人是從本乎他或她自己虛靈明覺中所察知的潛勢威權（亦即 τὴν ἐξουσίαν）得到稱讚（亦即 καὶ ἕξεις ἔπαινον ἐξ αὐτῆς）。其意思是，人是要從本乎上帝、良知、上界的天使、聖靈以及君王基督等潛勢威權，或是其中之一得到稱許讚譽，而斷不是指從 ἄρχοντες（文法屬性：複數、陽性）處得到，亦不是從政權、軍統或世上的領袖處（*potestatem . . . ex illa*）得到稱讚。事實上，在二章 29 節中，保羅亦曾直接宣稱，對發乎真心信仰之人，他或她所得的「贊辭勳譽」（ἔπαινος），「**斷非由群人（眾漢子凡夫、偉丈夫、奴才們）而來，究其實，乃發乎至聖的上帝**」的。[122]

小結而言，參照以上的分析和謹慎對待原文每字的文法屬性及意義的話，十三章 3 節可譯如下：

> 誠然，對應唯一不二高貴尊榮之善的差事，一眾掌轄法統治權的，都不值忌諱驚懼，但比照纏綿於惡的，那自又迥然異樣。你如今

[121] 同上書，頁 1077。
[122] 何能國：《天子愛我》，頁 29。

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渴愛，想不必害怕上帝去來自發的神威？那就來締造唯一之善，
（真正的高貴尊榮）[123]，你就自會得著，緣起天權的善賞。[124]

不難看出，在《通俗譯本》中，拉丁風格的法政軍思路和世俗實幹性質的詞彙，的確替代了希臘文本原有的虛存意象。《欽定本》（以及後世新語種的譯本）因為沿襲耶柔米的進路，也同樣把虛存意象沖失隱沒了。

4. 十三章 4 節

希臘原文是：θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθον. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. 《通俗譯本》是：“*Dei enim minister est tibi in bonum si autem male feceris time non enim sine causa gladium portat Dei enim minister est vindex in iram ei qui malum agit*” 《欽定本》再譯為：“For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to [execute] wrath upon him that doeth evil.”

[123] ἀγαθος 的釋義，參羅念生、水建稷：《古希臘語漢語詞典》，頁 3。
[124] 何能國：《天子愛我》，頁 115–16。

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i. 關於 διάκονός 和 *minister* 之分

拉丁《通俗譯本》的 *minister* 和希臘文原文中的 διάκονός 兩者的意義幅度，是不相同的。*Minister* 和 διάκονός 兩字均可指奴隸、家僕、副官、司祭、代辦、代表等，[125] 但是 *minister* 一字尤其凸顯「王國大臣」，即臣僚、宰相等的意義。這些政治方面的意思卻是 διάκονός 所無的。另方面，διάκονός 還尤指中介、信使[126] 以及廟上的聖職人員，[127] 是「按上級吩咐作某事的人，是某人的助手」；*minister* 這方面的意思卻頗為薄弱。此外，顯而易見，《欽定本》的 minister 是指大臣、內閣要員，[128] 是來自拉丁《通俗譯本》的 *minister*。不過《欽定本》所沿襲的精神面貌已不是希臘原文的意蘊，因為 διάκονός 宗教層次的、卑微的意思都已丟失，取而代之的，卻是只有承襲自耶柔米的剛性威權。

ii. 關於誰在佩刀戴劍？

不過，《通俗譯本》在十三章 4 節中最為關鍵的落差，應數《欽定本》所譯 “For he is God’s minister to thee” 中的 “he”（文法屬性：三單）。這個 “he” 到底是指甚麼？是指誰？拉丁譯本似乎認定指的就是十三章 3 節中**複數**的 ἄρχοντες（和合本譯「作官的」）。但是希臘原文和拉丁譯本中與

[125] 吳金瑞：《拉丁漢文字典》，頁 882；麥啟新：《希臘文大詞典》，頁 352–53。
[126] 麥啟新：《希臘文大詞典》，頁 352–53。
[127] 羅念生、水建稷：《古希臘語漢語詞典》，頁 195。
[128] 霍恩比（A. S. Hornby）：《牛津高階英漢雙解詞典》（香港：牛津大學出版社，1999），頁 937。

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minister 對應的 διάκονός，卻是**單數**的。就文法屬性分析而言，說單數的 διάκονός 必定是（竟是！）指十三章 3 節中複數的 ἄρχοντες，這無疑不成道理。故此，原文中單數的 διάκονός 必定不是指 ἄρχοντες，而且必定是另有所指。

因此，合理的解說應如下："For he is God's minister to thee" 中的 "he"（文法屬性：三單）就是承接十三章 3 節下半節中的單數詞 τὴν ἐξουσίαν，亦即是指諸如足以叫人驚懼的天使（參路二 9），又或是叫人驚懼敬畏的基督君王（參弗五 21）。故此，在十三章 4 節佩刀戴劍的（φορεῖ，三單），並不是指「作官的」（ἄρχοντες，複數）佩刀戴劍，而是指於虛在世界裏的 Φόβος，亦即「恐懼之神」（基督或天使）。因為 Φόβος（三單、陽性名詞）正亦是神的信使，也佩刀戴劍，也是神的僕役，而 Φόβος 這些意義內涵及文法屬性的特點，恰恰也和經文中之 διάκονος（三單、陽性名詞）的形象和文法屬性相合。若拒絕這解釋的話，"For he is God's minister to thee" 中的 "he" 到底是誰，就又是另一懸而待決的難題了。

小結而言，若尋求透徹回復原希臘語文本中每字的文法屬性和意義的話，十三章 4 節可翻譯如下：

> 全因公職權限，本屬乎上帝，於你，形同僕役公器，（好比廟上的聖職，從祀執役），協和入善。設若你現在依然偏偏作惡，那就活

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該驚懼！全因執法威權，屬乎上帝，〔Φόβος〕是祂的信使僕役，（從祀執事），佩刀戴劍，絕不徒然，趨前義烈，洗冤釋憾，裁度銓衡，就給恃惡（報復）不悔者，不爽的報應。[129]

5. 十三章 5 節：義憤、天命、良知

希臘原文是：διὸ ἀνάγκη ὑποτασσέσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν. 《通俗譯本》是：“*ideo necessitate subditi estote non solum propter iram sed et propter conscientiam*” 《欽定本》再譯為：“Wherefore [ye] must needs be subject, not only for wrath, but also for conscience sake.”

這節經文在《通俗譯本》中最為奇特。保羅似乎筆鋒急轉，突然轉談「天命」（ἀνάγκη）[130]、「良知」（συνείδησιν）和「上帝之義憤」（τὴν ὀργὴν，參一 18，二 5，三 5，五 9，九 22，十二 19，十三 4）。按耶柔米釋譯的進路解讀，實在難解難明。可以說，《通俗譯本》務求成功逐了「客」，代價卻是隱沒了原經文的虛在瑰寶，以致經意和文氣兩皆斷裂。然而在初代原語的讀者看來，卻是另一回事。既有深厚心靈意象的文字在前，十三章 5 節就斷斷沒有忽然思路跳躍，不過由於各近現代譯本都把唯命是從說視為垂範，我們讀到近現代譯本中的羅馬書十三章 5 節時，才有猶如烈日

[129] 何能國：《天子愛我》，頁 116。
[130] 同上書，頁 158–59。

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轟雷，不知何來何往之感。如此一來，保羅也變得仿若語無倫次，筆法牽強、突兀，叫人摸不著頭腦。

小結而言，若光復原語中的虛在意義，十三章 5 節可譯如下：

> 所以，天命必然，應敬慎臣服，非只因念及審判義烈，更直是因人群內中，共證自知的良知。[131]

6. 十三章 6 節

唯命是從說之思維框架和意象已大體分析於上，以下焦點可略轉，續談基督樣式的公共生活。十三章 6 節的原文是：διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτο τοῦτο προσκαρτεροῦντες. 《通俗譯本》是：“*ideo enim et tributa praestatis ministri enim Dei sunt in hoc ipsum servientes*” 《欽定本》再譯為：“For for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing.” 《和合本》參照各譯本，又譯為：「你們納糧，也為這個緣故；因他們是神的差役，常常特管這事。」

[131] 同上書，頁 116。

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i. 關於 λειτουργοὶ 和 *minister* 之分

希臘原文在這裏用上 λειτουργοὶ 一字，而沒有沿用已在十三章 3 節及 4 節中先後出現過的 ἄρχοντες 和 διάκονός。不過拉丁《通俗譯本》卻三節都用 *minister* 一字。這顯示希臘原文中不同層次的意象，在拉丁文本中，都給翻成同一實體物象。不過，無論是本節原語中的 λειτουργοὶ 還是《通俗譯本》中的 *minister*，兩者都隱含相應的主事者都是別人奴僕之意。這共通點，倒是殊值注意的。

可是 λειτουργός（λειτουργοὶ 的本字）有「從事於個人服侍的人，助手、助理」之意，[132] 亦指「從事於行政管理或祭拜職務的人、僕人、執事」。[133] 它「在早期基督教文獻中……總是具有神聖的涵義」，[134] 例如保羅在十五章 16 節中稱述自己的職事時，所用的也是這字，由此可見保羅對身任公務者的期許。顯然本節選用 λειτουργός 一字，正反映保羅的著眼點不在於某某有作為 *minister* 的權位，而在於人有所擔承：凡任公務職事者，都有如同服膺上帝之職。

[132] 麥啟新：《希臘文大詞典》，頁 905。
[133] 同上同上。
[134] 同上。

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ii. 關於 προσκαρτεροῦντες 和 *servientes* 的異同

耶柔米把 προσκαρτεροῦντες 譯作 *servientes*。προσκαρτεροῦντες 原字是 προσκαρτερέω，指「堅持，忍耐，忠於某人」，[135] 其重點在於連續性，是「忠於或留在……身旁，依附、服侍、忠於某人」之意。[136] 連同十三章 6 節的上下文理考察，它可以指堅持良知、忍耐天命、忠於基督等。但是 *servientes*，變化前本字是 *servio*，它基本上只保留了 προσκαρτεροῦντες 供人驅使、為人服務之意，其他虛在的意義則欠奉闕如。再者，*servientes* 的聯想意義偏重於外在的「屬人權下」[137] 之意，而不是著重內在的自省與堅持。

iii. 關於「也為這個緣故……特管這事」

當保羅執筆時，對居住在帝國首都羅馬城中的初代受信眾人而言，自然誰都知道理應納糧，故此納糧的必然性並不是本經節的新意和關注焦點。與《和合本》譯作「也為這個緣故……特管這事」對應的希臘原文是 διὰ τοῦτο γὰρ … αὖτο τοῦτο。這串詞藻所指的，就是十三章 5 節所提及的具體內容，而斷斷不是盲從地上的威權。亦即是指：對虛在的超然威權（ἐξουσίαις ὑπερεχούσαις）有所感知，對義憤、天命、良知等有所服膺的生活行事。故此，本節經文的新意在於指出，當家、當權者，理應以 προσκαρτεροῦντες 和

[135] 羅念生、水建稷：《古希臘語漢語詞典》，頁 741。
[136] 麥啟新：《希臘文大詞典》，頁 1340。
[137] 吳金瑞：《拉丁漢文字典》，頁 1276–77。

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servientes 所表述的敬慎精神和忠勤態度，擔承作為眾人的、人民的助手之職。亦即：服務他人，就如同服膺良心和種種虛在的潛勢威權。

7. 十三章 7 節

希臘原文是：ἀπόδοτε πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τω τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν. 《通俗譯本》是： "*reddite omnibus debita cui tributum tributum cui vectigal vectigal cui timorem timorem cui honorem honorem*" 《欽定本》再譯為："Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honour to whom honour."

i. 關於 πᾶσιν 與視域

原文的 πᾶσιν 是複數的與格名詞，它視域平等，有囊括天下人人之意，並不著眼於二分「治人者」與「治於人者」。然而，拉丁文 *omnibus* 的本字是 *omnis*，是形容詞，有盡力、用各種方式之意。[138] 結合唯命是從說的拉丁思維，在十三章 7 節裏，法政軍的意向和面貌又再鮮明浮現。亦即是說，十三章 7 節的原文承接蘊藏在 1 至 6 節中虛在的視域和意念，其意義近乎宣稱：**每一靈，按你良知所知之天命而為之；無忘你必須面對上帝的**

[138] 同上書，頁 969。

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義憤與裁斷。

ii. 以 τιμὴν 為例：淡化和流失經義的危機

《和合本》把十三章 7 節譯為：「凡人所當得的，就給他。當得糧的，給他納糧；當得稅的，給他上稅；當懼怕的，懼怕他；當恭敬的，恭敬他。」這是與《通俗譯本》及《欽定本》相通的。有趣的是，和《通俗譯本》相比，《欽定本》及《和合本》離希臘原文的本義更遠，原因之一是英語、中文和通用希臘語之間，沒有共時重疊、相互融通的語際交流。故此，受「貫穿語言」（*translinguistique*）的跨世代性因素影響，[139] 更難重構原文神韻。另一個原因是，後起譯本都直接間接參照《通俗譯本》的文字及其垂範「正解」，也不重視原文的歷史文化因素，[140] 亦累世遷就眼前讀者，再加轉相參照，也就越行越遠。

十三章 7 節的最後一字 τιμὴν，正好權充為例。這字一字多義，意義遠非《和合本》的「恭敬」而已。τιμὴν 既指價值，也指尊嚴、職權、權威，又指特權，兼指賠罪的金額、賠償、贖金，甚至亦指獻給神的供品、

[139] 參茱莉亞‧克莉斯蒂娃（Julia Kristeva）：〈直言不諱〉，收《思考之危機》，吳錫德譯（台北：麥田，2005），頁 72。

[140] 香港聖經公會：《和合本修訂版：修訂原則與例子》（香港：香港聖經公會，2010），頁 3–24。

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禮物和報答。[141] 若我們擱下唯命是從說，把 τιμὴν 的每個意義都逐一代入原經節中，實在全都可以通解無虞。曾經與希臘語共時並存的拉丁語之 *honorem*（本字為 *honor*），兼有尊榮、尊重、功名、官職、哀榮、敬禮、酬金、華麗等多元意思，[142] 字義幅度勉強還可匹配，但是在《欽定本》中的 honour，其意義幅度就顯得相對單一和狹窄了。故此，當追求通俗、淺白易明的中譯者再參照《欽定本》，定稿把 τιμὴν 譯作「恭敬」時，其所譯出的意義幅度，也比英語的 honour 又再偏狹一點，離原文也亦更遠。

綜而論之，實在不能怪罪任何單一譯本或譯者，也不能片面地全都怪罪耶柔米。希臘原語確實容許多元想像，有耐人尋味的意蘊，要求讀者會意讀入，實在難以全然通約、全然通譯。此外，所有當代譯者還須面對跨世代性因素之介入，所以文化釋譯，實在是路漫漫兮，任重而道遠。不過，若以唯命是從說為例，譯界千百年來長期奉行通俗淺白，以譯入語文字為「主」的譯法，實在已沖淡隱沒了不少原文本有的內容和神韻。這實在是譯界、傳道者和聖經學者必須正視的嚴峻問題。

[141] 羅念生、水建稷：《古希臘語漢語詞典》，頁 888。
[142] 吳金瑞：《拉丁漢文字典》，頁 668。

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（五）結論：羅馬書十三章 1 至 7 節的「現代性」之歸正

羅馬書成書時，羅馬帝國是窮兵黷武的政體，恃強凌弱，政治不見得無上清明。保羅在羅馬書十三章內把良知、天命和公共生活並提，並不迴避公共生活。但是，保羅的視域（和在中國倡議「致良知」的王陽明一樣）遠遠超出一般人所想所講的「政治」，其觀點根源深植「人」存在的本體自性（-οὐσία）。故此，羅馬書通篇，從第一章開始，早已奠下自由、平等、博愛的理想準則，而十三章 1 至 7 節之內，實在就蘊藏了不少古今相通的，也與理性精神相通的瑰寶。

換言之，被稱作唯命是從說的經文，實在是「指月之手」，冀想行道者在「人是萬物的尺度」的氛圍中，依然察照自性及超然威權之所在。這段***自性良知論*** 的經文，實在蘊含豐厚的政治睿哲和靈妙之見。例如良知、天命、基督等超然威權，明顯必會安伏於上帝之下，也是依上帝而有而立的。還有，和世人良知所知相違相反的權威，實在再也不是權威；而且每個「人」發乎本性(ἐξ-ουσία)，清心察照(ὑπερ-)他或她自有、自控(-εχο-/-εχω-)關涉眾虛在威權之知，就足以叫「我」作出抉擇，或是把生命獻呈給上帝，或是依然敵拒。又倘若於某時某刻，有刻意叛離人之良知的法律或政府，

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這樣的威權若不悔悟，至終必要遇上危機；又設若總不更弦易轍，那就終必崩塌。

經文亦提到有上界的信使僕役帶刀配劍，言下之意，一方面是從來沒有完美無缺的屬地威權，人和政權都依仰上帝的慈悲才能繼續存留；另方面，經意亦已隱含自古以來，天命不永的信息。經文也警惕「惡」宜勉而改之，「善」須持而行之。此外，細味這段經文，當代的公僕理論、僕人理論（十三 4、6），以及「每一個靈」（十三 1~3〔Πᾶσα ψυχὴ，每一靈魂甦醒之人！〕），都必須安順臣服於正理與良知，如同有欠旁人等，這些「現代」意識實亦蘊藏其中。

質而言之，強權不可能取締良知，「人」也不必以為良知應接受強權或腐敗潛勢威權的取替（十二 21），而且，「為國以禮，其言不讓」（論語・先進篇）是行不通的，十三章 1 至 7 節的原文因而亦有敬候天威之意（十二 19）。因為前文十二章 20 節說到，要給你的敵人食物，給他或她飲料。言下之意是縱然有自視為你敵人之人勢衰力疲、命厄運危，一旦落入你的手裏，本乎對上帝天恩有所感知的良知，以及出於敬待天罰的恆忍和敬畏之心（十三 5），也必應親善待之，絕不能以惡勝惡，不能以暴易暴（十二 20~21，十三 2）。

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最後，「人」誰無過？何況由多「人」組成的僕役機構？各人應有的、本有的 τιμὴν，就當給他和她（十三 7）。此段經文的原文實在沒有誰要打倒誰的視域，也找不到誰必要堅拒誰的提法。先求諸己的意思，亦在其中了（十二 6~7）。事實上，保羅怎能斷定各人的良知，在千變萬化、如虛如幻的歷史情境與情懷中，當必如何如何？因為按天命而論，天下人人各有不同，途程不同，詔命、想望、機遇，也不盡同，所以儘管以愛為之（十三 8），非暴而無瞋恨（十二 18~21）；愛而不害（十三 9~10），恭敬而為之（十三 7）。至於服役，人人應如面見神使：汝安，則當為之、或不為之（十三 5，十四 23 下）。[143] 其次，天下神器，強為者，敗之；執者，失之。[144] 故此，總不能以私益私義——亦即不能恃仗所謂個人利益、國家利益——而強為之，反之，必須超越私慾，披戴基督而證入之（十三 13~14）。亦因為如此，保羅的視域確是遠遠超出今人一般所想所講的「政治」。

綜而言之，中西哲思，良知、天命都不是哲人、術士的罔思，各有其具體意義和位置。保羅給這些命題歸位，而且一切都在上帝的榮權下：**每一靈，按你良知所知之天命而為之，無忘你必須面對上帝的義憤與裁斷（十二 1~21）。**就此角度和意義而論，羅馬書十三章 1 至 7 節確在主張一種風格獨特、幽惋、兼亦排除自戀主義的「唯命是從」。所以，華文世界宜審視和慎思原文及其文化神髓，對西歐後起的神學解讀傳統及其淵源要有所

[143] 又參《論語・陽貨篇》。
[144]《老子》第二十九章；又參羅十三 2。

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參考、探索，也要有所發展更新、摒棄，不能原地踏步，甚或自甘繼承糟粕牢梏。至於釋經譯經一味追求通俗淺白的譯文，對奉持和再造基督信仰而言，造成難以察覺的**概念蒸發**和**意象崩塌**，乃屬必然，因為所謂「通俗淺白」，即是傾向以受者立時明白為準。試問這樣的翻譯對豐富譯入語的概念、意象和文化內涵等，有何助益？[145] 總之，自耶柔米開始，在這一千六百多年的譯經歷史中，有多少根本性的辭彙、信念及境域已悄然隱沒於未知未聞之間，實在殊值細察和深究。

- This is the End of M-3 -

[145] Edwin Gentzler, *Contemporay Translation Theories* (Shanghai: Shanghai Foreign Language Education Press, 2007), 163.

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APPENDIX 5A: THE ABSTRACT OF M-4

On συνείδησις:

A treatise on the Conscience as an ontological device in *Romans* and its theoretical interrelatedness with the Gospel Theory of Paul

(An abstract)

A robot of no in-built device for meta-relating and meta-evaluating its being, feelings and doings by referencing to certain intuitively knowable νόμος can never arrive at a genuine *faith* in God. *Faith* however is a foundational and distinctive Christian virtue. Hence, each human (ἄνθρωπος) must has inside him or her exactly this in-built device, viz. the Conscience. However, oftentimes the Conscience (συνείδησις) is characterized paradoxically by its inconspicuous absence in Christian discourses. Much of this theological eclipse is due to mistaken notions about what exactly the Conscience is. *Romans* 7:18 for instance might have been mistaken as an argument for the non-existence of Conscience in humans. However, Paul has in fact taken great cared to depict and elucidate in *Romans* 1:19-20 and 2:15-16 his conception of the Conscience.

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Nevertheless, with the ontological absence of the Conscience in theologies, the theoretical soundness of Paul's Gospel Theory is necessarily and logically at risk. Sharp apologetic and pastoral questions could arise. Two of the sharper ones are: Is not the Christian God a *manipulative* god? Is this God not a *hypocritical* deity? This essay therefore seeks to re-scrutinize *Romans* so as to ascertain: Had Paul had diluted the value of the Conscience as we have? Was he aware of the threat such an approach has on the theoretical congruence of his Gospel Theory? In short, how has his Gospel Theory described, related and presented the Conscience as an in-built ontological device in the *Romans*? Furthermore, will any refreshed understandings on the Conscience as an ontological device shed new light in our appreciation of the Gospel Theory in any dimensions? These are indeed the central questions worthy of an enquiry and will be investigated in this essay.

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APPENDIX 5B: THE ESSAY OF M-4

「良知說」：論羅馬書中的良知本體及其與保羅福音理論之間的關係

「來，所有精疲力竭且備受[悔疚]重壓之眾，迎向我吧!
我且要定靜你們。[1]」（太十一 28）

（一）前言——翻譯、信仰、範式

沒有良知本體的人不可能由衷信仰或信賴上帝。本文旨在說明希臘原文的羅馬書中，確有一鮮明的「良知說」，並且這說的存廢，對保羅「福音理論」是否圓融達理，至為關鍵，因而實在確屬不可或缺。不過，正如筆

[1] 上引經文中譯，是筆者所譯。按 *Nestle-Aland Novum Testamentum Graece* 第 27 版正文，今抄錄太十一 28 經文如下：Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμέένοι, κἀγὼ ἀναπαύσω ὑμᾶς.。由太十一 20 開始，耶穌是在針對人悔疚與高傲之心，亦即向著人的良知說話。上帝並不強人所難，也從不盛氣凌人，人也不越俎代庖，只是呼籲及等待遲違不達之人甘心的回心轉意，參"The Defenselessness Superior Power"的論述，見於 Hendrikus Berkhof：*Christian Faith, trans.* Sierd Woudstra（Michigan： William B. Eerdmans Publishing Company, 1979）, 133-40。

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者前文指出，恪守淺度文字翻譯的中外譯本，都深受耶柔米的武加大譯本影響，因而和法規及外顯行為比較之下，如虛似幻的良知，縱然本來就見於希臘文本的羅馬書之中，從武加大的淺白拉丁譯本開始，「良知」的提法，即受到譯者的扁抑冷待。故此，縱然羅十三 5 即明明白白提及「良知」，不少基督信仰中人，卻反而只對羅十三 1-7 這段經文中的「唯命是從說」有所知聞。[2] 這亦即只對輾轉因著耶柔米拉丁淺白譯本而發揚光大的「外加權威」，例如必須對掌權或執政者頫服，每深有所聞，但對希臘原文中所指的虛在威權，包括「良知」及「發乎本性直轄內心的權威」，罔然無知。這亦即對事實見諸第 5 節文字之中的「良知」，反而狐疑不信。[3] 這實在是奠基於後起譯本的教義，取替了希臘文本原有意象的深刻案例，殊值深思。這亦正是筆者撰寫本文的基礎。

而且唯有光復「良知」在羅馬書中的本體論地位，才能在理論上使「福音理論」更臻圓融。[4] 這是因為縱使世界確有外加的法規，心靈若是白板，人又怎能感知判斷法規文字或指令之下之上，尚有道德意義的「善」與「惡」？退一步來說，縱使道德只是一種語言現象，學習語言，也在理論上意味必

[2] 參何能國：〈論文化翻譯之難：羅馬書十三章 1 至 7 節中「唯命是從說」的解讀淵源及其「現代性」之歸正〉，《中國神學研究院期刊》，2012, 第 52 期，15-52。

[3] The Conscience as a missing element in Christian discourse, Jacob Needleman, *Why Can't We Be Good?* (New York: Jeremy P. Tarcher/ Penguin, 2007), 99.

[4] 隱沒「良知說」後，保羅徒然成了傳「壞消息」之人，參閱 Garry Wills, "Appendix: Translating Paul," in *What Paul Meant* (London: Penguin Books, 2006), 175.

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須有一內在的心器(device)，人才能習得藉由語言而結構和表達的道德思維與判斷。這亦正是喬姆斯基在語言學習理論方面的貢獻。[5] 質而言之，本文擬指出倘若把「良知說」淡化或隱沒[6]，上帝和被斷為罪人的人之間的鴻溝，理論上就會陷入難以跨越的困局。換言之，在理論上勾銷了羅馬書中的「良知」，也亦沒有「福音」了。反之，光復和重構「良知」的話，則上帝是要救人，甚至讓他從自困自苦的良知中得以解脫。

（二） 本文的思路、範疇和徵引的因由

不過，我們必須同時指出，保羅在羅馬書中只是展呈和流露他所信持認受的良知說。他沒有必要和意圖要像王陽明一樣，把「致良知」當作「新」事物來加以表述。這即是說，對應他的希羅文本和信仰情境而言，保羅沒有必要野人獻曝一樣，論證人各有其「良知」。這是因為這「良知」[7]及道

[5] Chomsky's "language acquisition device" is essentially theoretical and metaphysical. By it, human is understood to have an intuitive knowledge of right and wrong as well as the capability to change and learn. Rosamond Mitchell, Florence Myles, "Linguistics and Language Learning: The Universal Grammar Approach," in *Second Language Learning Theories* (New York: Hodder Arnold, 2004), 54.

[6] 人的所謂「自由意志」失落或受損並不等同沒有了「良知本體」。參包達理[Eugène Portalié]:《奧斯定思想概論》，劉俊餘譯（台北：聞道出版社，1986），頁 254：「奧斯定曾明明解釋，失去的這種自由，並不是在善與惡之間自由選擇的能（我們仍保有這個能力；他說，否則的話，人就不能有罪過了）」。

[7] See Paul Woodruff, "Socrates and the Irrational," in *Reason and Religion in Socratic Philosophy*, eds. Nicholas D. Smith & Paul B. Woodruff (Oxford: Oxford University Press, 2000), 130-50.

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德理性[8]之說，其實正是希羅世界的共識。不過，保羅和希羅傳統不同之處，倒在於「人」縱而有在善惡取捨去就之間，有思前想後的內省和判斷能力，「人」卻是沒有成善和超升罪誘的實踐力。這內心世中的苦惱實況，在羅七 13-25 中，保羅即刻劃甚深。

至於，「良知說」在第一世紀以後在教會歷史中的遞變[9]以及在中西思想史中的怎樣重疊、有否異同，以及其在中西思想史中的發展和興衰等現象[10]，概非保羅所能知的。故此，這些亦不屬本文探討範疇之內。然而，一旦不再自限於從耶柔米所開創和植根尋求淺白「文字翻譯」的觀點，而是細心參閱希臘原文的羅馬書的話，「良知」之論，其實活靈活現，貫通保羅全文。因此，為便一般讀者理解，本文將引用筆者按「文化翻譯」方針譯出的中譯文本，[11]而非坊間通用的譯本，例如《和合本》。另外，亦為便利一般成年平信徒讀者自行審度釋疑，筆者亦將在註釋中，盡量提供相關

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[8] See also James Rachels, "The Legacy of Socrates," in *The Legacy of Socrates: Essays in Moral Philosophy*, ed. Stuart Rachels (New York: Columbia University Press, 2007), 118.

[9] 在西歐日後的文化史中，「理性」和「意志」的位份遠遠超過「良知」(συνείδησις)，以及傾向於關注 συνείδησις 的另一含意，就是「意識」(χονσχιουσνεσσ)，遠遠超出「良知」。不過，「意識」(consciousness) 和「良知」在歐洲思想史上指涉的內容，並不完全一樣；然而主導近現代西方思想討論的，是「意識」而不是「良知本體」。參瑪莎•斯托特〔Martha Stout〕：《小心，無良是一種病》，陳雅汝譯（北京：中信出版社，2010），頁 13-6。

[10] 西方近現代的知識論在研究外物和把人物化方面成就顯赫，關於「我」的內界「良知本體」相對較少關注。西方教育學的學習理論的專書，往往亦對「良知」隻字不提，見 Morris L. Bigge & S. Samuel Shermis, *Learning Theories for Teachers* (New York: Longman, 1999), 9-10。另外 Ian W. Scott 的專書，書名是 *Paul's Way of Knowing*，全書也只在其中一頁的註釋中用五行的文字，旁及「良知」(συνείδησις)。參 Ian W. Scott, *Paul's Way of Knowing* (Michigan: Baker Academic, 2006), 70。

[11] 何能國：《天子愛我》(香港：恩與美文化基金，2009)。

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的、更為細緻的和希臘原文本相關的資訊，以備參閱。所以，讀者若想就某些字詞及文法屬性等細微處有所查察，務須細讀註釋，這亦應能有助掌握本文的論旨。

故此，承上所論，本文會首先從羅馬書的文本出發，頗為仔細地闡釋希臘原文的字詞，從而說明「良知」這一概念，在羅馬書裡到底指甚麼。之後，本文會進而勾劃羅馬書所陳述的「良知說」，它在保羅所提倡的「福音理論」中，到底具有怎樣的邏輯和理論性位置，並且其意義何在。至於，本文所指的「福音理論」，就是指「上帝從來就深愛天下人人，以及耶穌就是基督」的信念系統（參羅一 1-7)。

（三） 羅馬書中的「良知」

「良知」（συνείδησις）這字，在羅馬書中直接出現，合共三次。羅十三 5 節的用法，筆者在前文討論「唯命是從說」時，已有交代。另外，保羅在九章 1 節中，亦用上「良知」（συνείδησις）一詞，其文情語境，可參詳閱本〈博士論文〉正文第 5.6.2 節。不過，在三次經文中，最早用上「良知」（συνείδησις）一詞的，則是羅馬書二章 15 節。《和合本》把它譯作「是非之心」，《思高譯本》和 RNSV 均分別譯作「良心」與 conscience；而德譯

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本和《現代中譯本》、《呂振中譯本》[12]都直截了當，分別譯作[das] Gewissen，[13]也就是「良知」。本文以下部份，即將集中辨析羅二 15 和與之緊密相連的前後文脈中所展呈的意義。概括而言，羅馬書三次的「良知」(συνείδησις)，都是指人有自我審視的反思機制和有按據某種自在自明的格局從而試圖因應自我怎樣對待和應接「他者」而作出某種反覆自我批判的性向與能耐。不過，因為 15 節的意思和第 16 節一氣連通，我們若把二章 15 節和 16 節[14]仔細分析拆解，重新翻譯，保羅對「良知本體」的理解，大概如下：[15]

「這一應人等，[16]也恰好顯明[17]天律[18]之[19]命[20]，早自寫[21]進千百種姓人，等他們心裡，[22]每當他們的良知，[23]正反辯證，且在

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[12] 各中譯本及 RNSV 譯文，參聖經公會編：《新約聖經(並排版)》(香港：香港聖經公會，1997)，頁 432-33。

[13] 德文譯本，參 *Die Bibel in heutigem Deutsch mit Bildern und Erklärungen* (Stuttgart: Deutsche Bibelgesellschaft, 1983), 199; *Die Bibel nach der Übersetzung Martin Luthers* (Stuttgart: Deutsche Bibelgesellschaft, 1985), 181。

[14] 按 *Nestle-Aland Novum Testamentum Graece* 第 27 版正文，今抄錄羅二 15-16 經文如下：οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ απολογουμένων, ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.

[15] 參何能國：《天子愛我》(香港：恩與美文化基金，2009)，頁 18-9。

[16] 這一應人等，οἵτινες：代名・主・陽・複，指羅二 14 所提及的邦國族群。

[17] 也恰好顯明，ἐνδείκνυνται：動・現在・中動・直陳・三複。

[18] 關於對羅馬書中「天律」的探討，參何能國：〈羅馬書 νόμος 一字當怎樣中譯──兼論文本傳統、翻譯範式和保羅的「福音理論」之間的關係〉，收《中國神學研究院期刊》，第 49 期（香港：中國神學研究院期刊，2010），頁 45-71；以及何能國：《天子愛我》，頁 160。

[19] 天律之[命]，τοῦ νόμου：定冠 + 名・屬・陽・單。

[20] [天律之]命，τὸ ἔργον：定冠 + 名・賓・中・單，指明顯應作之事、職事、利益等，參 Feyerabend, *Langenscheidt's Pocket Greek Dictionary: Classical Greek-English*(Berlin: Langenscheidt, n.d.) , 166。

[21] 早自寫，γραπτὸν：形・賓・中・單。

[22] 進千百種姓人等他們心裡，ἐν ταῖς καρδίαις αὐτῶν：介 + 定冠 + 代名・與・陰・複，「千百種姓人等」的意思，來自這串字的複數以及前文（例如羅二 11、14、羅三 29）的文脈。

[23] 每當……這[在他們各人心中的]良知， [αὐτῶν]……τῆς συνειδήσεως：定冠（這）+ 名・屬・陰・單（良知）；又「每當」之意，來自 συμμαρτυρούσης 的屬格，指時時刻刻均發生作用、不可擺脫的屬性；至於這「在他們各人心中的」意思，則來自原文 συμμαρτυρούσης αὐτῶν 中的 αὐτῶν，而這 αὐτῶν 的意思有兩個層次，一是他們各人對他人的指控，一是指他們內中每一個人之於自己的自省和指責，參羅一 32 上、羅二 3、5 以及羅二 19-23。

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當中按理推演，[24]相互[25]控訴指罵，[26]又時或答辯力陳，[27]他們這良知就同是證見：要一如天使言宣，關乎『我』真情實相[28]這福音所示[29][κατὰ τὸ εὐαγγέλιόν μου][30]，在上帝[31]依憑救主聖王，

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[24] 正反辯證..... 按理推演，τῶν λογισμῶν：定冠 + 名・屬・陽・複，「正反辯證」來自 τῶν λογισμῶν 的複數，即多方來回反覆，不只單向或一次之意。

[25] 且在當中……相互，καὶ μεταξὺ ἀλλήλων：連 + 副 + 代名・屬・陽・複。

[26] 控訴指罵，κατηγορούτων：動・現在・主動・分詞・獨立屬格・陽・複，參淩納格[Fritz Rienecker]著、羅傑思[Cleon Rogers]修訂：《新約希臘文精華》（香港：角石出版社，1996），頁 473；而翻譯時「如果這個[獨立屬格]結構中沒有名詞或代名詞，你在翻譯時必須假設有它的存在」，見威廉・孟恩思[William D. Mounce]：《聖經希臘文基礎》，潘秋松譯（台北：美國麥種傳道會，2003），頁 316。〕又時或〔ἢ καὶ：連 + 副，把 και 理解作副詞，*The Zondervan Greek & English Interlinear New Testament (NASB/NIV)*, ed. William D. Mounce & Robert H. Mounce, et al. (Michigan: Zondervan, 2008), 593。

[27] [他們]答辯力陳〔απολογουμένωί：動・現在・中動・分詞・獨立屬格・陽・複，指「為自己說話，替自己辯護」，參黃錫木：《古希臘語〔新約〕教程・卷三：原文輔讀》，頁 299；亦指「為[自己／他人]提供法律辯護」，參淩納格：《新約希臘文精華》，頁 473。

[28] 關乎『我』真情實相，μου：代名・屬・單，屬格指體現、反映、流露「我」的本性、本質，歸屬於「我」的意思；參 Alfred Marshall, *New Testament Greek Primer* (Michigan: Zondervan Publishing House, 1962), 13-4: "The *genitive* is usually expressed in English by the preposition 'of' or 'from'; but the student should be on his guard against hte mistaken notion that it must always be so rendered – this is simply a convenient way of indicating the ideas of ablation, partition, and relation conveyed by the case"；又 H. E. Dana & Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1955), 72-4: "So we may say that the root meaning of the genitive is *attribution*. This attribution may be in either of two ways. It may employ an essential relationship. Thus *ἡ βασιλεία θεοῦ* is the kingdom which has as its distinguishing attriubute its relationship to God. It may employ an essential quality. Thus *καρδία ἀπιστίας* is a heart whch has as its distinguishing attribute the quality of unbelief. Therefore, the genitive defines by attributing a quality or relationship to the noun which it modifies." 另參 "Genitive of Definition", "Genitive of Separation"以及"Adjectival Genitive", 分別見於 C. F. D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: Cambridge University Press, 1953), 37-8, 41-2, 174-75；又參 "The genitive of quality"，見於 F. Blass & A. Debrunner, *A Greek Grammar of the New Testament and Other Ealry Christian Literature - A Translation & Revision of the 9th-10th German Edition* (Chicago: The University of Chicago Press, 1961), 91-92。

[29] 要一如天使言宣……這福音所示，κατὰ τὸ εὐαγγέλιόν：介 + 定冠 + 名・賓・中・單。留意：εὐαγγέλιόν 一字原文已隱含 - αγγέλία 一字，故 εὐαγγέλιόν 含有信息、消息、公告、命令和眾神的信使的意思在其中，前綴 εὖ-，凸顯友好、幸運、正義、義舉、完美、大、豐富、順利等意思，參羅念生、水建稹編：《古希臘語漢語詞典》，頁 4、336。

[30] 把 κατὰ τὸ εὐαγγέλιόν μου 理解作「照著我的福音」（例如《和合本》）或 "according to my gospel"（例如 NRSV）都有欠周全。欠周全處有三，共通特點是錯把 κατὰ τὸ εὐαγγέλιόν μου 中的 μου，當作保羅本人。三欠周全處如下：**(1)** 把 εὐαγγέλιόν 理解作「福音」或 gospel 是後世的事。對第一世紀的原語讀者來說，福音的可信性應建基於天使而不是保羅本人的權威。把 κατὰ τὸ εὐαγγέλιόν μου 理解作「照著我的福音」，而又把這個「我」字解作「保羅」的話，那就是錯把福音的可信性訴諸保羅本人的威望。這就隱沒了第一世紀希臘原字本來就有所暗示和標示「天使」在耶穌出生和復活等故事中的凸顯的角色。換言之，如此一來，大光燈似乎錯投保羅本人身上而不是天使身上了。還有，不要忽略「那〔在羅馬〕的教會並非由保羅所建立」，參博卡姆[Günter Bornkamm]：〈羅

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[32]審斷緣繫人海（眾漢子凡夫、偉丈夫、奴才們）[33]種種幽暗秘事[34]的日子裡，[35]提呈作供，好定各人今生應得的酬償[36]。」

馬書乃保羅遺願和遺訓〉，收《筆戰羅馬：羅馬書之研究》，盧龍光主編（香港：天道書樓，2010），頁 85。故此，似乎沒甚麼理據，可以讓保羅以為單憑跨稱這是「照著我〔保羅！〕的福音」就能叫人悅服。**(2)** 一旦如此隱沒了「天使」的角色，而把 κατὰ τὸ εὐαγγέλιόν μου 純粹理解成「照著我的福音」，而這個「我」字又只解作「保羅」一人的話，那麼這「信息、消息、公告、命令（-αγγέλία）」憑甚麼和為甚麼和天下人人的「我」都有關連，以致對普世人人來說，都成其為滿載「友好、幸運、正義、義舉、完美、大、豐富、順利（εὖ-）」的「信息、消息、公告、命令」，這就不是立竿見影了，而是懸空待解的了。**(3)** 把 κατὰ τὸ εὐαγγέλιόν μου 中的 μου，當作保羅本人，這解法亦和保羅本人給自己在羅馬書文本中的根本定位不相吻合。在羅十五 15 提到他經過細心衡量，他才膽敢不揣冒昧，寫來稍似耳提面命；在羅十五 18，保羅又提到他絕膽敢於幸蒙聖王基督敍用以外，有的言說自矜。所以，把在羅馬書開端篇章裡 κατὰ τὸ εὐαγγέλιόν μου 中的 μου 當「保羅」解，κατὰ τὸ εὐαγγέλιόν μου 就很突兀，成了「照著我〔保羅！〕的福音」了。設若保羅如有此舉，亦即設若 κατὰ τὸ εὐαγγέλιόν μου 真的本來就只作此解，那麼保羅就實在是僭越主位（參羅十五 18），而且也偏離了自己在羅馬書文本中所定意標示的「奴僕（Παῦλος δοῦλος᾽ Χριστοῦ Ἰησοῦ」本位（參羅一 1）了。因此，把 κατὰ τὸ εὐαγγέλιόν μου 譯作「**一如天使言宣，關乎『我』真情實相這福音所示**」，是持之有故並切中「福音」的深層的**必然**本質的。因為「**必須**緊扣人（每一個「我」）的真情實相並使之與『耶穌就是基督』（羅十五 18）的道理」結合，這才是福音的本質，而「傳訊者是否保羅本人」實在亦非保羅本人認定足以叫福音成為福音必要條件。此外，羅馬書二 8、十六 17 表明保羅對人的派性深具覺醒，若把 κατὰ τὸ εὐαγγέλιόν μου 解成「照著我〔保羅！〕的福音」，這就反而叫保羅陷入言行不一，引發和助長「我是屬保羅的」流言（參林前一 12、林前三 4）了。

[31] **上帝**，ὁ θεὸς：定冠 + 名・主・陽・單。

[32] **依憑救主聖王**，διὰ Χριστοῦ Ἰησοῦ：介 + 名・屬・陽・單 + 名・屬・陽・單。

[33] **審斷緣繫人海（眾漢子凡夫、偉丈夫、奴才們）**，τῶν ἀνθρώπων：定冠 + 名・屬・陽・複，ἀνθρώπων 的本字是 ἄνθρωπος，意思豐富，兼指 "… human being, anyone; husband; inhabitant; slave"，參 Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, 37; 另參羅念生、水建稹編：《古希臘語漢語詞典》，頁 73 及聯合聖經公會：《新約希漢簡明字典》，（香港：聯合聖經公會，1994），頁 9，綜合而言，ἄνθρωπος 兼有人、男人、人類、丈夫、奴僕、奴才之意。

[34] **種種幽暗秘事**，τὰ κρυπτα：定冠 + 形・賓・中・複。

[35] **在……的日子裡**，ἐν ἡέρᾳ ὅτε：介 + 名・與・陰・單 + 副〕**※審斷**〔κρίνει：動・現在・主動・直陳・三單。

[36] **［他們透過］這良知就同是證見……提呈作供，好定各人今生應得的酬償**〔συμμαρτυρούσης：動・現在・主動・分詞・屬・陰・單，「**這良知**」是由 συμμαρτυρούσης 的「屬・陰・單」與 τῆς συνειδήσεως 的「屬・陰・單」所傳遞的意思；「**就同是**」來自 συμ-μαρτυρούσης 中的 συμ-；-μαρτυρούσης 的本字 μαρτυρέω，指作證、作證人、作見證，參羅念生、水建稹編：《古希臘語漢語詞典》，頁 523；亦指"to be a witness, to bear witness; to agree to, confirm; to confess, praise"，參 Feyerabend, *Langenscheidt's Pocket Greek Dictionary*，244；至於「**好定各人今生應得的酬償**」則是之所以要有此證見的緣由，則見於羅一 32 上、羅二 3、5 以及羅二 19-23 等。另外，這 συμμαρτυρέω 一字，亦見於羅八 16 及羅九 1，亦與「良知」之「知」相通。

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也就是說，在這兩節經文清楚可見，於保羅而言，「良知」意指人有自我審視的反思機制和有按據某種自在自明的格局[37]從而試圖因應自我怎樣對待和應接「他者」而作出某種反覆自我批判的性向與能耐。

值得留意的是，在這經節裡，保羅把良知和「耶穌就是基督」的「福音」（上帝救世的故事）並列並提。這顯示在他的思維中，兩者之間實有著某些深層次的關係。這也是本文探究「良知本體」在和福音理論的神學思維中邏輯位份和理論性意義何在的源起。

（四） 保羅筆下所界說的「良知」

不過我們有必要分清良知之「體」（substance）與良知之「用」(application)。對應於「用」的相應描述，乃是是否偏失差池；對應於「體」，乃是有無存亡，又或是否泯滅殆盡。

故此，保羅在羅馬書中發揮的「良知說」除了肯定人有良知本體之外，

[37] 參 Ian W. Scott, *Paul's Way of Knowing*, 129；該文題為"4.1 Knowing How to Live a Good Role"的段落稱："This knowledge of the role of one is playing in the story and what the future holds for that role is not yet truly ethical knowledge. We can, however, call such knowledge 'pre-ethical,' because it is this understanding of one's narrative location (and hence one's narrative future) which seems to provide the basis for Paul's moral discernment, his fully ethical knowledge."

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也細心勾劃良知一旦活潑興作時與之應「運」而生(in action, in function)相關的其他面向、面貌。也可以說，保羅於二章 15 節和 16 節中，也同時局部勾劃了「良知」在發「用」之中，所彰現凸顯的維度。

事實上，保羅在字面上提及「良知」（συνείδησις）之前，他亦已早在一章 19 和 20 兩節之中，小心翼翼地描畫在他心目中，甚麼是當「良知」興發作用時，會應運而展現出來的主要維度。羅一 19 和 20 這兩節經文，[38] 細緻翻譯，可以重譯如下：[39]

「之所以如此說，是因[40]關乎至聖不二之神，[41]這於天下群人生活中[42]所能知的，[43]素常粲然，人盡皆知；[44]事關至聖不

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[38] 按 *Nestle-Aland Novum Testamentum Graece* 第 27 版正文，今抄錄羅一 19、20 經文如下：διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφανέρωσεν. τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους [。]

[39] 參何能國：《天子愛我》，頁 7-9。

[40] 之所以如此說，是因，διότι：連，「是因」二字，來自 διότι 字面，「之所以如此說」是凸顯和上文的關連。

[41] 關乎至聖不二之神，τοῦ θεοῦ：定冠 + 名・屬・陽・單，「關乎」表示 του 及 θεοῦ的屬格，和「至聖不二」是 του 定指、唯一以及獨特的意思。

[42] 於天下群人生活中，ἐν αὐτοῖς：介／副 + 代名・與・陽・三複，ἐν 的意義有兩層，一是在某某內裡，英譯 in，二是在某與某的互動關係之中，英譯 among，例如羅十五 5 的 “ἐν ἀλλήλοις” (among one another) 以及羅十五 9 的 “ἐν ἔθνεσιν” (among gentiles)，參 *The New Greek-English Interlinear New Testament*, ed. J. D. Douglas, trans. Robert K. Brown, Philip W. Comfort (Wheaton, Illinois: Tyndale House Publishers, Inc., 1990), 571-72。此外，ἐν 一字「它可用作帶出伴隨某人達到一個目標的人物或事物：“連同…… 一起”」，參麥啟新主編：《新約及早期基督教文獻希臘文大詞典（中文版）[BDAG]》，麥陳惠惠、麥啟新譯（香港：漢語聖經協會，2009），頁 502。至於 αὐτοῖς，參註(17)中關於 αὐτῶν 的釋述。

[43] 這……所能知的，τὸ γνωστὸν……：定冠 + 形・主・中・單，γνωστὸν 指“that which is known or is cognizable, the unquestionable attributes”，參 *The Zondervan Greek & English Interlinear New Testament (NASB/NIV)*, 1035。

[44] 素常粲然，人盡皆知，φανερόν ἐστιν：形・主・中・單 + 動・現在・直陳・三單，「素常（粲然）」是 ἐστιν；「（粲然），人盡皆知」是 φανερόν，參 *The Zondervan Greek & English*

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二之神，[45]實早把如是之知，親向天下群眾，坦然宣示，斐然於世，（早是人盡皆知）[46]。是因[47]關乎祂，[48]種種無形無狀之屬性氣質，[49]從眼下[50]演繹成形中之宇宙生靈，[51]乃直觀

Interlinear New Testament (NASB/NIV), 1187: φανερός 指"apparent, manifest, clear, known, well-known"。

[45] 事關至聖不二之神，ὁ θεὸς γὰρ：定冠 + 名・主・陽・單 + 連，「事關」是 γὰρ，表示 "Explanation or clarification such as the details of a circumstance, *for, you see, now*", 參 *The Zondervan Greek & English Interlinear New Testament (NASB/NIV)*, 1033。

[46] 實早把如是之知，親向天下群眾，坦然宣示，斐然於世，（早是人盡皆知），αὐτοῖς ἐφανέρωσεν：代名・與・陽・複 + 動・不過・直陳・三單，「實早把如是之知」是承接自前半節的文脈意義而來的；「向天下群眾……」則是 αὐτοῖς 在這文脈中的所指；ἐφανέρωσεν 則是「親向…… 坦然宣示，斐然於世，（早是人盡皆知）」，關於 ἐφανέρωσεν 本字 ἐφανέρο 在《新約》中意指"to bring light, to set in a clear light; to manifest, display", "to declare, make known", "to disclose", "to reveal", "to present to view", "pass. to make an appearance", "spc. of Christ, to be personally manifested", "to be laid bare, appear in true character" 等的豐富含義，參 *The Zondervan Greek & English Interlinear New Testament (NASB/NIV)*, 1187。

[47] 是因，τὰ γὰρ：定冠・主・中・複 + 連。

[48] 關乎祂，αὐτοῦ：代名・屬・陽・單。

[49] 種種無形無狀之屬性氣質，[τα...] ἀόρατα：形・主・中・複，「種種」傳遞 ἀόρατα 的複數；ἀόρατα 本字 ἀόρατος 指「看不見的、不可見的，難以看見的」（參羅念生、水建稹編：《古希臘語漢語詞典》，頁 87-8）；聯合聖經公會：《新約希漢簡明字典》，頁 16 及黃錫木：《古希臘語〔新約〕教程・卷三：原文輔讀》，頁 296，均釋 ἀόρατος 指「看不見的、未曾見過的」。因為有形、有狀的物質，可以讓人看得見，也可能會有人曾見過；如今[τα] ἀόρατα 既是「看不見的、不可見的，難以看見的」，[τα...] ἀόρατα 自然不是物質了，也是無形無狀了，亦即「無形無狀之屬性氣質」。

[50] 從眼下，ἀπὸ：介，ἀπὸ有藉著、用、以等的意思，參聯合聖經公會：《新約希漢簡明字典》，頁 19；以及"distance of time and space"和 "derivation from a quarter, source, or material; origination from agency or instrumentality", 參 *The Zondervan Greek & English Interlinear New Testament (NASB/NIV)*, 1017。

[51] 演繹成形中之宇宙生靈，κτίσεως κόσμου： 名・屬・陰・單 + 名・屬・陽・單。字典詞書顯示 κτίσις（κτίσεως）和 κόσμος（κόσμου）兩字的字義有若干重疊。κτίσις 指宇宙、世界等的生成、創造，也指創造物、生靈、萬物、世界、宇宙等；而和 κτίσις 緊密相關的 κτίσμα 則指建立、建築、創造物、生靈、萬物。κόσμος 指有完善安排的世界、宇宙、乾坤之外，兼有秩序、規矩、社會秩序、政府、政體、型式、樣子，（參羅念生、水建稹編：《古希臘語漢語詞典》，頁 476、485）。又 Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, 228 亦顯示 κόσμος 並不單單指涉物理空間（world, universe），而是深富人文向度，包括："order, arrangement; decency, good behaviour regularity, good government, constitution" 和 "ornament, decoration, finery; glory, honour"。這些人文向度，自然是並未完成的，而是尚待在宇宙世界的歷史時空之內「演繹成形」的。故此，大體而言，κτίσεως 焦點落在「演繹成形」、在生成之中的宇宙／仁倫世界中個體；κόσμου 焦點落在「演繹成形」、在生成之中的宇宙／歷史世界中整體。最後，「演繹成形中之宇宙生靈」中的「中之」二字，亦用以傳遞 κτίσεως 和 κόσμου 二字的屬格意義。又參羅伯特・梅斯勒[C. Robert Mesle]：《過程--關係哲學——淺釋懷特海》，周邦憲譯（貴州：貴州人民出版社，2009），頁 1-8、76-87。

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可見，[52]從格致種種猶如詩藝之作[53]，也素來了然[54]；祂權能風範與神聖氣魄非凡，[55]超越時空、了無邊限，[56]叫得[57]天下兆民，[58]實難圓說搪塞，仿若能置身道外，假裝素未知聞[59]。」

故此，把羅一 19-20 和羅二 15-16 綜合起來，我可以歸納出以下幾點：

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[52] 乃直觀可見，νοούμενα：動・現在・被動・分詞・主・中・複，指被領悟（曉得）、受了解、受覺察，和意思、含義給理解、給分辨出來。值得留意：νοούμενα 的本字 νοέω 和 νόος／νοῦς 相關，νόος／νοῦς 指洞察力、意圖、取向、字的含義，且在阿那克薩戈拉（Anaxagoras，約前 500 年 – 前 428?）的哲學中，尤指宇宙的原動力，在畢達哥拉斯（Pythagoras 約前 580 年－前 500 年），的哲學中，指「元一」，而「元一」就是萬物的始基。參羅念生、水建稹編：《古希臘語漢語詞典》，頁 573-74；及 Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, 264。

[53] 種種猶如詩藝之作，τοῖς ποιήμασιν：定冠 + 名・與・中・複，ποιήμασιν 的變化前的本字是 ποιήμα，解作品、詩作、詩、匠藝；相應動詞是 ποιέω，指「做（詩），寫「詩」，描寫，創作，創造，再現」和所做成或造成的東西，而 ποιέειν 尤特指「主動地行事」，和「被動的感受（πάσχειν）」相對，（參羅念生、水建稹編：《古希臘語漢語詞典》，頁 697；及 Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, 310-11。

[54] 從格致……也素來了然，[ἀπο`...] καθορᾶται：動・現在・被動・直陳・三單，本字是 καθοράω，淩納格：《新約希臘文精華》，頁 469 說：「複合詞中的介詞用於加強語義，也表示『看』這個行為方向，『注視』，『凝視』」；另外，Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, 201，可作補充，釋 καθοράω 如下："to look down; to see from afar; to behold, view; to perceive, know"。故此，有「從格致」三字。還有，聯合聖經公會：《新約希漢簡明字典》，頁 86 及黃錫木：《古希臘語〔新約〕教程・卷三：原文輔讀》，頁 297 說 καθοράω 指「清楚地查覺、看見而辨認」。故此，有「也素來了然」的意思。

[55] 祂[的]權能風範與神聖氣魄非凡，αὐτοῦ δύναμις καὶ θειότης：代名・屬・陽・單 + 名・主・陰・單 + 連 +名・主・陰・單。

[56] 超越時空、了無邊限，ἥ τε ἀΐδιος：定冠 + 連 + 形・主・陰・單，參托利弗・伯曼 [Thorlief Boman]：《希伯來與希臘思想比較》，吳勇立譯（上海：上海書店出版社，2007），頁 161-216。

[57] 叫得，εἰς τὸ ：介 + 定冠・賓・中，「叫得」傳遞 εἰς 及隨後的賓格叫得〔εἰς τὸ ：介 + 定冠・賓・中，「叫得」傳遞 εἰς 及隨後的賓格。

[58] 天下兆民，αὐτοὺς：代・賓・陽・複，指羅一 18 的 ἀνθρώπων，亦即羅一 19 的 αὐτοῖς。

[59] 實難圓說搪塞，仿若能置身道外，假裝素未知聞〔εἶναι …… ἀναπολογήτους：不定・現在・沒指定語態／主動 + 形・賓・陽・複，「實難……（仿若能）置身（道外）……素未」，傳遞 εἶναι 所意指的狀態；ἀναπολογήτους，指「無法辯護的、無可辯解的」（參羅念生、水建稹編：《古希臘語漢語詞典》，頁 62 的 ἀναπολόγητος 以及頁 102 的 απολογέομαι）；亦即「沒有藉口的、不可原諒的」（聯合聖經公會：《新約希漢簡明字典》，頁 11 及黃錫木：《古希臘語〔新約〕教程・卷三：原文輔讀》，頁 297）；亦指「無可推諉的，無法律辯護的」（參淩納格：《新約希臘文精華》，頁 469）。然而，對受指控受指控的有效辯解，莫過於不知；亦即試圖「圓說搪塞」，說自己「能置身道外，假裝素未知聞」自然是藉口之一。然而，羅一 19-20 在 ἀναπολογήτους 一字出現之前，保羅就一直在論說「人」確有直觀之知。但是因為「素未知聞」並不是保羅看來人的真情實況（見於羅一 32），「人」實在也不能「假裝素未知聞」。這前設，也正是羅二 1-8 的背景。

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(1) 「良知」所「知」的致知方式是「**直觀可見**」,[60]亦即不假外緣而知的，這是因為「**天律之命，早自寫進千百種姓人等他們心裡**」[61]。

(2) 「良知」所「知」的對象是「**關乎至聖不二之神〔的期望〕**」,[62]亦對「**天律**」之「知」;因為寫在人心的「**天律**」出自神的手筆，故此這「良知」之所「知」,亦蘊含並且反映和流露人對神「**種種無形無狀之屬性氣質**」之「知」。

(3) 因為「良知」所「知」的內容是 (1)和(2)的體現，故此，由此角度而言，「良知」之「知」必亦也「**是關乎祂**」的。但是特別值得我們留神的是，按經文的提法，這「知」和「**從眼下演繹成形中之宇宙生靈**」相關，離不了人世間人與人的關係。所以，保羅說，這「良知」之「知」亦是「**是關乎祂**」、亦是「**於天下群人生活中所能知的**」。[63] 因為人所能知「關乎

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[60] 參 Ian W. Scott, *Paul's Way of Knowing*, 143-45。Scott 論述保羅有一種 "non-cognitive mode" 的「知」，亦引述 Rudolf Bultman〔"γινώσκω, κτλ." In TDNT, Vol. 1, p. 704.〕謂 "knowledge is also a movement of the will" 。按本文分析，這 "non-cognitive mode" 即「**直觀可見**」，是直觀知；至於所謂 "movement of the will" ，反應是人把私意懸置，讓本為良知所知之「知」,不再受私意所遮蔽掩埋。另外，關於從方法論及修辭思維上，直觀性證據及詞項的重要性，參 Alex Rosenberg：《科學哲學的論證》，歐陽敏譯（台北：韋伯文化國際出版有限公司，2009），頁 101-18 以及劉亞猛：《追求象徵的力量》（北京：三聯書店，2004），頁 74-75。

[61] 關於「價值是在經驗中顯現，但它不是來自於經驗中，價值是做為評斷經驗之所以存在的根據，並不是從經驗中得來的」，參林安梧：《中國人文詮釋學》（台北：學生書店，2009），頁 30。

[62] 「『理解』神（這是不可能的）和『認識』神（這是可能的，因為神以我們能夠接受的方式將自己賜給我們）」兩者之間是有分別的，見史密斯：《與後現代大師一同上教會》，陳永財譯（香港：基道出版社，2007），頁 116。

[63] 參羅十三 5：在這經節裡，保羅論到「**於天下群人生活中**」的政治生活時，他亦直說，政治生活的出發點是基於「良知」(διὰ τὴν συνείδησιν, NRSV: "because of conscience")。另外，《和合本》亦譯 συνείδησιν 作「良心」。另參 "4. Paul as a Narrative Ethicist"一節，見於 Ian W. Scott, *Paul's Way of Knowing*, 137-41；又參溫保羅講述[Paul H. Welte]、李秀華筆錄：《原罪新論》（台北：光啟出版社，1994），頁 53-4、61-2。

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至聖不二之神」的大旨，最具體的正就是人在「這於天下群人生活中所能知的」神的心意，因而羅一 24-32 所細意羅列的，正是「於天下群人生活中」所發生的事。而且，即使羅一 32 說到世人以同儕都成為共犯為樂，但是同一節經文亦同時指出，羅一 32 中的罪中同儕，各人都依然心底自知，關乎他們的所作所為，「至聖不二之神」的意向和定斷大概會是怎樣的。[64]

(4) 「從格致[65]種種〔宇宙及人世中〕猶如詩藝之作[66]」也好，以及從「直觀可見」之「知」來評斷也好，「天下兆民，實難圓說搪塞，仿若能置身道外，假裝素未知聞」這「良知」的聲音。亦即是說，順著(1)至(3)加

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[64] 所以，羅十四 18 就又提到「切中天下族群——眾漢子凡夫、偉丈夫們——歷悟的〔人群共性中的良知美善之知〕」(δόκιμος τοῖς ἀνθρώποις)；何能國：《天子愛我》，頁 125。還有，值得留意，羅十二所臚列的美善之事，亦是在「群人生活中」中間之事，而羅十二 2《和合本》譯作「察驗」（δοκιμάζειν）一字，亦即「檢測紅爐真金般」之意，而其字根和羅十四 18 的 δόκιμος 正好相同。另外，羅十二 1-2 和羅十四 18 同樣把由**眾人**猶如「檢測紅爐真金般」地察驗過的**良知**美善之「知」與上帝所「稱心快意」(εὐάρεστον，羅十二 1 及 2；εὐάρεστος，羅十四 18)並提，這也是值得留意的：因為這「察驗」〔δοκιμάζειν 和 δόκιμος〕的能力，正亦是不離人群人際的生活，也亦是「良知本體」（參羅一 19-20 和羅二 15-16）的展現，亦和出自上帝手筆，寫在人心裡的天律吻合呼應。而這「吻合呼應」的想法，實在亦在保羅的思緒中有證可尋，因為羅一 28 提到天人眾人，他們「不識紅爐真金，以知聞上帝不算鞭辟入裡」時，保羅所用的字，也是羅十二 1-2 和羅十四 18 的同源字 ἀδόκιμον。參羅念生、水建稷編：《古希臘語漢語詞典》，頁 214；何能國：《天子愛我》，頁 12。

[65] 值得留意：這 καθοράω 以致良知之「知」的提法和羅二 14 是相呼應的。

[66] 值得留意：這經節不是用羅馬書其他經節中常用的 ἔργον、ἐργαζομαι 或 κατεργάζομαι，而是 ποιέω，而這字恰恰充滿內在超越性的藝術意味，亦即意味人是有選擇空間和自主意味的。換言之，人不是全然受外在決定了的存在體，而是自我參贊形成幻化生成之中的「我」（human-in-becoming）。

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以推論的話，天下古今，沒有誰人可以辯說他或她從來未曾有過「良知」之「知」；而且從來對神的「權能風範」與他非凡的「神聖氣魄」，從來無所知聞；還有，亦即是沒有誰對神之於人在「群人生活中」中間，確抱持某種與「天律」相應的寄望，從來真的了無所知。

(5) 又因著(4)，所以保羅說「每當他們的良知，正反辯證，且在當中按理推演，相互控訴指罵，又時或答辯力陳」。換言之，人可以試圖辯解開脫，但不能稱說自己從來沒有歷經由「良知」而來的聲音。

(6) 因著(5)，「良知」連每個人「關乎『我』真情實相」的「種種幽暗秘事」也知道了，故此足以「在上帝依憑救主聖王，審斷緣繫人海（眾漢子凡夫、偉丈夫、奴才們）的日子裡，提呈作供」，好叫上帝（也樂意叫上帝）「定各人今生應得的酬償」。

換言之，保羅在羅馬書起首兩章之中，就已拉開帷幕，要明確指出人的而且確具有良知的本體，而且就其效應、效用的梗概而論，良知之「用」就見於人自我的審視和反思，並「按據某種自在自明的格局從而試圖因應自我怎樣對待和應接『他者』而作出某種反覆自我批判」，以致天下人人，各自直觀自知，「實難圓說搪塞，仿若能置身」於「良知」之外。[67]

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[67] 參 Viktor E. Frankl, *Man's Search for Meaning: An Introduction to Logotherapy*, trans. Ilse Lasch (Mumbai: Bandra, 2006), 100-01：“By declaring that man is a responsible creature and

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至於所指涉的「他者」[68]是誰，經文顯明，「他者」可以是某人所際遇應接的其他人，也可兼指、隱指他在「良知」之「知」中所際遇應接的神或上帝。 總而言之，本文至此，已經指出羅馬書似乎內蘊一甚為完備的「良知說」，下文所要提出的問題則是：假若人並沒有所謂「良知」，保羅的福音理論還能自圓其說嗎？以及為甚麼？

（五） 「良知說」的「體」與「用」、天律與「他者」

承上所論，「良知說」有「體」與「用」兩個層面。發「用」中的「良知」和未發之中的「良知本體」不能混為一談。「良知本體」是某種深植在人的本體之中的獨特機制，而反映或流露良知的興作或活潑的效應。相對

must actualize the potential meaning of his life, I wish to stress that the true meaning of life is to be found in the world rather than within man or his own psyche, as though it were a closed system. By the same token, the real aim of human existence cannot be found in what is called self-acutalisation. Human existence is essentially self-transcendence rather than self-actualisation. Self-actualisation is not a possible aim at all; for the simple reason that the more a man would strive for it, the more he would miss it. For only to the extent to which man commits himself to the fulfillment of his life's meaning, to this extent he also actualizes himself. In other words, self-actualisation cannot be attained if its is made an end in itself, but only as a side-effect of self-transcendence." 然而："The bitterest sorrow that man can know is to aspire to do much and to achieve nothing" (πολλὰ φρονέοιτα μηδενὸς χρατέεν) – so Herodotus relates that a Persian said to a Theban at a banquet (book ix., chap. xvi；參 Miguel de Unamuno, *Tragic Sense of Life*, trans. J. E. Crawford Flitch (New York: Dover, 1954), 140。

[68] 參鄧紹光：〈神學——因他者而思〉，收《詞語破碎處——言離道斷的神哲學反思》，（香港：基道出版社，2007），頁 9。

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於良知本體之「在」與「有」的根本性而言，人有多大的能耐全然依應良知之「行」，則是另一較為枝葉的問題。設若有某甲，他或她的「行」不能逮及其良知所「知」，不等於某甲沒有「良知」。這是因為「體」與「用」，二者落在不同的層次，不能混為一談。[69]

因此，二章 15、16 節則是直指「良知」的本體確「在」，人是「有」良知的而不是「沒有」良知的。一章 19 和 20 節則反映和說明「良知」之「致知」和「所能知」的特點等，是相對側重於刻劃良知興發活躍時的情狀。

所以，從概念上準確辨析，良知並不是良知所知的內容，不是良知判斷的對象，不是良知判斷的過程，也不是良知判斷的結果。此外，我們也不能把良知等同是「良知判斷」本身，又或把良知誤作「進行『良知判斷』的判斷活動或狀態」等同起來。還有，基於人有內在的良知本體，我們也不可把「良知」之「知」，純然誤作單單是**源發自外界**的道德標準、道德規

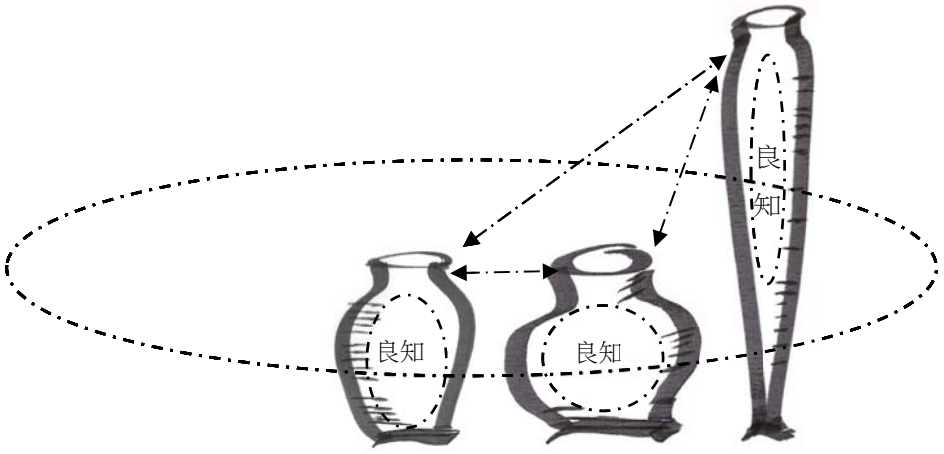
[69] 以下引文，即可見「體」與「用」之分野，拿來和羅一 19-20、羅二 15-16 以及和羅馬書十二到十六章參照對讀，也尤有旨趣的。引文摘自王守仁：《陽明先生集要(上)》（北京：中華書局，2008），頁 222；該文說：「夫聖人之心，天地萬物為一體，其視天下之人，無外內遠近，凡有血氣，皆其昆弟赤子之親，莫不欲安全而教養之，以遂其萬物一體之念。天下之人心，其始亦非有異於聖人也，特其間於有我之私，隔於物欲之蔽。大者以小，通者以塞，人各有心，至有視其父子兄弟如仇讎者。聖人有憂之，是以推其天地萬物一體之仁，以教天下，使之皆有以克其私，去其蔽，以復其心體之同然。其教之大端，則堯、舜、禹之相授受，所謂道心惟微，惟精惟一，允執厥中。而其節目，則舜之命契，所謂父子有親，君臣有義，夫婦有別，長幼有序，朋友有信，五者而已。」

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律或行事原則等等。這點也是保羅所特意明言的。所以，他才說因著認識、信仰和依從基督之後，基督的追隨者，反而更是「恰恰就入乎天律容聖慕義的境趣才情」，（見羅三 31）[70]。

那麼，基於保羅在羅一 19、20 提綱挈領的陳述和羅二 15、16 開宗明義的點題界說，我們可以把羅馬書中「良知說」的體和用，以及「良知說」所指涉的「天律」和「他者」變項等，圖示如下：

圖一、羅一、羅二所描述的良知的「體」與「用」、天律與「他者」



符號說明：_____ 代表「人的良知，直觀而知的『天律』」

[70] 參何能國：《天子愛我》，頁 30；羅三 31：「那麼，難道我們憑依信心，就在顛覆瓦解天律了麼？這話實又差矣！因為我們如今，聽之任之，怡然屯止，恰恰就入乎天律容聖慕義的境趣才情。」

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值得留意的是圖一中不同形狀的器皿，代表在人群中不同類型的人，例如或男或女，或是來自不同文化、種族、宗教和不同階級的「人」。不同皿器之間，他們就互為「他者」。至於以陶瓷器皿表徵人，這是保羅在羅馬書（參羅九 20-21）一再援用的比喻筆法，故此圖一用器皿表徵人，亦蘊藏「上帝」是相對於人的另一「他者」。因為上帝正是用泥土造成泥人亞當（以及全人類）的陶藝高手[71]。至於器皿內的虛線，它代表「**天律**」，也就是人的良知離也離不開的「**某種自在自明的格局**」；而且人的良知，無論是發動運作，進入了反思辯證的狀態，還是處於寂然未發之時，都離不了這人所由來已知的、早知的、自知的為良知直觀而知之「知」。[72]最後，圖中器皿之間的虛線箭頭則代表在人群網路之中，各人按著良知所知的「天律」，會因著這施諸於另些他者的言行而會自加裁斷的種種思緒與作為。

不過，我們必須留意，這內顯的、直觀的良知之知，卻總是指向他者；「知」的本體是內在的，「知」的內容向外指涉人倫和上帝的。所以圖一也顯示當人由內界往外界張望，這「**天律**」也貫穿各互為「他者」之人的辯證互動和反覆批判的思緒之內。這亦即是說：「良知」不離入世「覺」。因

[71] 參羅九 20-24。

[72] 羅馬書中的「良知說」可以是全球多宗派之間的溝通平台，例如：參陸澄：〈門人陸澄錄・第五十二條〉，收《王陽明・傳習錄》（北京：人民文學出版社，2007），頁 42：「先生曰：『道無方體，不可執著，卻拘滯於文義上求道，遠矣。……人但各以其一隅之見，認定以為首止如此，所以不同。若解向裏尋求，見得自己心體，即無時無處不是此道，亘古亘今，更有甚同異。』」

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而按羅馬書觀點來評論，長久離群獨居的仁者、善者、愛上帝者，乃是妄想，於理不通的。信、望、愛，都總牽涉至少兩方，一方是「我」，另方就是「他者」。

換言之，福音信仰固然直指「良知」，由個體深度體會人作為具有「良知本體」之人的真情實相開始，[73]進而跟從良知的福音呼聲，欣然追隨基督，最後總須和入於群體的生命之中，[74] 須在大我[75]中圓融合一。所以羅二 16 說到「**關乎『我』真情實相這福音所示**」(κατὰ τὸ εὐαγγέλιόν μου) 時，其指涉的意義，也正如下文續有論列所及，實在甚為深廣了，甚至包括把「我」從良知自寇自煎的苦況中[76]解救出來。

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[73] 因為「**關乎『我』真情實相這福音**（κατὰ τὸ εὐαγγέλιόν μου）」是在述說「**天下兆民**」的真情實況，漢語世界的經學、理學傳統的對「我」的內省和探索就甚具意思了。

[74] 參王陽明：《傳習錄》（台北：金楓出版社，1987），頁 89、91。王陽明說：「『致知、格物』者，致吾心之良知於事事物物也。」又：「今必曰窮天下之理，而不知反求諸其心，則凡所謂善、惡之機，真、妄之辨者，舍吾心之良知，亦將何所致其體察乎？參王陽明：《傳習錄》（台北：金楓出版社，1987），頁 89、91。

[75] 參羅三 31、十二 1-2。例如羅十二 1 提到**眾人的軀體**（τὰ σώματα ὑμῶν），合為**一祭**（θυσιάν）。怎樣合為一祭，自然是在人群互動之中合為一祭。

[76] 參羅一 16、三 25、七 24，以及羅八 34：「**當下在心中苦害責罪的，又到底是誰？無忘聖寵天子我王救者耶穌，（已切實親臨歷史之中），確實蒙受了死，恰恰反彈，已被提挈高升，當下且上摩雲天，統觀全局，在至聖上帝的右側，恒常居中，主動溫恤呵護『我』輩，代求請命。**」引文見何能國：《天子愛我》，頁 73-4。

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（六） 理論關鍵：擱置「良知說」的必然後果

不過，讓我們姑且堅持人是沒有所謂「良知」的，看看這會對保羅所宣稱的福音理論，帶來甚麼樣的理論性質的難題。這就說，倘若不是在這說話之「我」內裡確有「良知本體」的話，那麼會有甚麼理論性的難題會**必然**湧現呢？

以下是其中一些關鍵性難題：

(1) 沒有良知的人，最終怎能知罪、[77]認罪或悔罪？

(2) 若果人根本沒有良知，知罪、認罪和悔罪只是聖靈的工作（或稱作「聖靈的大能」）了。那麼，人就是全然被動，才致於有所謂「知罪、認罪或悔罪」了？

(3) 那麼，人的「知罪、認罪和悔罪」豈不都變成了全能的上帝，在一純然被動的受體（或說在「人」的身上）所自編自導（甚至自演）的鬧劇？

(4) 縱然接受因(3)而被稱譽為大能的上帝，祂真有意願和能力編演這樣的「悔罪」劇目，其意義又何在呢？

[77] 參萊因霍爾・尼布爾[Reinhold Niebuhr]：《基督教倫理學論釋》，關勝渝、徐文博譯（台北：桂冠圖書股份有限公司，1998），頁 62：「如果人完全腐化了，他就談不上有罪」。

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(5) 拿這樣的劇目給一枚操之於上帝手中的木偶去演，和給將之由「人」去演，有分別沒有？

(6) 若然(5)所述及的兩種劇情會因擔綱上演的是人或木偶而有甚麼「質」性的差別，那麼那差別又何在呢？

故此，倘若福音理論所預想的人真的是空心的木偶，在「我」之內不具備「良知本體」，那麼**順序地**對應剛剛開列第(1)至第(6)個難題的後果就計有如下幾點了：

(7) 因為假定人不具備「良知本體」，那麼人就不能知罪、認罪或悔罪。對不能知罪、認罪或悔罪的人而言，也就沒有所謂赦罪的「福音」、喜訊、或好消息了。保羅的福音理論也是枉然的了。

(8) 因為假定人不具備「良知本體」，那麼「知罪、認罪或悔罪」不可能發生，聖靈（和上帝）也淪於只能做「定罪」的工作。

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78 曾經是年輕的尼祿皇帝的老師和政治顧問的塞涅卡說，「堪稱恩惠內容的，不是金子或者銀子，也不是任何被當做寶貝而接受的那些東西，而毋寧是那施與恩惠之人的善意(good will)」；參〔古羅馬〕塞涅卡：〈論恩惠──寫給埃布提烏斯・里博拉里斯〉，收《道德與政治論文集》，約翰・M・庫珀及 J .F. 普羅科佩編譯、袁瑜琤中譯（北京：北京大學出版社，2010），頁 265-66。所以，若在第一世紀於這世上真有沒有良知本體的人，在這人的眼目之中，也應不可能發現上帝的恩惠（善意）。於是，他亦只會見到由上帝自編自導（甚至自演）的某種東西，而對心靈如此結構的沒有良知本體的人說來，這種「東西」，甚至也不能稱作「鬧劇」。

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(9) 人的光境，等同受「大能的」上帝欺壓，別無選擇，只有為自己既不知、也不認，而且旦旦由聖靈欺哄而外加及身的「莫須有」之罪而「悔過」。

(10) 因為假定人不具備「良知本體」，那麼(7)和(8)是人所處的真情實況，人的「知罪、認罪和悔罪」只是上帝執導的荒誕劇。

(11) 若(9)屬實為真，則誰能愛這樣的上帝？神愛世人之說──亦即是所謂福音理論──豈不徒惹人的憎厭反感？福音理論，也沒有意義了。

(12) 不過，如果讀到以上命題（10）時，讀者會對命題（10）心有共鳴，而且也因而認同命題（11）中所描寫的「憎厭反感」，這倒是讀者由直觀之知，側面印證「人」和「木偶」實在有根本質性差異了。所以，這源自讀者自思內視的反應和觀點，也是和本節論題相關的論據，讀者宜自詮衡審度之。

所以，歸納而言，如果採取人是沒有良知良能的立場，這樣的「福音神學」實在必然不能不是滿有問題，舉步惟艱；並且因著命題(1)到(12)，

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上帝之於「人」，以及福音之於「人」，也根本談不上叫「人」不口服心服、心悅誠服，（參羅三 4、19[79]；羅五 10-11[80]）。故此，若排拒羅馬書中的良知書，這亦無形中是把保羅和福音理論陷於邏輯和理論性的困局，其理據是否充足，也頗值探究。

（七） 「良知說」:「人人皆有良知」

然而，按羅馬書的視角評量，上帝不獨不是高壓的上帝，[81] 更是叫天下一切人同樣口服心服的上帝。所以，在理論上確認以下命題，亦即(13)：「天下人人皆有『良知本體』」，其神學意義實在至為關鍵和必要。

而且，在羅馬書中所紀錄和反映的思維進路，正亦與此命題極為一致。若以邏輯推論形式加以顯示，下表一即為兩組潛藏在羅馬書中相關的論列

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[79] 參羅三 4、19——亦即當指控「人」的就是人自己的良知，那麼「人」還怎可以自解、辯呢？

[80] 參何能國：《天子愛我》，頁 40-1；羅五 10-11：「因若前曾浮沉，視上帝為陌路寇讎的，依藉祂聖子負屈銜寃，為愛橫死犧牲，『我』輩尚且受了感動，歸順復和了；見微知著，既已受感歸順復和了，留守在緣屬他(祂)的生命裡，我們往後，必受天援，離凡入聖，得脫沉淪；又不唯如此，緣繫超凡入世的統帥主宰救者上承帝命之王，『我』輩如今，藏身上帝裡，還真的顧盼自雄，顯揚奏捷了，因藉天子聖王，『我』眾對天人和解至道，又真的心領神會了。」

[81] 參羅八 14-16。

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組合(選例)，亦略可作參照：

表一、羅馬書經節反映保羅思維中隱含「人人皆有良知」的邏輯論列形式

組合一：良知，使人人都能自知錯謬遲違

前提 I： 人有良知的，故此人能知罪[82] (參羅二 15-16)

前提 II： 「罪」之成立與否，依繫人內在自知的「天律」而定 (參羅二 12-14)

今保羅宣稱：自古及今，天下人人都有罪 (參羅三 20、23)，並且預期天罰 (參羅二 5-11)

則結論是，保羅認定：自古及今，天下人人皆有良知

組合二：良知，使人人能敬受天恩

前提： 知罪的人，理論上才需要善意和天恩 (參羅五 6-8)

今保羅宣稱：上帝把所有人都圈入「不順服的」行列之內，致使人人理論上都可以體悟天恩 (參羅十一 32[83])

則按保羅的思維：既然人人理論上都有感戴上帝善施之天恩的可能，自然人人理論上都有良知（故而才能知罪和領受天恩）

組合三：良知，使人心悅誠服

前提 I： 不失良知「體」與「用」的人，皆以不逮天律而自責 (參羅

[82] 參史坦道：〈使徒保羅與西方的內省良知〉，收《筆戰羅馬：羅馬書之研究》，盧龍光主編（香港：天道書樓，2010），頁 249-63。史坦道[Standhal]的專文指出，西方對良知的理解，扭曲了並且似乎只局限在「知罪」而已的層面。

[83] 參何能國：《天子愛我》，頁 105；譯羅十一 32 如下：「全因上帝，把天下一切人人，全都圈入充耳不聞剛勁雄強之列，為要盡向天下一切人人，全都善施祂的溫恤慈憐。」

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二 12、三 20、23)

前提 II： 自古及今，自知遲違不達者，皆冀想必承天罰 (參羅一 32；二 2-3、5-6)

前提 III： 自知不逮天律而有過，但卻蒙免承天罰者，自然心悅誠服而無怨懟 (參羅三 24-25；四 5-8、21)

今保羅認定： 天下人人皆心悅誠服，都當額手稱慶[84] (參羅十五 10-11)

則結論是，保羅認定： 自古及今，天下人人皆有良知

換言之，從上表所示的各論列組合可見，在保羅的思維中，既然福音最終是要叫人口服心服、心悅誠服，沒有絲毫不叫人抱愧難言[85]，在福音理論裡就必須蘊含「人人皆有良知」這一信念命題。這即是說，「人人皆有良知」乃是福音理論關鍵性的、預設的、不辯而知的前提。一旦把它隱沒了，那麼「福音」離叫人口服心服、心悅誠服的境地，也就老遠了。

（八） 「良知說」:「人人皆有良知」和福音理論的關係

所以，命題(13):「天下人人皆有『良知本體』」實在至為重要。另外，

[84] 羅十 16 上提到：「奈何不是一切人都知命心甘，都服膺這天使始報的喜慶之音」；參何能國：《天子愛我》，頁 94。這經文再次顯示有「良知」本體之「在」，不等同「知行合一」。同樣的情狀，亦見羅一 32。

[85] 參羅一 16。

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若我們接受命題(13)的話，以下由(i)到(iii)三項的引伸觀察，亦應屬正當和自明的：

(i)「我」不只是單層面的「我」，而是於這在說話之「我」內，[86]「我」還有另一深層的內在「良知本體」。[87]

(ii) 參照上文第(四)到第(六)段節的論述，這良知本體之有、之在，絕不必以讀者／或人（或說「我」吧）是否已敬畏上帝、是否早已認識上帝作為必要的先決條件。

(iii) 所以，保羅也絕未論稱、或堅持、或預設當時收受羅馬書傳誦之眾，必須都早已讀懂了七十士譯本或希伯來文的摩西五經[88]，才能或才會對福音理論有所感悟。

那麼，照著保羅在羅馬書中細心加以筆墨形容那樣，以下幾點亦就是天下間每個「我」(ἐγώ, ego)的生命真情實況了，而且對應這些「我」的真情

[86] 參 William James, *The Varieties of Religious Experience*, ed. with introduction by Martin E. Marty, （New York： Penguin Books, 1982）, 166-88。

[87] 參羅七 22 亦明確提到「這內裡之人」，τὸν ἔσω ἄνθρωπον。

[88] 參羅二 29：「反之，存於慎獨隱密內心之中的，才真算悅戴（上帝）之人；並且修根之儀，發乎真心的，存於靈裡，斷非繫止於筆墨文辭〔γράμματι〕；有誰一心如此，他（她））中必得的贊辭勳譽，斷非由群人（眾漢子凡夫、偉丈夫、奴才們）而來，究其實，乃發乎至聖的上帝。」又參羅七 6：「但是如今，吾人之『我』，已從陽綱之律象外得免了，已向孜孜撩撥戕害吾人之『我』的死了，正好於嶄新的靈氣意象中，把吾人之『我』降服，敬事上帝，而非困止於陳陳相因的故策文辭〔γράμματος〕。」亦參羅二 14。

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實相，福音理論也才尤其適切了：[89]

(14) 每個「我」從良知自知和認同的「天律」在細節上也許略有不同，但每個「我」，都能按良知所直觀自知和所認同的「天律」而對「我」加以評斷。(「良知」就是人自「我」的法官。)

(15)「我」的罪，基本在於「我」的良知早已自斷「我」為戴罪之人。

(16)「我」根本不必上帝來告訴我「我」的罪。

(17) 受良知自煎自熬的「我」，實在苦無出路。

(18) 耶穌來是把「我」從受良知狀告和了無出路的悶局中釋放出來。

值得留意，於羅馬書中保羅且曾小心翼翼地針對以上第(14)到第(18)項等命題的潛在觀點，有所確認，其粗略情況，亦可摘述如下：

表二、佐證「『我』有良知」的經節選

由「我」具有「良知本體」推論出來的邏輯結果	羅馬書指涉左列(14)到(18)的觀點並反映「良知說」的經節（示例選）：

[89] 所以羅二 16 就說到「關乎『我』真情實相這福音所示」：κατὰ τὸ εὐαγγέλιόν μου。

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(14) 每個「我」從良知自知和認同的「天律」在細節上也許略有不同，但每個「我」，都能按良知所直觀自知和所認同的「天律」而對「我」加以評斷。(「良知」就是人自「我」的法官。)	命題(14)，正是有良知之「我」的真情實相，見： **羅二 15-16 :**「這一應人等，也恰好顯明天律之命，早自寫進千百種姓人等他們心裡，每當他們的良知，正反辯證，且在當中按理推演，相互控訴指罵，又時或答辯力陳，他們這良知就同是證見：要一如天使言宣，關乎『我』真情實相這福音所示，在上帝依憑救主聖王，審斷緣繫人海（眾漢子凡夫、偉丈夫、奴才們）種種幽暗秘事的日子裡，提呈作供，好定各人今生應得的酬償。」[90]
(15)「我」的罪，基本在於「我」的良知早已自斷「我」為戴罪之人。	命題(15)，正是有良知之「我」的真情實相，見： **羅一 19-20 :**「之所以如此說，是因關乎至聖不二之神，這於天下群人生活中所能知的，素常粲然，人盡皆知；事關至聖不二之神，實早把如是之知，親向天下群眾，坦然宣示，斐然於世，(早是人盡皆知)。是因關乎祂，種種無形無狀之屬性氣質，從眼下演繹成形中之宇

[90] 參何能國：《天子愛我》，頁 18-9。

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	宙生靈，乃直觀可見，從格致種種猶如詩藝之作，也素來了然；祂權能風範與神聖氣魄非凡，超越時空、了無邊限，叫得天下兆民，實難圓說搪塞，仿若能置身道外，假裝素未知聞。」[91] **羅三 9 下：**「一切悅戴人連同一切希臘（羅馬）世風之眾，概莫能外，都伏在罪權之下，（都在罪的奴役中作賤」。[92] **羅三 23**「因為一切人都罪裡遲違，缺損了、被褫奪了酷肖上帝的睿聖與光輝，（且不揣不逮上帝對我們的厚望）。」[93]
(16)「我」根本不必上帝來告訴我「我」的罪。	命題(16)，正是有良知之「我」的真情實相，見： **羅二 12：**「故而，有若干人， 離律失德犯過罪， 自有若干人， 離律失德歸滅亡，（離律失德自糟蹋）；又有若干人，天律之內

[91] 參同上書，頁 7-9。
[92] 參同上書，頁 25-26。
[93] 參同上書，頁 28。

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	有遲違，也自有若干人，因依天律受斷譴」。[94] **羅三 19-20：**「我們追隨救主聖王的幸而拜識，《經》裡天律所說種種，是說給身處天律權勢圈裡的，參照天律，每張嘴巴，自將理窮結舌，宇宙天下怨天仇神的，因之，自不得出脫上帝審判威權之外；全因對應天律所須之種種奮發自強，盡非一應憑依血肉（人的意志性情）的，在上帝之前，都能一一理直氣壯，蒙斷成義；因藉天律，人透骨自知的，正是罪。」[95]
(17) 受良知自煎自熬的「我」，實在苦無出路。	命題(17)，正是有良知之「我」的真情實相，見： **羅二 23：**「實況是：任你是誰，以羈旅天律賈勇自雄，恰恰卻唱說演活，依繫天律的偏差遲違，且亦因以玷辱至聖的上帝？」[96] **羅七 24：**「胼手胝足，『我』，生而為人，

[94] 參同上書，頁 17-8。
[95] 參同上書，頁 26-7。
[96] 參同上書，頁 20。

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	（作漢子凡夫、奴才）， 盡受罪的苦役，插翅難逃，敢問憑那個英雄神將，至終可望死裡逃生，得脫這典押取死的軀殼肉身？」[97]
(18) 耶穌來是把「我」從受良知狀告和了無出路的悶局中釋放出來。	命題(18)，正是有良知之「我」的真情實相，因為受良知狀告之苦的人體會「天恩」猶如雪中送炭，其價值難以言傳，而耶穌來，是解民倒懸之苦，為「我」開出新的出路，見： **羅五 2：**「並且， 亦是依藉救主聖王，我們如今得了門徑，可藉著信仰之心，進入這天恩之內，而侍立其中，並眺望屬乎上帝的聖意光輝，仰望祂的聖斷，就以之為榮為樂，顯揚奏捷。」[98] **羅六 6 上：**「我們因而悠然深切領會：『我』輩內裡那自把自為陳舊老朽的（崇尚雄強）之人（漢子凡夫、烈丈夫、奴才），已被聖王甘上十架之愛打動牽引，坦然確認是戴罪之屍，與他同被置諸死地了， 在十字架上歸於滅沒」。[99]

[97] 參同上書，頁 63。
[98] 參同上書，頁 38。
[99] 參同上書，頁 47-8。

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換言之，表一應是明證，顯示「良知說」在建構福音理論中，確實佔有重要的理論位置，而「我」是透過良知上對「耶穌竟然就是基督！」的體悟，才能赫然發現自力之不足依恃，「我」本無甚可堪矜誇，（參羅三27-28[100]）。甚至可以說，耶穌來，心願之一，竟就是要救人脫離其自「我」，慘受「良知」的追討狀告，以致自煎自熬，了無出路的苦楚。

反過來說，正如上文第（六）小段所述，倘若擱置（或丟失了、或隱沒了）羅馬書中保羅關於良知的基要性陳述，否定或拒斥「人人皆有良知」的話，那麼足以扭曲和鈍化福音理論的乖謬現象，就必然一一湧現。

例如，因為否定或無視「人人皆有良知」，我們只消把(14)到(18)這五命題命題反轉過來加以表述，所牽涉的乖謬後果，也就至為鮮明，亦即：

(19) 人是罪人，就是因為（高高在上的）上帝，首先強從外部，斷定人為罪人。（這和命題(14)相反。）

(20) 使(19)發生了，「我」也依然不必有自知有罪的能力。因為按定義，人沒有良知，就是不能知罪，更談不

[100] 參同上書，頁 47-8，譯羅三 27-28 如下：「因之，何處何方，尚許矜功自伐呢？自詡[100]自雄，當今敗陣，被摒諸域外了！是憑緣屬某一百般工夫造作之律麼？才不是呢！乃是徹底依憑信仰之律，方才如此。情因我們順道三思，就知某人（漢子凡夫、偉丈夫、男人、奴才），被審定為平情合義，是鑑諸上帝的的確確就愛我們的信心，且與緣發乎天律的種種造作工夫，兩不相干。」

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上認罪和悔罪。（這和命題(15)及(16)相反。）

(21)「良知本體」受蔽，不起作用時，「我」倒是不會體會受良知自煎自熬到底是甚麼的意思，更談不明瞭自己「了無出路」的境況。（這和命題(17)相關。）

(22)「我」對強行宣判這「我」為罪人的上帝，「我」會不解其所指，也不明其意圖。故此，耶穌釘死在十字架上也不能化解「罪人」和「上帝」之間的誤解和隔閡。而且，「我」也許還會以敵意回應如此這般不懷善意的上帝。（這和命題(18)相反，也承續(19)到(21)的思路。）

故此，在羅馬書第一代讀者群中，假設有某甲並不從心底清楚確認天下人人（包括甲君自己在內）盡皆本有良知，以上這些乖謬的推論和與之相應的思緒就要浮現。所以，保羅在羅馬書中也留下了相應的筆墨，或是正面回應，或側面針砭由命題(19)到命題(22)的相關想法。這些筆墨言辭，倒亦重複印證「良知說」在福音理論中，其作用亦至為樞紐，確屬不可或缺。摘錄於下的正是部份批駁這些乖謬見解的羅馬書經節：

表三、側面印證「『我』無良知」不能成立的經節選

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由「『我』內無所謂良知」推論出來的邏輯結果	羅馬書指涉左列(19)到(22)的觀點並反映「良知說」的經節（示例選）：
(19) 人是罪人，就是因為（高高在上的）上帝，首先強從外部，斷定人為罪人。	命題(19)，不是福音理論宣稱上帝對待有良知之「我」的真情實相，見： **羅三 26：**「於此之中，就有上帝發乎自性的休戰機遇，光明磊落，愛憐克制忍氣吞聲的大義，於這當下此刻，就昭然可見，因祂本就是大義，並且祂還要把那有耶穌樣式（救世者）之信的，判作平情合義。」[101] **羅四 24-25：**「且也是為著眾『我』，就是為著一應險被追討清算的，也就是為著一應信任那讓耶穌救主眾『我』舉世無雙的家主統帥，自芸芸鬼魅叢中出脫，自死復生的；而救主之所以遭典送敵後為質，下投死地，是因眾『我』的諸錯過犯（失足錯謬），並他（祂）被高舉超升，是要叫眾『我』起信，致可堪算為義。」[102]

[101] 參同上書，頁 29。
[102] 參同上書，頁 37。

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	羅五 6：「事實勝於雄辯，上承帝命聖王天子基督體恤眾『我』的軟弱浮沉，按選定的歷史時機，已替邪惡不虔之眾頂罪，就義犧牲了。」[103]
(20) 即使(19)發生了，「我」也依然不必有自知有罪的能力。因為按如此定義，人沒有良知，就是不能知罪，更談不上認罪和悔罪。	命題(20)，不是有良知之「我」的真情實相，因為受良知狀告之苦的人對自己的處境有反思性的了解，會體會「天恩」猶如雪中送炭，價值難以言傳，而耶穌來，是解民倒懸之苦，也會和聖靈會有所回應，見： **羅五 5 下：**「因為憑依已白白錫賞給眾『我』的神聖之靈，上帝卓越非凡不預設條件的厚愛，早已恩雨奠灑，點點盡在眾『我』的眾心裡」。[104] **羅五 10 上：**「因若前曾浮沉，視上帝為陌路寇讎的，依藉祂聖子負屈銜寃，為愛橫死犧牲，『我』輩尚且受了感動」。[105]
(21) 「良知本體」受蔽，不起作用時，「我」倒是不會體會	命題(20)，確是有良知之「我」把心一橫，蔽著良知時的寫照，見：

[103] 參同上書，頁 39。
[104] 同上引。
[105] 參同上書，頁 40。

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受良知自煎自熬到底是甚麼的意思，更談不明瞭自己「了無出路」的境況。	**羅一 32：**「然而，他們誰也素來知聞，依上帝立定的序列宿份，凡一眾兢兢業業，經營如此百般的，誰都活該伏辜一死，（橫死入滅），然而不獨他們自己陷溺如此，並且任憑一眾之誰，干犯同科，他們都遂心稱許。」[106] **羅六 20-21：**「因為當你們昔時隸屬罪，是一眾奴才俘虜，你們昔時也亦不羈不縛於義。話說回來，昔時你們得了甚麼的果呢？為之，你們如今猛然愧悔，因為這種種昔時諸事的終結，古往今來，就只歸橫死入滅，死路一條。」[107] **羅十一 9-10：**「並協和天人的聖王戴惠[108]，亦有恆言，直言不諱：『就任他們觥籌交錯，利欲輪轉，轉成陷阱，並一激變，就成天羅地網，又一激變，就作繭自縛，並再又激變，就報應（報復）相尋，任他們誰也在劫難逃；且任他們

[106] 參同上書，頁 13-4。
[107] 參同上書，頁 52。
[108] Δανὶδ 本意: 備受疼愛、蒙恩惠的人，參 Herbert Lockyer, All the Men of the Bible (Michigan: Zondervan, 1958), 98;《和合本》音譯「大衛」。

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	內中的醉眼上士，繼續愚矇昏沈，且任他們內中，千百傲骨丈夫，一一盡作傴僂叩頭蟲！』」[109]
(22)「我」對強行宣判這「我」為罪人的上帝，「我」會不解其所指，也不明其意圖。故此，耶穌釘死在十字架上也不能化解「罪人」和「上帝」之間的誤解和隔閡。而且，「我」也許還會以敵意回應如此這般不懷善意的上帝。	命題(22)，不是有良知之「我」在領會「天恩」後的真情實相，見： **羅三 25：**「緣起上帝構想：我主愛致成傷， 在眾目睽睽之下， 灑下萇弘碧血，人就夠得凌駕誡法的血印恩座，緣信近前，藉奉祂血，入乎緣屬他（祂）光明磊落的（情）義，依順恩赦，素來就在的前惡愆尤，也就勾銷算了。」[110] **羅七 4：**「所以，『我』的仁兄仁弟, 就連你們（的『我』，昔時烈丈夫自命），也因緣大愛無外應天受命的聖王基督受刑捨命，你眾亦早按此天律受感知罪，伏法甘死，就進止新情，別有所屬，今非昔比；就是歸屬那曾出離芸芸行屍鬼魅，而又被復生高舉的真命天子基督，且好襄助我們，生生善果，迎向上帝。」[111]

[109] 參同上書，頁 98。
[110] 參同上書，頁 28-9。
[111] 參同上書，頁 55-6。

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	羅八 11：「且設若那叫魂呼喚，就在芸芸行屍鬼魅叢中，把至聖不二的救者耶穌甦醒過來的，祂這獨一無外之靈，正來鎮守你們內中，這振奮人心，在芸芸行屍走肉叢中，就把應天受命的基督我王建立起來的，祂也必憑藉祂靈留守你們內中這事，就活化芸芸你眾這早晚必死的小我肉身，化腐為奇。」[112]

換言之，若有某甲堅稱「『我』內無所謂良知」，他或她自然認同命題(19)到命題(22)所表徵的立場。按這立場來看，這「人是罪人」的說法無非等同是包攬一切的（所謂「全能的」）上帝向人強施高壓，也就是上帝硬橫行，是「大石壓死蟹」似的硬要「我」接受由祂從外所強加於人的「罪人」角色。如此這般的高壓勢態和逼人氣焰，[113] 自然是難以叫人心服口服的，而且亦實在和羅馬書所描畫的上帝圖像，截然相違。例如，按羅馬書的提

[112] 參同上書，頁 66-7。

[113] 例如，Ayn Rand 就寫下一款現代表述，亦可作為相應的當代人本主義的表述；Rand 寫道： "I know not if this earth on which I stand is the core of the universe or if it is but a speck of dust lost in eternity. I know not and I care not. For I know what happiness is possible to me on earth. And my happiness needs no higher aim to vindicate it. My happiness is not the means to any end. It is the end. It is its own goal. It is its own purpose. [A new paragraph begins"] Neither am I the means to any end others may wish to accomplish. I am not a tool for their use. I am not a servant of their needs. I am not a bandage for their wounds. I am not a sacrifice on their altars."；參 Ayn Rand：*Anthem*（New York： A Signet Book, 1995）, 95。

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法，上帝拿世人沒辦法時，反而悄然等待，(見羅一 24、26、28[114])。還有，羅十五章 3 節亦說得清楚明白，就是：父神和耶穌，反而都雙雙成了默然承受辱罵的對象。[115] 情況真是忍辱含垢，忍氣吞聲至極（又參羅三 26、四 25[116])。上帝之所以如此應對和等待，卻只由於祂深愛或是慘受良知自煎所苦，又或是迷途甚遠的而且又把神視作自己冤讎的世人[117]。

所以，姑無論上帝對人真愛有多深厚，只要人的心思一旦受命題(19)至(22)主導支配，認定(19)到(22)所描繪的就是這個「我」所置身的境遇，耶穌在十字架上的所謂「代死」、所謂「贖罪」，就都頓成貓哭老鼠，假仁

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[114] 參何能國：《天子愛我》，頁 10-12；該處羅一 24 的譯文說：「緣起若此，上帝莫可如何，只得隱忍深藏，典押天下眾人，敵後為質」；一 26 續說：「是以上帝奈何不得，只得隱忍深藏，典押天下眾人，敵後為質」；羅一 28 再說：「並又因他們，不識紅爐真金，以知聞上帝不算鞭辟入裡，上帝也只得隱忍深藏，典押他們敵後為質，任隨尊意自流，心神意志浮華不實，真偽不辨，他們就做出噬臍莫及，不知深淺之事」。三次所用的都是 παραδίδωμι 一字，是猶如作為人質一樣，交代對敵一方，但是預期時機成熟，就要贖回來的意思，亦即是不意味上帝飽含烈怒或憤恨。不獨如此，羅馬書原文亦說得清楚明白，上帝的愛毫不抱悔，見羅十一 29。參羅念生、水建稷編：《古希臘語漢語詞典》(北京：商務印書館，2004)，頁 639。又關於「上帝莫可如何」，參"The Defenselessness Superior Power"的論述，見於 Hendrikus Berkhof：*Christian Faith*, 133-40。

[115] 參何能國：《天子愛我》，頁 128；譯羅十五 3 如下：「誠因連上承帝命的至聖聖王，亦不曾了了於一『我』獨『私』的歡愛快意，反寧含垢忍辱，一如《經》上，早所描摩縷說：『謾罵(天父)祢尊名的種種辱罵，往復回還，都落在「我」身』。」

[116] 參同上書，頁 29；羅四 25 譯文如下：「而救主之所以遭典送敵後為質，下投死地，是因眾『我』的諸錯過犯(失足錯謬)，並他(祂)被高舉超升，是要叫眾『我』起信，致可堪算為義。」

[117] 參羅一 31、五 10。

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假義，尤有甚者，甚至徒然叫人生厭。按此立場看來，如此這般的「福音」，實在應是「哀音」，而不是「福音」了。

總括起來，按蘊含羅馬書中的觀點而論，連耶穌基督在十字架上的犧牲，其價值和其是否能對人生發淨化和救贖作用與效應，[118]也都以人的良知本體作為人之所以(i)能知罪、(ii)甘於受恩和(iii)安然悅服的先在的和必不可少的條件。這點，實在是至為重要的。亦即是說，倘若把「良知說」擱置、淡化或隱沒，上帝和被斷為罪人的人之間的鴻溝就會陷入難以跨越困局，人對上帝採取敵視、漠視、冷視的一貫態度[119]，自要繼續，無由改變。例如，保羅在羅馬書二章亦曾開宗明義：不管從屬哪些邦國族群，「人」其實都有自身直觀之天律的良知本體。[120] 故此，甚至連當時的化外之人[121]也都各有偏執遲違，不能逮及所自知的「義」，也都亟需「耶穌就是基督」的福音[122]。也就是說，在保羅所身處的「建基於實力的和平」(Pax Romana)

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118 參羅六 4-6。

119 參羅一 30；又參羅三 12：「人人都賴皮浮浪拋棄主，(叛離在所應持之質樸天命)，一夥兒變作陌路逃兵。無一人甘結隆恩厚愛，(願受天命恩慈)，連一個也沒有」；又參羅五 10，亦說到「視上帝為陌路寇讎的」；見何能國：《天子愛我》，頁 26、40；又參羅十 21 等。

120 參羅二 14：「緣起何時，好些邦國族群，彼等絕無宰制駕馭天律之心，倘使行止[120]順乎自然志趣，孜孜健行，創作如詩，容或果就真的切中這天律所命諸事，這似乎絕不宰制駕馭天律之眾國眾民，也自體現彼等眾『私』眾『我』，自身直觀之天律了」；見何能國：《天子愛我》，頁 18。

121 參羅一 14。

122 參羅十五 23-24。

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世代[123]中，羅馬書中的「良知說」在建構福音理論時，實在佔有至為關鍵的樞紐位置。因為唯其如此，所展現的的福音理論，才足以囊括天下人人，也才與保羅所認定的「人」之真情實相吻合一致。反之，若在理論上勾銷了「良知本體」的話，「我」自然無由衷心萌發悔意，也只會持續漠視上帝，甚至視祂猶如寇讎陌路，而已藉由基督而竟其功的天機神策[124]，也無從導向人神終戰以及天人復合的祥和終局，也成不了真真實實的和平福音了。[125]

（九） 給「良知說」的問難？

不過由於種種本文未及討論的文化和歷史因素，在物質繁華的都市教會群中，每個人天天都向外界張望，尋尋覓覓，關於內在「良知」的提法，確是叫人頗感陌生的。[126] 到底是甚麼社經、文化和歷史的因素促成這現象？

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123 Roma[羅馬]的字義本身就是「實力」，參 *Brewer's Dictionary of Phrase and Fable*, 16th ed., s.v. "Rome"。不妨把「建基於實力的和平」(Pax Romana)視作第一世紀的「全球化」，參 David J. Mattingly, *Imperilaism, Power & Identity: Experiencing the Roman Empire* (Princeton: Princeton University Press, 2011), 15-6。

124 參羅五 14、十一 11。

125 參羅五 1-2：「如今，人既出於信仰，被算作平情合義了，憑藉曠絕古今，眾『我』的統帥家主耶穌救主基督天子聖王君臨治下，我們與上帝之間，就終戰祥和了，並且，亦是依藉救主聖王，我們如今得了門徑，可藉著信仰之心，進入這天恩之內，而侍立其中，並眺望屬乎上帝的聖意光輝，仰望祂的聖斷，就以之為榮為樂，顯揚奏捷。」見何能國：《天子愛我》，頁 38。

126 由於 συνείδησις 一字亦解作「意識」(consciousness)，對不確認人有良知本體的現代都市人而言，συνείδησις 一字也就似乎只能作「意識」解，而且連如此解讀的「意識」也常是建基於向外張望。而且，由此視點出發，則：“Consciousness itself, if there is such a thing, is of interest only insofar as it is directed to what is outside itself. That is to say, if

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這實在是值得另行深入研究的。然而，倘若單從理論性的角度來考察，「良知說」所受的冷遇，也是有一點原因的。因為，倘若良知（συνείδησις）是指「人有自我審視的反思機制和有按據某種自在自明的格局從而試圖因應自我怎樣對待和應接『他者』而作出某種反覆自我批判的性向與能耐」的話，若不去細察的話，這樣的提法，至少可以引來兩個主要的疑慮。

第一、「良知說」豈不是和人有罪性之說，相互矛盾？這亦即是說，難度連罪性中人，依然有所謂「良知」？例如，《和合本》羅馬書七章 18 節說得明明白白，就是宣稱：「我也知道在我裏頭，就是我肉體之中，沒有良善。因為，立志為善由得我，只是行出來由不得我。」這豈不是和「良知說」南轅北轍了嗎？第二、所謂重拾失落了的「良知說」是否等同抬舉人：以為「我」能自救？換言之，「良知說」和人依憑「信仰」而被算之為「義」的信仰體系，兩者之間，難道並不矛盾？

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words like ‘consciousness’ and ‘experience’ are any use at all, then their primary value lies in describing how we regularly go beyond the bounds of our previous experience or consciousness and come to be aware of new things. What’s interesting is how we learn what is not yet present in our conscious experience. Thus any consciousness worth our trouble is oriented to what is not present to consciousness, and has no real interest in what some phenomenologists call ‘fullness of presence’. To talk as if what ‘presence’ really means is presence to, for, or within our conscious experience is therefore to jettison the only useful meaning of words like ‘presence,’ ‘consciousness,’ and ‘experience.’ Such talk in fact tends to turn our consciousness into a kind of prison, an inner world from which we can never really escape.” 不過，按筆者所見，羅馬書的「良知說」是緊扣「於天下群人生活中所能知的」，也指向在群體生命中的圓融合一，故此 Cary 對奧古斯丁柏拉圖主義的批駁和保羅的「良知說」並不相干。上引文字，見於 Phillip Cary, *Outward Signs: The Powerlessness of External Things in Augustine’s Thought* (New York: Oxford University Press, 2008), xv。

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然而，因為這兩個問題具有至為深刻的理論性意義，保羅也同樣不能迴避它們，必然亦需有所應對。首先、「良知說」是否和人有罪性之說，相互矛盾？羅七 18 就說：[127]「準確說來，是在『我』的色肌[σαρκί] [128]裡，不常屯駐著[住著][129]『善』」(ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν·[130])。留意：羅七 18 不是、也沒有魯莽地宣稱「在『我』裡頭沒有良善」[131]。保羅是在小心翼翼地提出「準確說來，是在『我』的色肌裡，不常屯駐著[住著]『善』」。這樣謹慎的提法顯然和粗淺的、莽撞地就說「在『我』裡頭沒有良善」的意義是完全不同的。因為正如剛才論證了的，按照保羅的福音理論而言，勾銷了良知，也就邏輯上無需要、也亦沒有了所謂福音的了。

所以，保羅在羅七 18 上小心翼翼地提到「因我如今確鑿看破：原來我內，準確說來，就是在『我』的色肌裡，不常屯駐著〔住著〕『善』」[132]，而這小心翼翼的陳述，不唯並不駁斥本文「人人皆有良知本體」的觀點。

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[127] 參何能國：《天子愛我》，頁 61。

[128] 把 σαρκί（變化前原字是 σάρξ）譯作「色肌」，這乃本文筆者創譯，音義俱備；合和本，譯作「肉體」。

[129] οἰκει 變化前原字是 οἰκέω，指"to inhabit, occupy; to settle; to dwell, live; to manage, govern; to be situated; to be governed" ，參 Feyerabend, *Langenscheidt's Pocket Greek Dictionary*，268。

[130] 參 *Nestle-Aland Novum Testamentum Graece*，第 27 版。

[131] 所以，《和合本》也不是說「在『我』裡頭沒有良善」的；亦參史坦道：〈使徒保羅與西方的內省良知〉，頁 260。

[132] 原文是 οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μού, ἀγαθόν。

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與此相反，保羅在羅七 18 上，措辭謹慎，這恰恰顯示「良知說」和福音理論結構上圓通與否，確是至為關切。保羅對此，深知箇中就裡，所以遣詞格外審慎，要求精準，仿似如履薄冰。故此，「準確說來，就是在『我』的色肌裡，不常屯駐著『善』」的提法，恰恰就是拒斥「人、或罪人內裡，理應根本沒有良善」這一未經細察的想法。

而且，不能輕率地就說「**在『我』裡頭沒有良善**」的理由就馬上見於緊接在「**準確說來，是在『我』的色肌裡**」之後的文字之中。在羅七 18 那裡，保羅還馬上一口氣就續說下去，說「〔**良知**〕**渴求善德的願想，還是如影之隨形，不離『我』的左右**」。[133] 這即是說，「**在『我』的色肌裡，不常屯駐著『善』**」並不等於「**『我』內沒有良知**」。

還有，當我們再往羅七 18 後半節讀去，我們還要馬上讀到「**惟獨孜孜剛健慎行，臻至高尚美善，也才力不從心**」[134]。這就正好顯明，這良知本體之「在」以及其「用」，(亦即指良知能生發和抱持「**渴求善德的願想**」

[133] τὸ γὰρ θέλειν παράκειταί μοι: παράκειται 變化前的本字 παράκειμαι 就是「放在旁邊，擺在面前」、「就在身邊的」的意思，見羅念生、水建稷編：《古希臘語漢語詞典》，頁 641；又參 Feyerabend, *Langenscheidt's Pocket Greek Dictionary*，288：παράκειμαι 即"to lie beside; to be ready, at hand"之意。又黃錫木：《古希臘語〔新約〕教程・卷三：原文輔讀》，頁 306：παράκειμαι 即「同在，在場」。

[134] 參何能國：《天子愛我》，頁 61。

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的現象），是與人（或說「我」）是否能孜孜地剛健慎行，以至全然不墮入罪人行列，並無必然的關係！

所以，我們應說，「我」的良知，並不屯駐在「我」的色肌裡，要找「良知」，當在，「內裡之人」（κατὰ τὸν ἔσω ἄνθρωπον[135]）找，不是在人的色肌裡找。

所以，羅七 18 恰恰是在印證說明：連知行不一的罪人也有良知本體，而且良知本體實在並不因人的不濟不逮而消失。因為羅七 18 節所刻劃的「我」正好就是一個自知遲違不達的受創心靈。更甚者，這一方面亦即是說，按羅七 19 顯示，「良知本體」和人偏偏有著陷溺墮罪的性情，竟必並存。另方面，同樣在羅七 18 連同羅七 19-20 一起，在在顯明自知「知行未一」的罪人，也依然有各人實在各無從逃脫、無從免掉的、源發自良知本體的直觀之知。[136] 這良知之知，卻可叫既非神靈，亦非畜類的「人」，[137]吃

[135] 參羅七 22。

[136] 參羅七 19-20：「蓋當下如今，事與願違，『我』所願想的善，（就是高貴尊榮之事），『我』當下如今，偏不常作；但當下如今，『我』非甘非願的歪心妄想，『我』當下如今， 偏又仍常妄作。不過，若真個不由自主，『我』當下所常仍作的，常非『我』願想甘心的，當下如今，猶在孜孜作孽摧殘，（戕害自苦的），就真的再不是『我』，且除卻強駐『我』內之罪，再沒其誰了。」見何能國：《天子愛我》，頁 61-2。

[137] 這「人既非神靈，亦非畜類！」之歎，直接見於文字，參羅二 1、3 及羅九 20。三處均以ὦ ἄνθρωπε的筆法表現之；參 Feyerabend, *Langenscheidt's Pocket Greek Dictionary*，37，ἄνθρωπος 條。

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透苦頭了，（參羅七 24）[138]。

換言之，羅七 18 實在恰恰顯明：(i)按照保羅的視角而言，在他筆下，即使連自知不濟的「我」[139]，（亦即所謂「罪人」），也有進行自我審視的反思機制，並也同樣能按據某種自在自明的格局（直觀而自知的「善」），進行自我批判。這即是說，連保羅也沒有按「我」未能行其良知之「知」，就懷疑或抹殺罪中之「我」依然有直觀而知的良知。故此，(ii)從保羅的福音理論來看，我們不能憑人有著揮之不去偏愛邏違不達的情性[140]（即所謂「罪性」），就推定「良知說」和人有罪性之說，勢不兩立，兩難並存。

另外，(iii)保羅在同一節經文之中，實在已同時回答了剛才所提出的第二個問題，亦即認定：人有良知本體，也絕非等同於邏輯上能憑依「自力」圓滿良知所知，臻至成善成義之境。這是因為正如上列數段文字已經論述解說過的，羅七 18 實在已鮮明凸顯了能「知」、有「知」，不等同能「行」、有「行」。這就是說，良知不足以使「我」脫離邏違不達的苦海和罪網，「人

[138] 參羅七 24：「胼手胝足，『我』，生而為人，（作漢子凡夫、奴才），盡受罪的苦役，插翅難逃，敢問憑那個英雄神將，至終可望死裡逃生，得脫這典押取死的軀殼肉身？」同上引書，頁 63。

[139] 關於保羅的發言出態和自我定位，見羅十五 18。故此，這是原因之一，說明羅七 18 中的「我」，不應單單是只指著保羅一己而說的。情況就如弗洛依德和笛卡兒說到「我」時，不就單指他們本人而已矣。

[140] 參羅七 20。

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人皆有良知」不等同「人人力可以成聖」。故此，本文所論列的「良知說」，說到底，依然改變不了「我」生而為人的命運，亦即人根本無能力「孜孜剛健慎行，臻至高尚美善」之境。因此，重拾羅馬書中的「良知說」並不意味過高的抬舉人，又或是以為「我」憑己力自救，也更談不上「良知說」和依憑「信仰」才能被姑且算之為「義」的信仰體系，兩相矛盾。

小結而言，按照羅馬書中關涉良知的經節來看，保羅在提及良知時，他總是只作陳述，並不極力試圖論證人是有還是沒有良知。從保羅在羅馬書的筆法、文辭和取態來看，良知的實存性質，是內觀直知和自明的。他沒有從外邊旁添證據來加以論證，以說明人有良知。然而，至為關鍵的是：在福音理論的結構中，「罪性」和「良知」作為理論構念，實在**必然**相輔相成，**必然**此中亦有彼而彼中亦有此，二者的關係**必然**相互依存，如影隨形，而且**必然**絕非相互排斥、不能兩立的。

（十） 結論

保羅在羅五 14-15 提過，藉由亞當一人，罪就入了世界。但是，這提法本身並不**必然**是理論性質的**必然**理據，以致一定要把「良知本體」掩埋

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和一定只高舉「罪」。因為：**沒有良知本體的人不可能由衷信仰或信賴上帝**。這是因為設若在人內裡，根本沒有良知本體，那麼再指稱人有遲違不達的情性（所謂「罪性」），也亦沒有意義了。[141] 這是因為對於沒有良知之「我」而言，也無從感知所謂「罪」。換言之，這是很直率的邏輯：成聖成歹，都必須這個作為主體的「我」**有自我審視的反思機制和有按據某種自在自明的格局從而試圖因應自我怎樣對待和應接「他者」而作出某種反覆自我批判的性向與能耐**。而且，甚至可以說，倘若人根本沒有羅馬書二章 15 節所指陳的「良知」，那麼保羅的福音理論，邏輯上亦自然不能自圓其說。

無疑在保羅離世後的思想發展史中，「原罪論」一枝獨秀，「良知說」相對較受冷待了[142]。但是這是後世的發展，不能以後者的世界觀論證前者，[143]不加細察，就理所當然地拿來當作保羅本人的整體理論判斷和意向。細想之下，「良知本體」和人尚「我」迷強[144]以及偏執遲違的性情，實在應該

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[141] 因為「**關乎『我』真情實相這福音**（κατὰ τὸ εὐαγγέλιόν μου）」是在述說「**天下兆民**」的真情實況，漢語世界的經學、理學傳統的對「我」的內省和探索就甚具意思了。

[142] 例如 1646 年通過的《西敏斯特信仰宣言》依然明文提到良知，但在全文中，就只用上一段的文字，見於該宣言第 20 章第 2 段，參：http://www.reformed.org/documents/wcf_with_proofs/index.html。

[143] 參卡森[D. A. Carson]：《再思解經錯謬》，余德林、郭秀娟譯（台北：校園書房出版社，2009），頁 135-37。

[144] 參羅一 21-32。用巴特的話說："What is the obviously outstanding feature of world history? … [It] is the all-conquering monotony – the monotony of the pride in which man has obviously always lived to his own detriment and that of his neighbor, from hoary antiquity and through the ebb and flow of his later progress and recession both as a whole

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是**必然**互相並存的。故此，拿後世的觀點侵蝕福音理論原初的邏輯性、一致性和圓潤度，也就不合理了，是會出問題的。所以，若以輕忽或否定人的良知的進路來抬舉上帝和解讀「福音理論」，如此解讀的「福音理論」實證上是否切中「我」生而為人的真情實相，自然必成疑問。

綜觀而言，倘若不正視人的良知在福音理論的位置，並想如此傳播天恩救世的喜訊的話，這樣的傳播和論道之路，走起來自然也會倍感艱難。所以我們當代實有必要重新清楚地確認「良知本體」，在保羅福音理論中確實佔有不可廢黜的、理論性的關鍵位置，並有意識地重構「良知」一詞於當代社會文化中的意義，讓其光復、流通，利導「我」的覺醒和挑起普愛[145]和希望。因為輕忽了人內在本有的良知，只會幫倒忙，把表面上大受抬舉的上帝變成暴徒，叫祂徒然遭受不白冤屈，以為祂恃強凌弱，對人的脆弱，毫不理解，於理不算周全，亦有違羅馬書所展示的天啟福音。

這就是說，保羅在羅馬書二章 15、16 兩節中，保羅把「良知」和「關乎『我』真情實相這福音」並列並提，實在是殊具深意的——因為：沒有

and in detail, the pride in which he still lives … and will most certainly continue to do so till the end of time"; 見 Karl Barth: *Christ and Adam – Man & Humanity in Romans 5,* trans. T. A. Smail（New York： Harper & Brothers Publishers, 1957）, 14。

145 參謝扶雅：〈怎樣才是一個真正的中國基督徒〉，收《謝扶雅晚年基督教思想論集》，范約翰編（香港：基督教文藝出版社，1986），頁 159-61。

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良知本體的人不可能由衷信仰或信賴上帝。倘若王陽明也有機會一讀羅馬書全文，想也必忐忑然掩卷驚嘆：良知之「體」，果然無間古今！只是良知之「用」，卻何竟偏與「遲違不達」結伴隨形？孔子長逝矣，[146] 滿街滿巷，偏偏就全不是聖人；能與保羅先哲，鵝湖一會，砥礪真知嗎？ 於「天律之外，另有一式屬乎、源自和體現上帝之義」（羅三 21）[147]又是甚麼意思呢？[148]

- This is the End of M-4 -

[146] 參謝扶雅：《基督教對今日中國底使命（第八種）》（上海：青年協會書局，1935），頁 44-47。
[147] 參何能國：《天子愛我》，頁 27。
[148] 參陳耀南：〈華人困局說良心〉，收《從自力到祂力——與中國人談基督教》（香港：天地圖書，2008），頁 119-25。

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APPENDIX 6A: THE ABSTRACT OF M-5

Maybe Zeus does have a role: Whereabouts is Zeus in *Romans*, the theological consequences of mislaying him, and his centrality in the Gospel Theory of Paul (I) & (II)

(Abstract)

No text is an island. In first century Rome, no deity was alone. This study is organized into 2 essays, *viz.* "*Maybe Zeus does have a role (I) & (II)*". As a composite project, these two essays constitute a constructionist spiral historical-and-hermeneutical empirical study of *Romans*. It argues that Οὐρανός as appealed to in *Romans* 1:18; 10:6-7 was an euphemism signifying **Zeus**. We will argue that a central and historic role must have by default been assumed by and for Zeus while Paul wrote. A recovery of this perspective is most essential to a proper reading of the *Epistle*. As a sequel, an obliteration of Zeus in our understanding will certainly distort the message of Paul.

The argumentation will be staged in 4 phases. The ultimate conclusion is that there are solid theoretical, logical and empirical evidences in support of the

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reasonableness of re-recognizing Zeus. So understood, the Epistle is a **Gospel Theory** targeted for the Greco-Roman populace conditioned to live by the **blind humanism** that radiated from the foundational beliefs about the law (νόμος) , the righteousness of Zeus and of humans. In the process, we will study selected Greek myths and cross-examine critically texts from the *Epistle*. We will thereby explain the how and why Paul chose the authorial style in approaching the subject of Zeus as he did. We will also show the how and why regarding the content and the inner and trans-chapter connections of the *Romans.* The overarching concern for Paul as a pathfinder for the first generation believers living in the "pagan" Greco-Roman world was therefore to establish squarely the centrality of "**Grace** (χάρις) **of God**". This will essentially call for a **regeneration of mental schema** of the believers. For instance, Paul must help them see the logicality of putting their faith in a grace-bound God; and this is the Pauline way to walk out of the tragic sense about life as humans, in the first century Greco-Roman metropolis, Rome.

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也許「要有宙斯」：論羅馬書中的宙斯及其隱顯與「上帝觀」和保羅「福音理論」之間的關係（一）

難道你們如今仍不深切領會，

向誰〔ᾧ〕稅捐獻奉你們的己「私」眾「我」，

願作百依百順的僕從，

你們就是**向誰**〔ᾧ〕，

願作俯首貼耳的拘縻親隨嗎？[1]（羅 6: 16 上）

（一）引言

本文為《也許「要有宙斯」》全文第一部份。全文將集中討論《保羅致羅馬人書》這封書函。我們將探討在初代文脈語境中[2]的宙斯信仰系統及其相關現象和「上帝觀」與「福音理論」之間的關係。本文不涉及宙斯的神

[1] 何能國：《天子愛我——羅馬書詩意復原譯本》（香港：恩與美文化基金，2009），頁 50-51。

[2] 《伊裏亞特》和《奧德賽》是第一世紀羅馬城學生啟蒙必讀之書，常在宴會上朗讀，也有公開比賽，連在西班牙，也有專門課程，教授背誦二書。諸神祇的故事，人人耳濡目染。參【法】卡特琳娜・薩雷絲[Catherine Salles]：《古羅馬人的閱讀》，張平、韓梅譯（桂林：廣西師範大學，2005），頁 28、50、58、70、73-4。就祭禮節期而言，羅馬官方的宗教的主神 Jupiter，等同換上拉丁名字的「宙斯」。

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格或本體。標題中的「要有宙斯」，是指闡釋羅馬書時，須尊重歷史[3]，確認宙斯信仰系統的存在。我們須光復宙斯在初代人心中所牽動的相應意象、思緒與狐疑[4](mental representations)[5]。本文亦將聚焦在希羅初代信徒的識知[6]系統(cognitive schema)之轉移與建構。至於宙斯信仰系統的主要特徵，今抄引 Hugh Lloyd-Jones 的歸納性判語如下，以便掌握：[7]

> Three important differences mark off the early religion of the Greeks from those of the surrounding peoples, and also from those that are familiar to us in modern times. First, it is neither monotheism nor, in the strict sense, polytheism, but something between the two; it has many gods, but from the earliest times of which we have knowledge one of these is preponderant over the rest. Secondly, it is not anthropocentric; men are the creation only of a minor god, and have only a minor status in the universe and a minor place in the attention of the gods. Thirdly, these gods are not transcendent but immanent; they do not interfere from outside with the course of nature, but govern the inanimate world through natural processes and the

[3] 關於宙斯宗教在帝國內的概況，參 Rose Williams, *Once upon the Tiber* (London: Anthem Press, 2002), 1；Gregory S. Aldrete, *Daily Life in the Roman City: Rome, Pompeii, and Ostia* (Westport, Conn.: Greenwood Press, 2004), 12 & 142; Michael Grant, *The Founders of the Western World* (New York: Charles Scribner's Sons, 1991), 144 & 161。

[4] Paul Corby Finney, *The Invisible God：The Earliest Christians on Art* (New York: OUP, 1994), 15: "After all, the Christian apologists were witing to Greeks and Romans, not to Jews."

[5] Gillles Fauconnier, *Mappings in Thought and Langauge* (Beijing: Cambridge University Press & Beijing World Publishing, 2010), 8.

[6] 參陳忠華、劉心全、楊春苑：《知識與語篇理解》（北京：外語教學與研究出版社，2004），頁 1-20。

[7] Hugh Lloyd-Jones, *The Justice of Zeus* (Berkeley: University of California Press, 1971), 160。

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animate through human passions.

標題中的「上帝觀」是指人對神的觀念。「福音理論」指「上帝從來就深愛天下人人，以及耶穌就是基督」[8]的信念體系。《也許「要有宙斯」(一)》及《(二)》，兩文須一併閱讀。兩文合在一起，將依建構主義的論證程序[9]，螺旋遞進。全文的研究綱領如下：

1. **第一論證階段：**本文會初步假定「保羅有可能在羅馬書中用 Οὐρανός 一字來婉稱[10]宙斯」。此階段旨在說明初步假設何以在理論上是必要和合理的。(案：Οὐρανός 一字[11]，見於羅 1：18 及 10：6-7 這三節經文。)
2. **第二論證階段：**我們會檢示環境證據，確立在初代的語境中，確有相干的歷史條件，讓初步假設不被推翻。換言之，初步假設指涉的內容，必須和已知的歷史事實吻合一致。不然，應被推翻。
3. **第三論證階段：**基於上兩階段的結果，我們會檢證倘若把 Οὐρανός 一字解作宙斯，羅 1：18、10：6-7 以及其他相應經文可否通解。若能通解，且和初代情境吻合，也和保羅自許的使命一致，則舉證的責任，已轉給

[8] 參羅 1:1-7。
[9] 參陳向明：《質的研究方法與社會科學研究》(北京：教育科學出版社，2000)，頁 67-72。
[10] Richard N. Longenecker, *Introducing Romans: Critical Issues in Paul's Most Famous Letter* (Cambridge: Wm. B. Eerdmans Publishing Co., 2011), 79: "And Paul's letter to the Christians at Rome, while forthright in its exposition, is notoriously vague when it comes to matters of polemic and apology."
[11] Οὐρανός，拉丁化拼寫為 Uranus，見 Geoffrey Parrinder, *A Dictionary of Non-Christian Religions* (Amersham: Hulton Educational Publications, 1981), 210.

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否認「保羅是以 Οὐρανός 婉稱宙斯」一方了。

4. **第四論證階段：**基於以上的論證結果，我們會進而探討「宙斯系統」與「上帝觀」和保羅「福音理論」之間的關係。在這階段，我們將聚焦於我們會否因著復原宙斯，而對羅馬書的「真相」，有更為透徹圓潤之了解？

簡而言之，《也許「要有宙斯」(一)》將完成第一、二階段的論證，並把第三階段論證完成至羅馬書第一章完結為止。為行文方便，本文將用「(眾)受信人」一詞，指稱羅 16: 3-15 所特指的初代群組，下不贅言。另外，亦須說明：因為一般通行譯本，都按單純的、淺度的文字釋譯（Linguistic Translation）原則來釋譯經文，這與本文的探求目的不合，故此本文會以筆者所譯的中譯文本作為藍本，並於本文註腳中提出如此另行中譯的仔細理據，以茲讀者參閱。

（二）第一論證階段：初步假設的必要性和合理性

我們的初步假設是：「保羅有可能在羅馬書中用 Οὐρανός 一字來婉稱宙斯」。但是理論上為甚麼有必要假設「保羅有可能在羅馬書中用 Οὐρανός

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一字來婉稱宙斯」？原因在於：權威文本總離不開原文本（亦即原語言）、原歷史處境，以及對原文本加以原初詮釋的受眾群體。[12] 由於這原則，以下數端事態必然發生，以致保羅必須稱述宙斯。

第一、就使徒與主流社會大氣候的關係而論，羅馬書成書於第一世紀中葉。當時的歷史情境微妙，和利瑪竇初入東方儒學社會時相近。「耶穌就是基督」這想法，在當時的大社會中，只屬邊緣性質弱勢的新生事物。保羅和利瑪竇二人[13]必須使用受眾的語言傳道。他們必不能迴避該主導語言的思維格式[14]和該文本傳統內的基要概念，諸如上帝、Οὐρανός、天、Θεος、Deus[15]等。他們也必不能迴避該社會固有的習俗和禮祭[16]。故此，傳道者必

[12] Jaroslav Pelikan, *Interpreting the Bible and the Constitution* (New Haven: Yale University Press, 2004), 22-36。

[13] 關於中國與西歐「兩種思維方式」，參季羨林：〈關於「天人合一」思想的再思考〉，收《做人與處世》，（北京：中國文聯，2009），頁 46-9。

[14] 關於思維「格式」的提法，參張耀南：《中國哲學批評史論》（北京：商務，2009），頁 5-15：「西學的思維方式為何？著者以為就是發端於古希臘的形式邏輯的思維、因果關係的思維、本體論式的思維以及與此相關的進步、理性、平等等觀念。這一套思維為中國原有文化所缺少，明代中葉以後終於慢慢地補充進〔中國〕來。」這亦即本文（下文）所謂「希高傲物，以『我』為本」的人本主義。這亦羅 1: 23 所勾劃的精神面貌、信念、原則和心態。亦參 Peter K.Manning 的"Framing the Rational in Fieldwork"，收於 Tim May, *Qualitative Research in Action* (London: SAGE Publications, 2002), 73-98。又參 Whorf, Benjamin L. 1964. *Language, thought, and reality*. Cambridge, Mass.: M.I.T. Press。

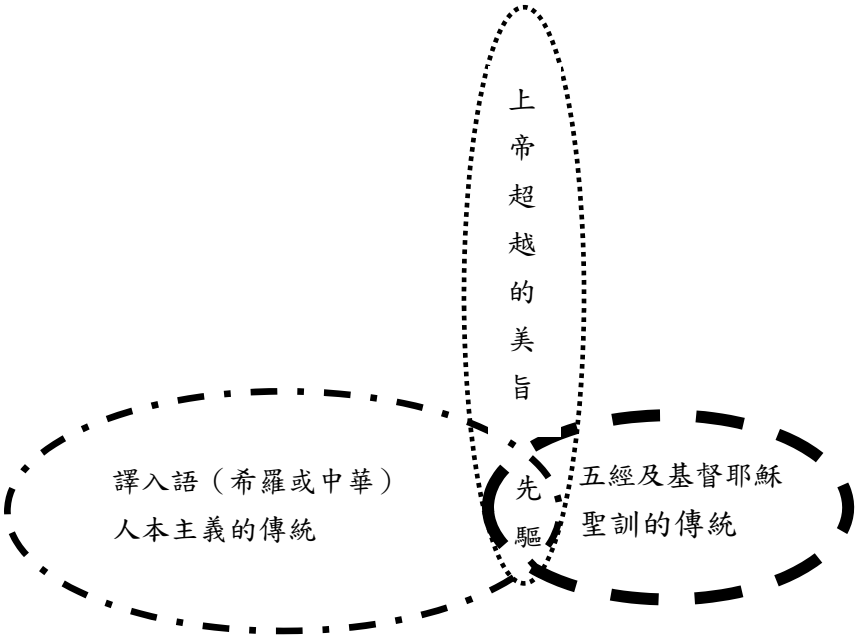
[15] 參何紹斌：《越界與想像：晚清新教傳教士譯介史論》（上海：上海三聯，2008），頁 143。

[16] 參 Rom 14:3 (*Hoffung für alle – Die Bibel*)；以及顧衛民：〈中國「禮儀之爭」〉，收《中國與羅馬廷關係史略》（北京：東方出版社，2000），頁 52-88。

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須找尋適切的「譯」與「傳」的手段[17]，融會文字與聖道，以回應傳道者獨見的天詔，在嶄新的文化氣候中解構及重建上帝的美意。他們要猶如大漠夜空的北斗，在茫無頭緒中，他們的詔命就是要理出策略方向、高懸方向。他們甚至還須猶如倉頡，創設必要的辭彙，使後世的人，同見新的信仰空間。所以，下圖是矢志跨越及匯通視域之拓荒先驅[18]（保羅和利瑪竇）的識知處境：

圖 1　矢志跨越及匯通視域之拓荒先驅的識知處境



這亦是說，不獨先驅聖徒保羅必須兼顧圖中三環的關係[19]，我們解構和詮釋

[17] 參 Eugene Peterson, *Subversive Spirituality*, ed. Jim Lyster, John Sharon, Peter Santucci (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1997), 126。

[18] 羅馬書成書時，四福音書尚未成書。

[19] 參 Kathleen Davis, "Iterability: Stability and Instability," in *Deconstruction and Translation* (Shanghai:,Shanghai Foreign Language Education Press, 2004), 30；楊克勤：《跨文化修辭詮釋學初探》（香港：建道神學院，1995），59-73。

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羅馬書，亦必須同時兼顧上圖三者的歷史位份和關係。

第二、就個體信徒和社會大氣候的關係而論，羅馬書受信人不是白紙(*tabula rasa*)[20]。人人都有固在的信念。他們個人和社會都深受宙斯信念系統的左右。誰都無從迴避希羅歷史現實及固有傳統之薰染拘囿。史學家Edith Hamilton 對羅馬城的社經及文化民情的論述，茲可參考如下：[21]

> All over the world and in every age a great city is a place of contrasts, but Rome ,…. During the empire the pendulum swung in ever wider and wider sweeps…. extremes had become the rule of life. On top absolute despotism, at bottom well-nigh hopeless slavery; splendid luxury and unspeakable squalor; monstrous forms of irresponsible pleasure and fearful misery - everywhere violent oppositions. Harmony had been the Greek ideal, life within and without in equilibrium; the world seen as beautiful and the spirit at home in it. To the Roman this idea was forever incomprehensible…. The sharp division between facts, things, all that the Roman called reality exactly as we do today, and the ideas and ideals within a man was never sharper than during the Roman Empire.[22] [of the first century].

[20] 參【法】伊夫斯・博西耶爾夫人：《耶穌會士張誠——路易十四派往中國的五位數學家之一》，辛岩譯（北京：大象出版社，2009），頁 8。
[21] 參 Edith Hamilton, *The Roman Way* (New York: W. W. Norton & Company, 1932), 141-42。
[22] 參羅 1: 24-32。

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換言之，在這樣的歷史情境中，人當如何生活？信仰宙斯和信仰上帝，有分別嗎？這都是人生的真實問題。「福音」必須有所回應。

第三、就思想體系交匯在原語境中參照發明而論，在剛才引述的社會狀況背後，我們還要遇上羅馬城住民所默然奉行的思潮。這亦即時人相信，人人當竭力實踐宙斯格式之義(δίκη)[23]。在這種社會思潮裡，人人自知應當伏膺貫徹宇宙天地人間的[24]「天律」 (νόμος) [25]。而且宙斯為了不偏不倚地持衛「正氣」(θέμις)[26]，他會堅定不移地絕不插手干預命運[27]。故此，塞內卡(L. A. Seneca，生卒於公元前 4 年及公元 65 年)那時住在羅馬城中，就曾一語道破。他指出當時帝國內兩大思潮伊壁鳩魯和斯多噶派，「共同之處多於觀點分歧，因為二者都推崇理性在生活中的作用。」[28] 而且，細察之下，這兩種思想，實則都和宙斯體系血脈相連[29]。兩者都認同人必須憑著自己，不該想

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[23] Mircea Eliade, *A History of Religious Ideas, vol. 1, From Stone Age to the Eleusinian Mysteries*, trans., Williard R. Trask (Chicago: Chicago University Press, 1978), 261.

[24] 參理查・塔納斯〔Richard Tarnas〕:《西方思想史》[*The Passion of the Western Mind：Understanding the Ideas that Have Shaped Our World View*]，吳象嬰、晏可佳、張廣勇譯（上海：上海社科院，2007），頁 44-51。

[25] 參何能國：〈羅馬書 νόμος 一字當怎樣中譯——兼論文本傳統、翻譯範式和保羅的「福音理論」之間的關係〉，《中國神學研究院期刊》，2010，第 49 期，頁 56-7。又參 Rémi Brague, "The Greek Idea of Divine Law," in *The Law of God: The Philosophical History of an Idea*, trans. Lydia G. Cochrane (Chicago: The University of Chicago Press, 2007), 19-29。

[26] Eliade, *A History of Religious Ideas, vol. 1,* 261.

[27] 同上引。

[28] 【德】帕普羅特尼[Thorsten Paprotny]：《西方古典哲學簡史》，劉煒譯（上海：華東師範大學出版社，2008），頁 131；亦參羅 1: 22。

[29] 參 Sharon Lebell, *The Art of Living: The Classical Manual on Virtue, Happiness, and Effectiveness* (New York: Harper One, 1994), 118, 124；William James, *The Varieties of*

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望逾越人的宿命[30]，只應遵從宇宙中已在之「天律」。因此聰明人措置人生，應自求多福，奮力自強，（參羅 1:19-23）。

但是，如此奉行盲目人本主義，卻多數是絕路。人想走憑己力圓滿「天律」以成義的路追求豎立「人之義」[31]者，總必陷入遲違不達的絕境[32]。國族社群用這原則立身立國，天下必陷入對立競逐，墮入互相苦害的困局[33]。故此，要在這樣的歷史處境，要建構和闡明「福音理論」內涵，要光大發明「慈父上帝」[34]這概念，保羅當然要對症下藥。換言之，保羅必須想方設法，讓舊約上帝文本、緣繫耶穌的信仰與希羅宙斯傳統[35]，相遇交融。

第四、就提携原受信人的靈境而論，保羅要啟發他們對「天恩」(χάρις，始見於羅 1: 5)和自身處境深入省悟，就必須回應他們內心真正的狐疑。羅

Religious Experience, ed. with introduction by Martin E. Marty （New York： Penguin Books, 1982）, 42-44。又參 Anthony Kenny, *A New History of Western Philosophy*, vol. 1, *Ancient Philosophy* (Oxford: Clarendon, 2004), 307。

30 參 Lloyd-Jones, *The Justice of Zeus*, 161： "Again and again Greek popular wisdom reiterates that men must not try to become gods, that they must adapt themselves to the laws of the existing universe, hard as these may be to comprehend, and to the realities of the actual situation"。

31 參羅 10: 3。

32 參羅 1:19、22、29、30；2: 12-13。

33 參羅 2: 29-31；3: 13-18；又參季羨林：〈『天下體系』：帝國與世界制度〉，收《沒有世界觀的世界》（北京：人民大學出版社，2003），頁 34-109。

34 參羅 8:15。

35 故羅馬書多番把「猶太」和「希利尼」並提。示例，見羅 1:16。

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16: 3-15 的名單中，有不少對耶穌福音略有所知的「有心人」[36]。但是，不少人連自身價值和「我是誰」的想法，都曾經問津於宙斯系統的「異教神祇」[37]！保羅和眾初代受信人都嫻熟通用希臘語，他們對羅 16: 3-15 中名字的符號內蘊，一聽一看，自然霎時了知。故此，保羅就沒有理由不理會宙斯和與之相連的思維格式及信念故事。[38]　反之，要言必有中，羅馬書就必然離不開「宙斯」及與祂相連之眾神。

第五、就修辭策略而論，保羅必須找到實事求是的筆法，確認和「承認不同文本傳統的獨特價值和意義」[39]。唯其如此，他才能履踐上承天啟的使命。所以，基於對時人的溫情敬意[40]和對上帝深厚細密的情操[41]，保羅必不能侮謾、妄稱「宙斯」之名。因此除非保羅安於說些無關宏旨的話，否則關於「宙斯」諸事，羅馬書實在必須以某種方法，寫於字裡行間。

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[36] 人關心某物，才前思後想，才有提問；參羅 2:3、3: 29、3:31、6:3、6:15-16、7:13、9:14、11:1。

[37] 盧龍光：《論盡羅馬——透析保羅寫羅馬書之目的》（香港：漢言聖經協會，2010），頁 107。

[38] 參 Martin Payne：《敍事治療入門》，陳增穎譯（台北：心理出版社，2008），頁 75–76。參 Peterson, *Subversive Spirituality*, 200, saying “Existence has a story shape to it”。

[39] 何能國：〈羅馬書 νόμος 一字當怎樣中譯〉，頁 56-3。

[40] 羅 6: 19 節上的 ἀνθρώπινον λέγω (《和合本》譯為「就照著人的常話……說」)顯明保羅行文時，的確慮及時人的感受和初代情境，亦即顧及人們前時信心荏弱（參羅 5:9）的經歷而說。

[41] 參狄帕克・喬普拉：《第三位耶穌—— 一位覺悟者的歷程》，楊慧莉譯（台北：啟示，2009），頁 63；亦參，出 20: 7。

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小結而言，基於上述理論層次的考慮，保羅實在必須尋找某種曲筆的修辭策略，以切入和討論時人所體會、所關心的核心課題。這就是本文「初步假定」的由來。然而西方學界和教會傳統，似乎並未正視宙斯的歷史戲份。在研究羅馬書的文獻中，鮮能找到相關的討論[42]。羅馬書彷彿淪為單單關注猶太人所關心之課題而已的書卷。書中極廣、極大、極為深刻、針對希羅（當時所理解之「普世的」）盲目人本主義的要旨，就沖失掩埋，以致失傳。不過，拿後起世情覆蓋前情，卻不是歷史原貌[43]。佚失宙斯，後果至少有三。第一、羅馬書會變得「欠缺一致性」[44]，篇際出現文氣[45]裂縫，難解難明[46]。第二、福音的理論鋒芒，也必因而鈍化。三、世人必因而對上帝和對福音，抱持偏謬之見。這三項結果，卻都是大可不必的。

(三) 第二論證階段：「初步假設」的內容，是否和已知歷史事實吻合？

要進一步在實證層面考驗「初步假設」，本文的「初步假設」必須和已知的歷史事實吻合。這是最起碼的必要條件。就著論證本文的「初步假設」

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[42] 參盧龍光：《論盡羅馬》，頁 13。

[43] 關於「多神背景的原典與一神論譯經者」的觀察，參李熾昌：〈國語《和合本》聖經：經典翻譯抑或宗教傳播?〉，收《自上帝說漢語以來——《和合本》聖經九十年》，謝品然、曾慶豹合編（香港：研道社，2010），頁 71-87。

[44] 【英】鄧雅各[James Dunn]：〈羅馬書的形式與神學的一貫性〉，收《筆戰羅馬：羅馬書之研究》，盧龍光等編譯(香港：天道書樓，2010)，頁 211。

[45]「文氣」主要可從意義的序列性(sequentiality)、連接性(connectivity)和語境性(contextuality)、話語之指向性(directionality)和話語目的性(purposefulness)來加以理解。參陳忠華、劉心全、楊春苑：《知識與語篇理解》，頁 15、17。

[46] 參何能國：《天子愛我》，頁 158-59。

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而言，事實證據，可分為兩大類。一是見於歷史環境中的；一是見於羅馬書文本內的。兩方面的證據，可分述如下：

1. 歷史環境中的證據

i. Οὐρανός 一字從來就指上界大神和天界眾神

Οὐρανός 一字，中文音譯「烏拉諾斯」。這字本指宙斯的祖父，亦是天界大神。後來，宙斯取代了祖父之位。因而後來 Οὐρανός 的字義向「天空」過渡[47]。但是我們必須留意，這所謂「天空」之意，依然不是指哥白尼天文學革命之後的「天空」，這字依然和宙斯的威權，緊密相連的「天空」。因為宙斯藉由「主宰天空而獲得權力的自然延伸，推而廣之地統領一切，憑藉天空之王的身份有效威懾眾神，挾天空主宰的威勢執政，督察並掌空整個宇宙人間」[48]。所以，在荷馬筆下，宙斯且曾用 Οὐρανός 這字自稱；並且在同一文中，這字還有旋即引出天界其餘眾神之想[49]的作用。質而言之，按希臘世界中的成規用法，Οὐρανός 從來都有「間接指神」[50]的作用。這用

[47] 參 Arthur Bernard Cook, *Zeus: A Study in Ancient Religion* (New York: Biblo & Tannen, 1964), 9-14。

[48] 陳中梅：《宙斯的天空》（北京：北京大學出版社，2011），頁 14。

[49] 在《伊利亞特》卷 21（第 509-10 行），宙斯直稱諸神為 Οὐρανός 之眾子；見 Homer, *The Illiad: Book 2*, ed. G,. P. Goold (London: Harvard University Press, 1976), 444-45: "Who now of the sons of heaven [Οὐρανιώνων], dear child, hath entreated thee thus wantonly…?"

[50] 麥啟新主編：《新約及早期基督教文獻希臘文大詞典（中文版）[BDAG]》，麥陳惠惠、麥啟新譯（香港：漢語聖經協會，2009），頁 1127-28。

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法不是本文筆者發明的，而是至今仍見於較為厚重的古希臘文字典中古人的成規。

ii. 古時，大神之名，的確不可輕率呼喚

大神無所不在，誰叫喚祂，大神必然知悉， 也必回應。羅 10: 13 也明確反映初代受信人有這樣的思想[51]。故此經文說[52]：「因之，『天下兆民之中，有誰奏告籲請，奉統帥大君聖名而求，就必一一蒙受恩遇搭救。』」同理，在羅馬書中，保羅也從來沒有直呼「耶和華」之名。故此，出於關懷原初眾受信人[53]也許依然敬懼忌諱宙斯，保羅用 Οὐρανός 一字婉指宙斯，自然也更為妥帖、安穩和温厚。



圖 2



圖 3

iii. 關於 Hermes 的文物和字義的證據

承上所論，在羅馬書初代受眾的思緒中，根本沒有與神、與天界割離的、近現代天文學意義的「天」[54]。羅 16: 14

[51] 參香港聖經公會：《新約聖經——希、英、中並排版》（香港：香港聖經公會，2007），頁 547；羅 10：13 原文為：πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται.（案：本文用 Nestle-Aland 第 27 版的希臘文本，均摘自此書。下不贅言。）

[52] 何能國：《天子愛我》，頁 93。

[53] 參羅 14: 13。

[54] 參牛秋業：《不可通約——費耶阿本德的科學哲學研究》（北京：光明日報，2010），頁

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中有一位稱為 ʽΕρμῆς 的受信人，他對如此的歷史實情，亦必應甚為了解。他的名字，在英語拼寫成 Hermes；和合本音譯為「黑米」。為行文方便，下文將源用英式的拼音寫法。

Hermes 這名字，本指宙斯的御前信差、使者，亦是宙斯之子。[55] 圖 2[56]所示，即為古希臘的 Hermes 石雕，被用作守護柱像，設於各公眾場所及私人宅第的入口。圖 3 [57]是陶瓷碟上的古希臘彩繪。彩繪顯示工匠正在雕造 Hermes，供人在私人樓房入口、路口、廟宇入口放置，以作守護。換言之，時人廣泛相信 Hermes 來自天界，是忠於所命的天神信使，是宙斯的兒子。

所以堅稱 Hermes 和他的友伴（例如其他受信人），在聽誦或細讀羅馬書時[58]，在知悉聞覺 Οὐρανός 這概念詞（也可以說「文化符號」）時，竟都能飛越歷史時空，都能脫離個人本有的識知系統，而和上界天神相關的隱在意念[59]，也絕不會霎時湧現，這實在有違知、情、意的常理，於理難通。這是因為

18。

55 H. G. Liddell & Scott's, *An Intermediate Greek-English Lexicon*, 7th ed., s.v. "Hermes".
56 John Boardman, *Greek Sculpture: The Archaic Period*, (London: Thames & Hudson, 1978), 143.
57 Paul Cartledge, ed., *The Cambridge Illustrated History of Ancient Greece* (Cambridge: Cambridge University Press, 1998), 204-05.
58 Timothy Beal, *The Rise & Fall of the Bible: The Unexpected History of an Accidental Book* (New York: Houghton Mifflin Harcourt Publishing Co., 2011), 97.
59 胡壯麟：《認知隱喻學》(北京：北京大學，2004)，頁 8-11。

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字義「必須由歷史來決定」[60]。自稱或被稱為「天神信使」的 Hermes，怎有可能不認識、不念及「天神」 (Οὐρανός)？ 自稱「宙斯之子」的，在知遇聞覺“Οὐρανός”之時，怎可能不有「宙斯」之想？其 「於理難通」之處，就雷同有人自稱「三藏聖僧」，卻被我們強行認定，當他聽到「西天」一詞時，腦際**必然不生**「佛祖」之想。

小結而言，從歷史環境的證據來判斷，至少有一位初代受信人(Hermes)**極之可能**由“Οὐρανός”一詞而想及某些宙斯元素。因此理論上，為著顧及受信人的識知系統和思緒感受的特點[61]，保羅下筆時，就的確有可能用“Οὐρανός”一詞，來婉稱宙斯。故此，我們沒理由，不經考察，就把這**理論上的可能性**勾消掉了。

2. 羅馬書文本內的證據

基於上述的證據，我們還必須追問的問題就有以下三項。一、羅 16: 3-15 中，到底有多少人的名字和 Hermes 雷同，都呈現「異教的」（宙斯信念系統的）特點？二、保羅的使徒使命[62]與有多少受信人的名字帶希羅色彩，兩者

[60] 參沃爾特・本雅明[Walter Benjamin]：〈譯者的任務〉，收《西方翻譯理論精選》，陳德鴻、張南峰編，陳萬成譯（香港：香港城市大學出版社，2000），頁 201。
[61] 參羅 14: 10、14、18-19。
[62] 參羅 1: 1、11: 13。

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之間，有甚麼關連？三、有沒有羅馬書經節，足以具體印證婉稱宙斯，的確和保羅自許的使徒使命吻合？ 以下我們要用羅馬書的文本證據，來回答這些問題。

i. 眾多名字：都深蘊濃烈的希羅價值與信念

(a) 希羅諸神：我祖之神

在羅 16: 3-15 所開列的二十六位初代受信人中，至少還有十一人的名字，都有難以爭議的「外教」[63]意蘊，亦即深具宙斯宗教和與之相應的希羅人本主義的意味。這之所以和本文論旨相關，關鍵在於宙斯宗教是時人直接陶煉自我(individuation)之社教(socialization)元素，是雕琢模塑時人「文化自我」[64]的搖籃。透過名字分析，我們可以推知各人的社教化、成長及價值取向的一般風貌。例如 Hermes 之名，就叫人想及「神的訊息、疾速、客旅、商機、神偷、陰間的嚮導、狡黠機靈」[65]等。換言之，名字告訴我們受信人在怎麼樣的人際網絡中成長，以及這網絡認許和鼓吹甚麼樣的價

[63] 在第一世紀，羅馬城中的「外教」，是耶穌基督。把希羅諸神視為外教、異教，這是歷史的後話，要到公元 391 年才發生。參 Charles Freeman, *The Closing of the Western Mind： The Rise of Faith and the Fall of Reason* （Sydney： Pimlico, 2003）, 259-60。又參 Ken Dowden, *Zeus： Gods and Heroes of the Ancient World* (London; New York : Routledge, 2006), 118-23。

[64] 參 Paul Cartledge, *The Greeks: A Portrait of Self and Others* (Oxford: Oxford University Press, 1993), 154-56; 有一專節，論 "Greek Religion as a System of Culural Self-Definition,"。

[65] 按 Hermes 的自我期許、文化形象為："Messenger of gods, speed, travelers, commerce, thieves; guide of souls of dead to underworld; cunning", 見 Meyer Reinhold, *Classics Greek and Roman* (New York: Barron's Educational Series, Inc., 1971), 339。

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值觀念、甚麼樣的自我期許[66]。由於名字始自兒時，名字除了告訴我們受信人從小開始，就習染和努力建構怎樣的自我的形象外，也告訴我們受信人曾經自視（甚或依然自視）和宙斯系統中的諸神祇，有過（甚或是依然抱有）甚麼樣的關係。

屬於直接指稱希羅天界之想的名字，在 Hermes 之外，還有以下數人。16:7 有 Junias，原指羅馬戰神[67]之妻。[68] 16:9 有 Stachy，指處女星座的主星。[69] 16:14 還有 Hermes 的異體字自 Hermas[70]。 16:15 又有本指江河之神的 Nereus[71]和指宙斯所在神山的 Olympas。從這些名字，足見多人一致，都深受宙斯信念體系的諸天神靈所影響。

至於 16:6 的 Mary，除了我們當代較易想及的新舊約人物外，這名字竟也是羅馬城奠基時的守護大神。[72] 這亦彼亦此的特點，亦值一提，聊備參考。

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[66] 參心理學說中 Rogerian psychotherapy 之"self and ideal self-conception" 及 George Kelly 的"Personal Construct Theory; 參 David C. Funder, *The Personality Puzzle* (New York: W. W. Norton & Company, Inc., 1997), 295-300。

[67] 羅馬戰神，即 Jupiter；Jupiter，亦即宙斯的拉丁名字；參 *Brewer's Dictionary of Phrase and Fable*., s.v. "Jupiter"；又參 Williams, *Once upon the Tiber*, 1。

[68] *Follett World-wide Latin Dictionary*, s.v. "Jupiter".

[69] *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, s.v. "Stachy".

[70] *The Concise Oxford Companion to Classical Literature*, s.v. "Hermas".

[71] *Follett World-wide Latin Dictionary*, s.v. "Nereus".

[72] Roy Willis, *World Mythology: The Illustrated Guide*, (London: Simon & Schuster, 1993), 171.

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(b) 雁過留聲：我本英雄



圖 4

其次，尤其流露希羅文化崇尚英雄氣慨[73]的名字又有以下幾位。從字源字義分析，顯然以下各人都沒有強烈的猶太文化背景。反之，所有名字都一致流露濃烈的希羅風尚[74]，都反映羅馬文化悠來推崇，尚「我」雄強的勇武精神、人本精神，（參圖 4[75]）。

屬於這類別的人名，16:3 有 Aquila，本意是鷹[76]，也是羅馬軍旗的主徽號。[77] 16:7 有 Andronicus，本字由「雄強、雄風」與「勝利」合成。[78]16:11 有 Herodion，指戰勝英雄的霸王。[79] 而在 16:14 的眾好漢兄弟中，留下大名的有 Asyncritus，解作無與倫比、無可匹敵[80]；而 Phlegon，意思是指烘烘火焰[81]；又有大概是指父風、昇平[82]的 Patrobas。這些眾好漢兄弟，大概

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[73] 關於希臘文脈傳統中的「英雄」模範及理念，參陳中梅：《神聖的荷馬——荷馬史詩研究》，（北京：北京大學出版社），頁 259-301。

[74] 參羅 12: 2-3。

[75] 圖 4，見 Connolly, *Colosseum,* 70：“This tomb painting from Paestum in southern Italy dates from the fourth centrury BC and shows gladiators long before they appeared in Rome”。

[76] *Dictionary of Ecclesiastical Latin, with an Appendix of Latin Expressions Defined & Clarified,* s.v. “áquila”。

[77] *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, s.v. “aquila”; 亦參羅 1: 23，該經文提及 “τετεινῶν”(林林總總的飛禽)，（見下文）。

[78] *An Intermediate Greek-English Lexicon*, s.vv. “andro-,” “nikon”.

[79] Herbert Lockyer, *All the Men of the Bible* (Grand Rapids, Mich.: Zondervan Pub. House, 1958), 145.

[80] *An Intermediate Greek-English Lexicon*, Clarendon Press, s.v. “Asyncritus”.

[81] Charles R. Hume, *Reading Through Romans* (London: SCM Press, 1977), 225.

[82] *Latin Dictionary: Latin English/ English Latin* (Chicago: Follett Publishing Company, 1967), s.vv. “patrius,” “patrō”.

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都曾是天天面對命運和死亡的戰士或鬥劍士。[83]（由於羅馬城內的鬥劍士，有自我命名的做法。自我命名者的名字，自然反映其人的人生取向、價值觀念。）

(c) 我算甚麼：只有宿命

此外，按其餘十一個受信人的名字觀察，他們都曾一度是（或依然是）任人使喚的婢僕賤民。如果他們的名字是主人所給的，這亦告訴我們這些受信人，慣常的生活心態。故此，在羅 16:5 中，我們會讀到 Epänetus。這字的本意就是「鼓舞、稱頌、支援者」[84]。16:8 又有 Ampliatus，大意是指光大門楣、榮耀主人[85]。16:9 有 Urbanus，指合潮流、有見識等[86]，大概等同今天的「帥哥兒」。16:10 中的 Apelles，本意就是差使、叫喚、注專工作[87]。16:11 提及來自「Narcissus 是自戀之『神』」家門的眾人，他們中間，自然以下人居多。[88] 16:12 的 Tryphena 和 Tryphosa，兩字字義相近，都指纖巧、嬌貴[89]，約略類近中國傳統章回小說的「春香、秋菊」；而 Persis，本指嬌貴奢華的、來自波斯的。[90] 16: 13 又有 Rufus，指紅毛、赤髮[91]；而

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[83] 參 John Murray. *The Epistle to the Romans* (Grand Rapids, Mich. : Wm. B. Eerdmans Pub., 1968), 231；又參 Connolly, *Colosseum,* 107-09。

[84] *A Patristic Greek Lexicon*, s.v. "ἐπαιέτης".

[85] *A Greek-Englsih Lexicon of the New Testament and Other Early Christian Literature*, s.v. "ampilatus".

[86] *Latin Dictionary: Latin English/ English Latin,* s.v. "Urbanus".

[87] *Dictionary of Ecclesiastical Latin,* s.v. "appéllo-".

[88] *Follett World-wide Latin Dictionary*, s.v. "Narcissus".

[89] *A Greek-Englsih Lexicon of the New Testament and Other Early Christian Literature*, s.vv. "Tryphena," "Tryphosa".

[90] *Latin Dictionary: Latin English/ English Latin*, s.v. "Persic.us"。

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紅毛、赤髮的奴隸，當時賣價較高。16:15 又有 Philologus，由「喜愛」和「道」二字合成，大底指受教、服從；而同一節中的 Julia[92]，她的名字叫人想及羅馬名門。慮及第 15 節其他人都是婢僕，憑「人以類聚，物以群分」[93]的常理推斷，Julia 也準是名門的婢女。

簡而言之，名字反映這些僕婢，往往生活在夾縫之中。他們對生命，似乎只有逆來順受的份兒。他們的名字，在在反映於羅馬城中，活在強者腳下底層人士具體的人生狀況與生命台詞。他們對各自的主人[94]也好，對羅馬城內一般的宗教習俗和競尚雄強的希羅風氣也好，總不成都已盡洗皈信基督耶穌前的心習、意願和前見[95]。勞錄、受人踐踏，似乎就是各人今生的宿命。安於宙斯分派給各人的命運，似乎是人生唯一可堪想像的旨望。

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[91] Ibid., s.v. “Rūfus”。

[92] *A Greek-Englsih Lexicon of the New Testament and Other Early Christian Literature*, s.v. “Julia”.

[93] 羅 16: 3-15 所列眾人，自然是各相干組群的領袖。按「人以類聚，物以群分」推測，領袖當反映組群其他成員的特點。故此，我們對羅 16: 3-15 中二十六人名的分析，其意義並不止限於此二十六人而已，而是折射相關組群的特點。

[94] Aristobulus 家，可能是旅居在羅馬城的猶太豪門，參 C. E. B. Cranfield, *Romans: A Shorter Commentary* (Edinburgh: T. & T. Clark Ltd., 1985), 378; 及 T&T Clark, 1985, p. 378; 及 Martin Goodman, *Rome and Jerusalem: The Clash of Ancient Civilizations* (London: Penguin Books, 2007), 56–8, 377。

[95] 參羅 5: 10、6:2、6:17、7:25、8:24、8::27-28、11:30、14:22。

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(d) 猶太背景：不算濃烈鮮明

質而言之，就算我們沿襲一般的共識，把第三節的 Prisca、第六節的 Mary，和第七節的 Junias[96]和來自第十節的 Aristobulus 這些名字，全都算作反映猶太文化的例子，在二十六個名字中，實在只有四個可算作具有較為鮮明的猶太背景。我們沒有理由判定羅 16: 3-15 的受信人都有願力，能裁量和蒸融希羅世風的識知系統[97]。所以拿羅 12:2 的“μετα-μορφόομαι”為證，保羅所希冀的，就是眾受信人變化背後的心思形態。至於不著痕跡地與信徒思想交融，以致眾受信人的識知系統和思維心習兩皆轉化，這自然是保羅所自許，在聖靈恩佑中樂受的天職[98]。

ii. 眾受信人共通的希羅成長經驗：宙斯風格的人本之義

關於只有四個名字可算作具有較鮮明猶太背景一事，還有以下數點，殊值慎思。第一、耶穌於公元 30 至 33 年間傳道，而羅馬書大概寫成於公元 55-57 年之間[99]，中間只相隔 22 到 27 年。第二、設若在羅馬書第十六章芸芸受信人之中，某乙最為年輕。讓我們姑且假設他在公元 57 年時，只有 16 歲。那麼乙就必是出生於公元 41 年。第三、若甲君是乙的父親，甲總

[96] 參余也魯編：《和合本・啟導本》（香港：海天書樓，1998），頁 1620-21。
[97] 參羅 3:1-2、7:1、16:17。
[98] 參羅 1: 11-12。
[99] 盧龍光：《論盡羅馬》，頁 46。

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不可能早於公元 30 年，便皈信耶穌。那麼，甲最早應是於公元 30 年，長途遊歷到加利利或耶路撒冷[100]，聞道而後皈信的。那麼，乙應是在甲皈信耶穌 11 年後出生的。第五、這亦即：甲在 11 年前（即在公元 30 年），有能力遠程遊歷，而 11 年後（即於公元 41 年）尚有生育能力。那麼，某甲在公元 30 年，到底年紀有多大？筆者以為，甲當時大概應在 12[101]到 36 歲之間的機會率也應是挺大的了。第六、這亦即在於公元 41 年時，某甲應在 22 到 47 歲之間。

第七、承上所論，羅 16: 3-15 這批人（包括某乙）的父母本身（包括甲君），根本不太可能從小便信仰耶穌。又鑑於在眾受信人中，若真有人出身於單純的、希羅化不太深的猶太家庭，那麼父母（或其主人）給他們所起的名字，就應該有所反映[102]。這亦即他們的父母，沒誰是很早就皈信舊約之上帝的。所以，第八、結合這些觀察和推論，羅 16: 3-15 這批受信人的家庭和成長文化背景，肯定和後世信眾，例如和西歐洲中世紀時的信眾，截然不同。況且，若在羅馬書成書時，某乙的真實年齡如果還遠遠大於 16 歲的話，那麼乙思緒中的希羅根柢，也就更深了。

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100 參徒 2: 10。

101 這是假設：甲在 12 歲時，隨同某些成年作長途旅程，中途曾經過加利利，聽聞天國福音。之後，他生下乙，而乙輾轉間，最終落腳在羅馬城，成為羅 16: 3-15 其中一位受信人。

102 參禤浩榮：《聖經中的希伯來人》，頁 141-45。

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因此我們可以有如下的推論：第一、羅 16:3-15 的各受信人在各自的家庭、家族中，就是第一代皈信耶穌之人。他們都有被視為背棄祖宗的危機，因而也有相當的心理張力。總之，他們對耶穌的信仰，最早一定是於青壯年期，有所聽聞之後，輾轉之間，才開始信仰。第二、這批受信人，他們猶太化並不甚深。各人自小在家族中、在社會中薰習和信受甚深的，倒是希羅風尚，亦即宙斯風格的「人之義」。第三、由於他們大多數人都來自希羅文化背景甚深的家庭[103]，因而他們大多數人對 νόμος（天律）[104]和對 θεός（神靈）這些概念，以及對人賴以為人之道的根本性理解，就必然是先按從孩提時代習染的希羅傳統觀念來加以理解的。

第四、若說這些「外教」色彩的人名，其實是反映「猶太人希羅化」的現象，那麼他們「希羅化」的程度也實在甚深、太深了！只是，若真有如此甚深的「希羅化」現象，這卻並不損本文整體的基本論旨。不過，若真的如此，我們還可以追問，為甚麼憑名字就能推知是「猶太人希羅化」的現象？亦即為甚麼不是「希羅中人猶太化」的現象？因為「希羅中人猶太化」是確鑿見諸當時文獻的，而且結果是羅馬城對猶太信仰人士，不止

[103] 參 Garry Wills, *What Paul Meant* (New York: Penguin Books, 2006), 126-27。
[104] 參何能國：〈羅馬書 νόμος 一字當怎樣中譯〉，頁 56-8。

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一次採取驅逐「客」之令。[105]

綜而言之，就羅 16: 3-15 而論，即使眾受信人中有人或曾奉行割禮，有歸信猶太教的經歷，我們可以肯定有不少人確曾一度崇信、又或是在知覺與不知覺之間，依然在追逐宙斯風格的人本之義。又因為「希羅中人猶太化」問題頗為關鍵，所以我們還必須在以下第(iii)小節中，深入追究「外邦基督徒」、「猶太基督徒」等概念的歷史內涵。因為唯其如此，我們才能更好掌握羅馬書之所指。事實上，眾受信人中，大概有人還是在不同程度上依然害怕、依然眷戀，又或是依然仰賴宙斯。

iii. 保羅的使命：回應不同群組共通的希羅信念

(a) 絕大部份受信人都是希羅世風中人

承上所論，從各人的名字和成長經驗判斷，羅 16: 3-15 所列的受信人，都仍在以不同強度的意識，追逐希羅的價值信念，尋求奮力自強、雄強有力[106]的人生。故此，姑無論他們是否希臘血統、羅馬國籍，是否以色列人、是否自視為猶太人，又或是否自視為單單歸屬基督耶穌，實實在在，他們都應曾是（並且依然是）學效**希臘羅馬世風**之人。這亦即，按原歷史語境而

[105] 參盧龍光：《論盡羅馬》，頁 76-86。
[106] 參羅 2:5、2:8、3:13-18、3:27、6:2、6:6、7:1-4。

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論，他們都應歸入合和本所譯稱的「希利尼人」（Hellenes，參羅 1：14）之列了。

但是，誰是羅馬書中的「希利尼人」？這點和保羅的使命至為相關，和本文的論旨相關，故此必須加以釐清。因為凡操通用希臘語、學效希臘風尚者，在當時就稱之為「希利尼人」[107]。我們今之視昔，當時羅馬書這批受信人，他們住在羅馬城中，他們在認識耶穌之前的人生底調就是宙斯風格之義。他們薰染追逐的，素來就是希臘的人本風尚。所以，他們自然亦在「希利尼人」之屬。但是，當時整個羅馬帝國，都在學效希臘，故此羅馬城的中的「希利尼人」實在都同時兼習希臘與羅馬的風尚。

質而言之，我們必須重申羅馬書的「希利尼人」一詞，不是指希臘血裔的人，而是指概念上和「猶太文化」相對並立的「**希羅世風中人**」。並且，按此標準，羅馬書的眾初代受信人，絕大部份都應算是「希利尼人」，因為他們所習染奉行的就是希羅世風、希羅風尚。

[107] 參 William V. Rowe, “Adolf von Harnack and the Concept of Hellenization,” in *Hellenization Revisited: Shaping a Christian Response within the Greco-Roman World*, ed. Wendy E. Helleman (London: University Press of America, Inc., 1994), 70-72。

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(b) 「以色列血統」和「猶太信仰」，概念不同，不能混為一談

因為凡接受割禮（「割禮」一詞始見於羅 2: 25），以示願意歸屬舊約的上帝者，就當歸入猶太人之列[108]。因而「猶太人」，正如「希利尼人」、「基督徒」等概念一樣，是文化之詞，概念上是開放的，不限於某一國族或血統。事實上，按羅馬書的用法，「以色列人」才是專指血裔之詞。因而在羅馬書中，「猶太人」和「以色列人」二字，保羅用起來是很仔細的[109]。我們絕不將之當作同義詞來理解。保羅在羅馬書中先論猶太文化，（始見於羅 1:16）。之後，他才再論以色列國族的血統譜系，（始見於羅 9: 4）。他重點地指出，人世的文化禮祭、血統譜系，兩者都既不足以摒絕[110]、也不足強制天恩[111]。而就著這大兩課題的討論，保羅「福音理論」的深層關注，實質都直指上帝[112]是否可信？是否前後不一？是否善變？是否無情無義？亦即「文化禮祭、血統譜系」兩者都牽涉保羅所倡說的福音理論，是否圓潤透徹'、中肯、合理、準確、有效，是否可堪信受。

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108 參 Goodman, *Rome and Jerusalem*, 169–71。

109 初代如此的概念分野，亦見於徒 2: 5-14、22；「猶太人」包括不同種族、國藉，也包括第 22 節的「以色列人」。

110 參羅 11: 6、23。

111 參羅 11: 35-36 的原文；參何能國：《天子愛我》，頁 106-07，有以下兩層次的譯文。譯文一：「又或誰先給了祂，以致上帝，今後因有欠於他，必只得使他受賞，償還所相稱的甚麼嗎？」譯文二：「又或誰因先背叛了祂，以致上帝，今後不得不（屈於「因果律」或是甚麼別的），就只得使他，飽嚐相稱的天罰天酬麼？」

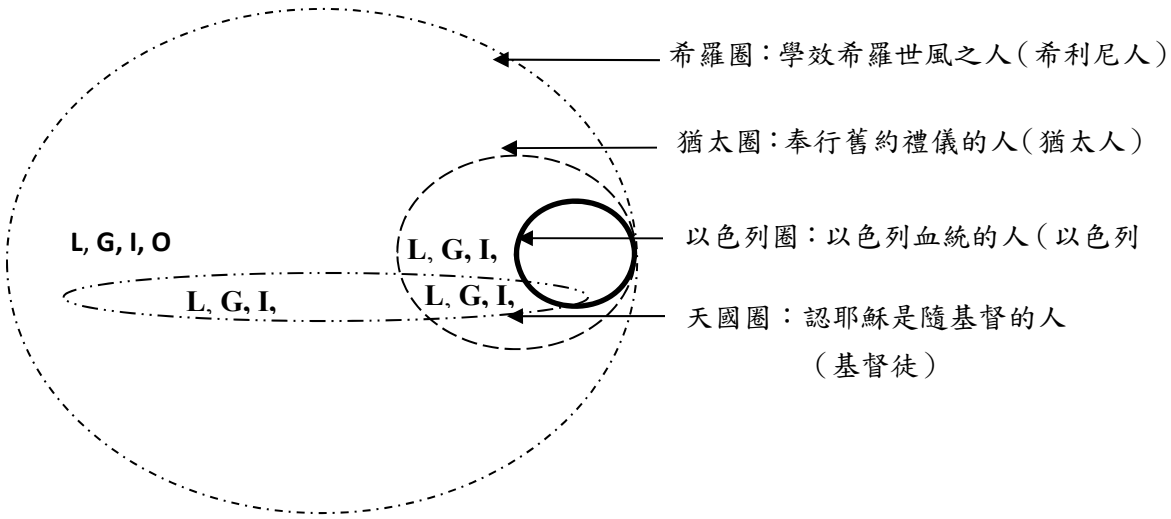
112 參羅 3: 3、4: 23、9:6、11:1。

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(c) 封閉的血統圈和開放的信念圈，性質不同，不能混為一談

故此，按當時羅馬城[113]的主流觀點來理解，倘若一併考慮各人所自認的血統譜系[114]，上述組群在羅馬城中[115]身分重疊的層次關係[116]，概略情況即如下圖：

圖 5 第一世紀中葉羅馬城各信念群組之間身分重疊的層次關係（連同血統因素）



L 拉丁血統　**G** 希臘血統　**I** 以色列血統　**O** 其他血統

參照上圖，我們尤須留神的關鍵發現，有以下五項：**(a)** 「以色列」

[113] 第一世紀晚期，羅馬城人口達一百萬。這歷史紀錄，在西半球要等到十九世紀的倫敦崛起，才給打破。參 *The Greenwood Encyclopedia of Daily Life: A Tour through History from Ancient Times to the Present, Vol. 1*, ed. Joyce E. Salisbury & Gregory S. Aldrete (Westport, Connecticut: Greenwood Press, 2004), 106-08。

[114] 由於有戰俘人口、奴隸（人口）誘拐販賣、跨族通婚、養子過繼、主姦家奴，也有人不自知家譜等複雜情況，故須加入「各人所自認的」作為修飾語。另外，跨世代地長時段考察，「血統」實質何所指，也是開放的，總是在流動變遷之中的。

[115] 倘把歷史場境，換成耶路撒冷，層次關係，自然不盡相同。

[116] 參陳忠華、劉心全、楊春苑：《知識與語篇理解》，頁 114-15。

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用實線圈表示。這是因為這圈相對封閉，成員相對固定。**(b)** 只有「以色列」圈既是信念圈，亦是血統圈。**(c)**「希利尼人」、「猶太人」、「基督徒」三圈，均用虛線表示。這是因為這三個圈子，都具開放性和變易性。**(d)**前文已提及「希羅中人猶太化」,「猶太」和「希利尼」兩圈，不是兩不融通的。在條條大路通羅馬的動態歷史情境中，住在羅馬城中，曾受割禮者，也不能免於希羅世風。**(e)**「基督徒」和「猶太」圈，兩圈重疊，但重疊幅度不及「基督徒」和「希羅」兩圈的幅度。這幅度差基於羅 16: 3-15 所反映的實況。這點，我們在上文第**(i)**節，已分析過了。

這就是說，保羅所面對的初代情境，並不是信念單純，互不重疊的平面組群。

(d) 希羅底調：亦彼亦此的多元信念以及身份層次的多元重疊

承上所論，若把我們的關注提放到更細緻的個體層次，那麼我們還可把初代受信人在三個開放的信念圈（見圖 5）游移變動的狀況，加以追蹤描畫。相關動態變化的情狀，亦可表述如下圖：

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圖 6 羅馬城初代信仰群體成員的信仰經驗[117](構想範例選)

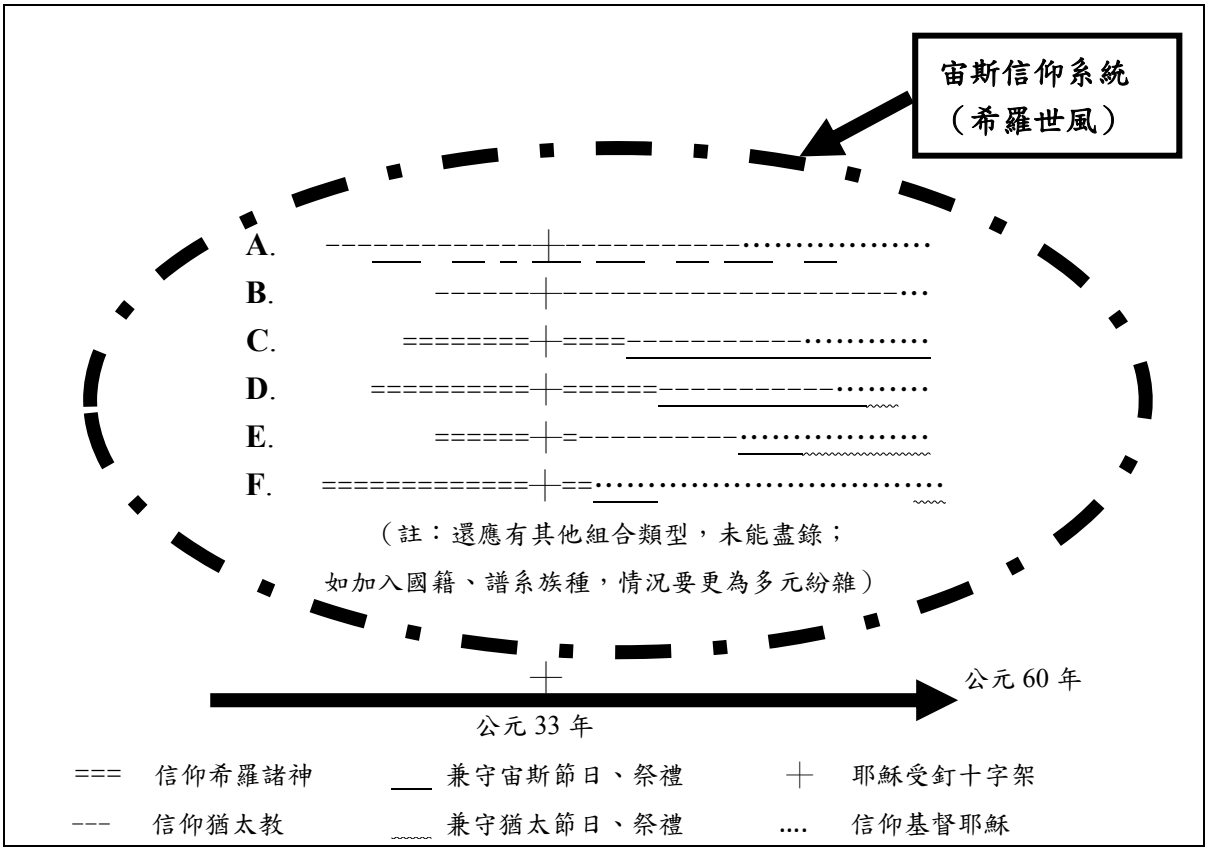


圖 6 中的「十」字號，代表耶穌釘在十字架上的歷史事件。附帶一提，論到十字架此刑，西塞羅曾把它稱作人世間最為奇恥大辱的刑罰。耶穌為要喚醒世人及恩赦世人[118]，卻死在其上。故此在早期的追隨者眼中，耶穌實屬另類悲劇性的英雄[119]。至於圖 6 下部的粗箭，就是時間線。時間線的

[117] See Jörg Rüpke, "Religion in Action" and "Social Reality," in *Religion of the Romans*, trans. & ed. Richard Gordon (Malden, MA: Polity Press, 2007), 137-257.

[118] 參羅 3: 25-26、10: 4。

[119] 參彼得・金斯利[Peter Kingsley]：《在智慧的暗處：一個被遺忘的西方文明之源》，梁永安譯（臺北：立緒文化事業，2010），頁 30。中國作家之中，也不乏對耶穌「獻身的英雄主義氣慨」和「耶穌身上彰顯的是濃濃的悲劇精神」深有領會的，參楊劍龍、洪玲：〈傳播與闡釋：論中國現代文學中的耶穌形象〉，收《基督教學術》，第 7 輯（上海：上海古籍，2009），頁 145-46；又參羅 7: 1-4、24-25。

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箭頭位置，標示為公元 60 年。左手方的 **A** 至 **F**，是六位羅馬城初代信仰群體的成員。他們各人的出生年份不同，故此他們的生命線也在不同的位置開始。

圖 6 中的 **B** 君，他（或她）應是最不在意希羅諸神的。但按上文分析，在羅 16: 3-15 的二十六個名字中，實在最多只有四人可算作具有較為鮮明的猶太背景。所以在芸芸羅馬書受信人中，**B** 君只屬少數[120]。而活在希羅國際大都會裡，**B** 實在又和其他範例人士沒有兩樣，同樣不能不接染社會主流的希羅世風[121]。至於羅 16: 14 的 Hermes 等人，他們肯定就是所謂「追逐希羅世風者」。不過，邏輯上說，Hermes 等人，何嘗不可以先輾轉自命為歸屬舊約的上帝，亦即先皈信了猶太教，之後又皈信基督？若如此，則圖 6 中的 **A**、**C**、**D**、**E** 自然也會關心以色列的歷史命運。

所以，羅 16: 3-15 的信仰群體的識知系統，確是參差。但是，也有**人人共通**之處。過去我們把羅馬城中受信群理解和標籤為由「猶太基督徒」（其實都是「希羅世風中具猶太背景之基督徒」）、「基督徒」（其實都是「希羅基督徒」）、

[120] 參盧龍光：《論盡羅馬》，頁 37，63。

[121] 參 Daniel N. Jastram, "The Praeparatio Evangelica and Spoliatio Motifs as Patterns of Hellenistic Judaism in Philo of Alexandria," in *Hellenization Revisited: Shaping a Christian Response within the Greco-Roman World*, ed. Wendy E. Helleman (London: University Press of America, Inc., 1994), 198-99。

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「外邦人」(其實是「希尼利人」,或說「希羅世風中人」)[122]、「外邦基督徒」或「羅馬基督徒」(其實也是「希羅基督徒」)等類別構成,因此我們就疏失了當時人人共通的希羅信念。質而言之,我們沒有細察各標籤下**希羅文化的底調**以及組群之間亦彼亦此互動轉化和相互滲透的性質。如此,我們就誤把猶太教當作羅馬城大社會中唯一的信仰關懷。如此,我們也許對羅馬書局部的焦點,領會尤其深刻,卻把深層的、決定性的機軸丟失了[123]。結果,這封「保羅致羅馬城住民[124]《書》」,倒像成了《致猶太人書》,又甚或成了《反猶太人書》似的[125]。結果,羅馬書也就難解了。

(e) 不精準的概念,不利分析,應予放棄

舉例而言,在圖 6 中,典型的「猶太基督徒」一詞,到底指誰?是 **A**?是 **B**?是 **C**?還是 **D** 或 **E** 呢?又還是五人都可算為「猶太基督徒」?還有,誰是「外邦基督徒」呢?**C** 是、**D** 是、**E** 是,而且 **F** 也是。不過,基於剛才第**(i)**節和上圖 5 的分析,除非 **A** 和 **B** 碰巧就是 Prisca、Mary、Junias、Aristobulus——因而姑且算是來自以色列家了——不然,**A** 和 **B** 也有絕大機率

[122] 羅 1:13 提到“τοῖς λοιποῖς ἔθνεσιν”,和合本譯作「其餘的外邦人」。這自然包括希羅中人,見羅 1:14。事實上,和合本羅 1: 5 中的「萬國」,亦即“τοῖς ἔθνεσιν”。

[123] 參 Longenecker, *Introducing Romans*, 76。

[124] 何能國:《天子愛我》,頁 ii-iii:「《保羅達羅馬人書》(素來簡稱《羅馬書》)中的所謂羅馬人,大部份實在並非羅馬帝國的公民,部份人頂多只是羅馬城中的住民。」

[125] Longenecker, *Introducing Romans,* 27, 115。

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是來自以色列家之外，亦即來自羅 1: 5 中的「萬國」(τοῖς ἔθνεσιν)。那麼在羅 16: 3-15 的**具體歷史情境**裡，「猶太基督徒」和「外邦基督徒」這兩個概念圈[126]所指代的具體人物，實在至為重疊，亦彼亦此。因而這兩個概念，並不是適切的、中肯的、精準的解像工具，不獨不能反映當時的歷史狀況，且會模糊了我們思路，應予丟棄。

(f) 結合羅馬城希羅底調，保羅必須回應該時代以下真正的需要

承上所論，就圖 6 各人的信仰經驗、自我認許，的確各有不同。這環境實在確是極易觸發誰比誰強的傲氣和猜疑[127]。此情此境，倘若加入種族因素，一併考慮，情況也就更為複雜。這也是保羅所必然關注的[128]。然而，羅 16: 3-15 所開列的全部人等，人人都是浸淫在羅馬城的希羅世風之中。誰也不能置身局外。這也是至為基要的實況。故此，**我們自然應對「希羅世風」的核心性，也予以確認，才屬合理**。

為甚麼我們要在這背景分析上多下筆墨？就是因為正如西塞羅（M. T. Cicero，生卒於公元前 106 及前 43 年）在《論正確行為》一文中所稱道的，「哲學就是對智慧的愛。智慧則如古代哲學家所描述，就是知曉天上和人間之

[126] 參盧龍光：《論盡羅馬》，頁 158。
[127] 參羅 14。
[128] 參盧龍光：《論盡羅馬》，頁 141、154-59。

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事，以及知其所以然。」[129]因此，圖 6 中的 **A**、**B**、**C**、**D**、**E**、**F** 六人，人人都有共同壓力和共通需要。他們都要知道「怎樣應對來自希羅環境的張力？如何理解信仰耶穌基督的『所以然』？」和「怎樣[130]掌握相應的生活之道？」[131]這也就是保羅撰寫羅馬書的目的。

綜而言之，宙斯的影子及其相關的信念，顯然都在初代信徒識知系統之中，而且是影響深遠的活躍元素。基於初代信仰群的社會文化特點和各受信人共通的、相近的成長經驗，我們有理由判定在羅 16: 3-15 所列各人中，絕大多數人對“Οὐρανός”一字的理解，是必離不開「宙斯」的。因此，本文所提的初步假設之提出，乃是有理有據的。又因為宙斯信念的影響力因人而異，但又實實在在，是足以構成疑竇的潛在因素，故此確認宙斯後，我們也許會在羅馬書中，另有新見。

iv. 保羅的「天恩」視角和傳道意向

所以，倘若我們把羅 1: 9-17 和剛才第（i）至（iii）三個小節的論證結合起來，保羅多年的心願，就異常具體和清晰。他所冀想的，就是引導 Hermes 等希羅世風中人，克勝宙斯信仰的餘疑。保羅希望他們透徹轉入嶄

[129] 帕普羅特尼：《西方古典哲學簡史》，頁 121。
[130] 羅馬書關注的是「怎樣」；亦即：意識上進入靠賴天恩、仰指於上帝而活的靈境。
[131] 參羅 12 至羅 16。

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新的心念範式[132]。因而他說，我想去羅馬城，是「因我[保羅]著實熱切期待，想親晤你們，好稍稍分享奉呈，些許靈意的風範魅力，化助你們，堅意立命」[133]。這是因為「天恩」源發自上帝自主自發的「愛」。而且「福音」也不應是「叫人抱愧難言」的。又因為在這「福音」裡，「有來自上帝驚人的權能：任誰選擇信仰，就從一直以來，叫苦無助的境地，一一得入，救拔機杼；對起初就知就信，傳承戴惠[大衛]文化的悅戴之民[猶太人[134]]如此；對後知後信，學效希臘(羅馬)世風的[希利尼人]，亦也如此。」[135]

言下之意是保羅以為，本乎「天恩」的信仰和宙斯系統不同。上帝（以及福音理論）不鼓吹、不標榜，也不預設「人」必須憑己力，成為義人，也不鞭策人必須成為自救的「英雄」。

v. 保羅的傳道策略：針對希羅思維格式

承上所論，宙斯是希羅世界中人盡皆知的大神，更是當時羅馬帝國的戰神[136]。當初代群眾宣信基督時，這意味人們似乎立意超越祖宗悠來傳續

[132] 羅 1: 17。
[133] 羅 1:11，見何能國：《天子愛我》，頁 3-4。
[134]「戴惠」、「悅戴之民」 的譯法，音意兼顧。舊譯「大衛」和「猶太人」，是純音譯。
[135] 參羅 1:16，見何能國：《天子愛我》，頁 5-6。
[136] 見註(3)。基督教成為國教，宙斯才成了受禁的「外教」；又參註(63)。

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宙斯範式的信仰[137]，得見舊日信奉的故事與儀文，有未盡善之處。不過，這「似乎」二字，有一定的模糊性。這到底意味甚麼？有可能「超越祖宗」嗎？以及為甚麼？又憑甚麼？

這些問題正是保羅要在羅馬書中要加以解答的。故此，保羅身為基督的使徒，必不能回避宙斯。按天恩信仰而論，受信人必須擺脫舊有的思維格式，必須擺脫舊日信念故事的支配。因為唯能如此，才能刷新對神的認識和信仰；[138] 人才能安然踏上密契於道、[139] 融入聖意、[140] 步入至善之境。[141] 而剛才所提及的因宙斯信念本在而產生的「模糊性」，就是推動羅馬書篇章發展思路的內在邏輯之一。

事實上，在羅 6:17 的原文中，保羅就曾直言，按他理解，時人確是按著某種「格式、典範、風格」(εἰς ὃν παρεδόθητε **τύπον** διδαχῆς)[142]來理解信仰的。質而言之，對希羅世界中人和對當時的福音理論來說，宙斯並非可

[137] 參羅 15: 14 及 Jon. D. Mikalson, *Ancient Greek Religion* (West Sussex: Wiley-Blackwell, 2010), 38。

[138] 羅 1:11-12。

[139] 羅 2:2、5；5:11；6:8；8:10 等；又參林安悟：《中國人文詮釋學》(台北：台灣學生書局，2009)，頁 196-98。

[140] 羅 3:31；5:10；6:19、22；8:9；15:13 等。

[141] 羅 5:17；5:21；8:17、28；12:1-2、21；14:17-19 等。

[142] 原文說：“εἰς ὃν παρεδόθητε τύπον [格式、典範、風格；model] διδαχῆς [教誨；doctrine]”；參羅念生、水建稷編：《古希臘語漢語詞典》(北京：商務，2004)，頁 204、907；又 Karl Feyerabend, *Langenscheidt's Pocket Greek Dictionary: Classical Greek-English* (Berlin: Langenscheidt, n.d.), 100, 385。

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有可無。保羅必須直視希羅世界原有的、本有的關於宙斯的信念故事和思維框架[143]。唯其如此，「福音理論」才能有破有立，消融舊見，透徹地向希羅世風中人，闡釋人之生、死、遲違不達、神人關係、自由與命運等課題[144]。

3. 第二證論階段的結論

走筆至此，我們已論證本文提出的「初步假設」，既有一定的**合理性**，亦和原語境的**環境及文本證據**吻合。故此，在**理論上**及**實證上**，我們沒理由把初步假設勾銷推翻。事實上，羅 6: 16-21 中還有第一手證據，足以證明保羅寫羅馬書時，**是有意識地對著希羅世界中的神靈（宙斯信念系統）而寫的**，其詳如下。

關於羅 6: 16-21 這數節經文，有以下三點，殊值留意：

i. 羅 6: 16 上說：「難道你們如今仍不深切領會，**向誰〔ᾧ〕**稅捐獻奉你們的己『私』眾『我』，願作百依百順的僕從，你們就是向誰，願作俯首貼耳的拘縻親隨嗎？」[145]而就在這「**向誰〔ᾧ〕**」之後，保羅在 16 節下

[143] 信念示例，參 Homer, *The Illiad: Book 2*, 454-622。

[144] 參【美】尼布爾[Reinhold Niebuhr]：《人的本性與命運》，謝秉德譯（香港：基督教文藝，1998），頁 15-16。

[145] 同註(1)。

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半節，繼而列出**兩大選項，一是向上帝**，以致從屬馴信，以入於義；**一是向某神〔！〕**（單數）[146]俯首貼耳，以致遲違不達，以致於死。

ii. 對大部份羅 16 所特指的初代群體來說，在他們歸心於 6: 17 節所提到的帶有定冠詞之「不二的上帝」（τῷ θεῷ）之前，叫他們前時追隨世風，遲違不達，以致英雄亦終必服法橫死（εἰς θάνατον）[147]的另一選項，「雖然如今回想，總是猛然愧悔」，[148] 自然就是宙斯[149]。

iii. 保羅在第 19 節上還特意明言，他在羅 6: 16-18 的話，**乃是慮及當時人的自然常情而說**（ἀνθρώπινον λέγω）。這亦即顧及羅馬城中的受信人，在他們前時，尚未歸信耶穌之時，信心荏弱（參羅 5:6、6: 19）而說的。

小結而言，本文至今已論列理由和證據，從**理論上**和**實證上**推定「**保羅有可能在羅馬書中用 Οὐρανός 一字來婉稱宙斯**」。我們發現這一假設，的確具備足以使之成立的先決條件(necessary conditions) ，因而應當嚴正對待。故此，我們有必要進行第三階段的論證。

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[146] 在羅 16: 27 中，保羅亦用 ᾧ 「指向受崇敬之上帝」、或「向受崇敬之基督」。

[147] 參麥啟新主編：《新約及早期基督教文獻希臘文大詞典]》，頁 678-680；羅念生、水建稷編：《古希臘語漢語詞典》，頁 379。按福音理論的來說，如此受死，實在可惜，所以說「橫死」。

[148] 同註(1)；又參羅 6:21。

[149] 宙斯系統認定人該憑己力達義。人卻沒此種踐行之能力。故此，英雄自然亦罪中橫死。

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（四）第三論證階段：暫把 Οὐρανός 解作宙斯，從而檢驗文本後果

基於上述論證的成果，我們在第三論證階段要做的事，有兩個主要方面。首先，為了要透過觀察，審測假設，我們須暫時把「初步假設」略為修訂。我們將暫時把「可能」二字從初步假設中移除，並把假設修訂為「保羅在羅馬書中必曾用某種曲筆，來婉指宙斯。方法之一，就是用 Οὐρανός 一字來婉稱宙斯」。之後，我們要深入檢視羅 1：18 及 10：6-7 這三節經文。若把“Οὐρανός”如此解讀，經文可否通解？怎樣可以通解？若根本不可能，則本文的「初步假設」連同「修訂假設」，自然都沒有成立的充份條件（sufficient conditions）。反之，若經文確能通解，則本文的「初步假設」及此論證階段的「修訂假設」，就都圓滿了理論層次和實證層次的必要和充份條件，須被全面接納。

1. 第三論證階段的探究進路

i. 理論與分析的方法

按上文所述，保羅必曾以某種曲筆婉稱宙斯。只是，他必須寫於字裡

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行間，只能寫得似有若無[150]。這和敍述實在實有的科學實驗報告不同，一切寫來，都要傾向輕描淡寫似的。因為話題敏感，保羅既要承認舊見，要點到即止，又指出新見，又要當事時人心領神會。所以保羅也自言，寫來也稍似温習固知(επαναμιμνήσκων) [151]。換言之，在許多關節上，保羅都得付諸他和受信人之間，共享共知，而又不想過度直言的元知識[152]。這亦是本論證階段須援用元話語理論、[153] 美學的「接受理論」[154]和認知語言學理論[155]的理據。

此外，保羅在羅馬書所解說演繹之事，亦必須切中時人在當時歷史情境下的心底之問。故此，我們亦要參照前人對宗教研究的心得[156]，並從心

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150 保羅說自己寫得頗為大膽（羅 15: 15）。我們後人不甚掌握，何處膽大。這即顯示，保羅曾用曲筆，委惋其詞。後人但見字面，未解其意。故此，不知何處講得直率膽大。

151 參麥啟新主編：《新約及早期基督教文獻希臘文大詞典》，頁 548；羅念生、水建稷編：《古希臘語漢語詞典》，頁 379；關於「西方修辭的『自我韜晦』」，參劉亞猛：《追求象徵的力量──關於西方修辭思想的思考》（北京：三聯出版社，2000），頁 19-30。

152 參 Ken Hyland, *Metadiscourse* (Beijing: Foreign Language Teaching and Research Press, 2008), 41。

153 參 Hyland, *Metadiscourse*, 41： "It [metadiscourse] is not simply the 'glue' that holds the more important parts of the text together, but is itself a crucial element of its meaning – that which helps relate a text to its context, taking readers' needs, understandings, existing knowledge, intertextual experiences and relative status into account."

154 參 Terry Eagleton：《文學理論導讀》，吳新發譯（台北：書林，1993），頁 97-100：再細膩的作品，都必須要有讀者的動態參與，才能在 「空隙」中補缺。這樣，顯義過程（processes of signification），才能完成。

155 參 Gilles Fauconnier, Seana Coulson 的著作。

156 參 William James, *The Varieties of Religious Experience*, 18：人們衡量宗教信念的規准有三：開悟切境（immediate luminousness）、哲思切命（philosophical reasonableness）和揚善切性（moral helpfulness）。

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理敍事[157]及思想史學的角度[158]，解構和重構初代受眾在羅 1：18 和 10：6-7 這三節經文中所能看見和悟解的內涵、意義與神韻，並從而分析與之相關的原因。

由於上文第（2.i）節已經指出，羅馬書初代受信群組呈濃烈希羅取向（而不是猶太取向），下文將集中探討素來頗遭忽略的希羅思緒。不過，若說第（2.i）節的論證，是難以置疑的，為甚麼保羅在羅馬書中卻多番明確引述舊約經文？而且，他也似乎又不曾引述希羅故事？驟眼看來，這和上文推證眾受信人普遍習染濃烈的希羅觀念之說，似乎不甚相乎。原因何在？

不過，細察之下，箇中原因有三。第一、初代受信人普遍習染濃烈的希羅心態，並不等同他們對猶太教一無所知。因為「猶太」以及「希羅」並不是互不交疊的組群，（見上文，圖 5、圖 6）。保羅在羅馬書反覆明引舊約經文，就是針對羅馬城內初代信仰群組的特點，作出跨越及突破思維範式的格義[159]和會通的工夫，[160] 以論理陳義的理性方式[161]，向希羅背景甚深的

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157 參譚君強：《敍事學導論：從經典敍事學到後經典敍事學》（北京：高等教育，2008），頁 1-48；馬一波、鍾華：《敍事心理學》（上海：上海教育，2006），頁 9-52。

158 參余英時：〈一個人文主義的歷史觀〉，收《歷史與思想》（北京：聯經，1983），頁 224-28。

159 參馮友蘭：〈中國佛學的建立〉，收吳平編：《名家說佛》（北京：北京圖書館，2003），頁 106。羅 1: 16 顯示，保羅對跨越思維範式的「格義」挑戰是有清晰自覺的。

160 參 Seana Coulson, *Semantic Leaps: Frame-Shifting and Conceptual Blending in Meaning Construction* (Beijing: Beijing World Publishing Corp., 2010), 13, 20-21。

161 保羅在原文中流露的重視理性的精神。他重視真知（示例，羅 10: 2），不喜歡無知（示例，羅 1:13）。他也反覆表明自己對事物的取態，是基於被說服，（示例：羅。8:38）。

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受信人，說明上帝美旨，有其來龍去脈[162]。亦即說明：至聖不二的上帝（ὁ θεὸς）和宙斯有何不同，以及「福音理論」不是由誰憑空杜撰的[163]。

第二、這也可算是奧古斯丁「信以致知」（*Crede ut Intellegas*）的特殊史例。保羅已在羅馬書中，多番論述宙斯，只是我們過去不在意，也才囫圇吞棗，視而未見。本文以下段落，還須就此詳作交代。與此同時，作為對比參照，我們應留意，保羅在羅馬書中也不曾明引耶穌基督的言論。「耶穌傳統」卻已融注在羅馬書篇章之中。[164] 同理，保羅這種著墨於幽微之間的筆法，自然可移用來論述宙斯。

第三、說到舊約聖經，保羅每每盡量地仔細地加以明引，清楚點明某某先知是怎樣怎樣說的。一方面，這是向受信人顯示言而有據、是實情，大家要有信心。但這亦透露了保羅難言之忍。亦即：保羅未敢輕率假設羅 16: 3-15 所開列的受信人，人人都諳熟他所引用的舊約經文。故此，保羅未敢採用「盡在不言中」的暗隱刺喻。換言之，保羅寧願穩紮穩打，明引舊約，而對宙斯信仰的和「耶穌傳統」的述引，就寧願寫於幽微之間，免生

[162] 羅 1:1-3、9:5、16:25-26。
[163] 羅 9:1。
[164] 【英】鄧雅各[James Dunn]：〈從羅馬書引證保羅對『耶穌傳統』的了解〉，收《筆戰羅馬：羅馬書之研究》，盧龍光等編譯（香港：天道書樓，2010)，頁 217-36。

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野人獻曝之嫌，反招惡感。

ii. 追踪、網羅與分析：信念故事與排比研究

承上所論，下文將指出羅 1：18 及 10：6-7 和哪些牽連宙斯的信念故事相關。我們提說「信念典故（故事）」[165]，是因為思維格式的載體就是「信念故事」。而且，「神話」中蘊藏著時人理解「天律」（或說「因果律」[166]）的角度與成見。我們的根本關注不在於某一兩個具體的「神話」故事，而是在於「神話披露了相關人等的集體意識，包括善惡判斷，以及對人生目的和意義追求」；以及「神話裡面鑲嵌著該民族的哲學思想萌芽。後來這萌芽便發展成了原理，塑造了該民族的精神架構」[167]。而這些希羅故事的思緒、框架，[168] 也就是羅 16: 3-15 中各人識知系統的格局和底調。[169]

故此，本文亦會按羅 10：6-7 所顯示的線索入手，把富代表性的希羅信念故事的核心元素和羅馬書經節排比表列，以顯示兩者符節相通的深層

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165 參 Peterson, *Subversive Spirituality*, 5。

166 參趙鑫珊：《人和符號——符號世界高於現實世界》（上海：文匯出版社，2011），頁 186：「神話的本質和要害是一個民族對人生世界構造作出『因果律』解釋。」

167 同上書，頁 18。

168 關於神話和聖物聖者之間的關係，參閱 Paul Cartledge, *The Cambridge Illustrated History of Ancient Greece*, 336。

169 關於保羅回應希羅世界神祇，參羅六 20-21；回應當時的世風、文俗、思緒等，參羅十二 1-2 及十六 18-19。又參哥羅西書二 6-8，保羅直提世間的哲學以及人文的傳統，(τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ γὴν παράδοσιν τῶν ἀνθρώπων); 又參林前十二直提希羅神祇，又彼後一 16，諸希羅玄思神話(μύθσις)，口頭傳統，亦正是其回應的對象。

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結構。排比研究勝在能於寬廣幅度探知潛藏在羅馬書中跨篇章的思維格式。如果真有潛藏在深層的跨篇章關係，我們亦能因而在寬廣幅度上，予以展示。這是因為宙斯的身影和周遍而隱微的思維格式，兩者都入於大聲希音、大象無形[170]的物類，是神龍見首不見尾之物。我們因此要張開跨篇章的恢恢大網，才好去網羅二者。不然，只集中在狹小的篇章中考察，就只會見到灌木下的螞蟻，而見不到遮日蔽天的大樹冠了。

就方法論而言，單憑「排比並列」本身，自然並不必然是完備的研究方法。所以讀者必須留意，下文的排比參照，是以前面兩個論證階段的成果作為基礎，不是憑空而作的。這階段乃是在詮釋學循環(*hermeneutischen Zirkel*)[171]中下一環的遞進探究，是有理有據的。因此，我們必須慎思的關鍵問題倒是：**(a)**為甚麼可以把羅馬書經節和希羅信念故事的內容，排比並列？**(b)**所排比並列的條目之間，思緒上有何內在關連？**(c)**所排比並列的條目及內容是否切中初代的文脈的歷史實況？最後**(d)，以上(a)、(b)、(c)三項**的提問，對瞭解羅馬書而言，到底有沒有意義？到底意味甚麼？這些都是下文必須回應的問題。

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[170] 參《老子》，第四十章。

[171] 參【加拿大】讓・格朗丹：《哲學解釋學導論》，何偉平譯（北京：商務，2009），頁111。

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由於現行聖經譯本預設宙斯存在與否，對解經、譯經並不相干，[172] 本文有必要按以上的觀點和方法，並對應初代的歷史條件，重新審視[173]有關經節的字詞含意和文法屬性。必要時，我們還須借助把相關文化意韻[174]重新復原[175]的譯文[176]，以重構羅馬書前後文相互呼應[177]的深層關係。（當然，讀者若同時檢閱希臘原文，批判地同作辯證，那就更佳。）

以下我們將從羅 1: 18 開始，看看把“Οὐρανός”解作婉稱宙斯，有何詮釋的後果。

2. 羅馬書中宙斯的身影面貌

i. 羅 1: 18 裏的 Οὐρανός

本節的希臘原文是：“’Αποκαλύπτεται γάρ ὀργη θεοῦ ἀπ’ οὐρανου ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ

[172] 關於「多神背景的原典與一神論譯經者」的討論，參李熾昌：〈國語《和合本》聖經：經典翻譯抑或宗教傳播?〉，收《自上帝說漢語以來——《和合本》聖經九十年》，謝品然、曾慶豹合編（香港：研道社，2010），頁 71-87。

[173] 參 Peter Newmark, *A Textbook of Translation* (London: Longman, 1988), 125-139, 162-73。

[174] 參劉宓慶：《當代翻譯理論》（臺北：書林，1999，頁 47-54。

[175] 參王遠新：《語言理論與語言學方法論》（北京：教育科學，2006），頁 296。

[176] 當然，本文讀者，亦可參閱原文。

[177] 參鄧安慶：《施賴爾馬赫》（臺北：東大，2000），頁 188：「原文的總體意圖要從部份中概括出來，而一切個別細節都應當從上下文（contextus）的前後聯繫中確定。」

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κατεχόντων, ” 。這是按 NA-27[178]正文的寫法。當初代受信人朗讀時，他們在 ’Αποκαλύπτεται γάρ ὀργη θεοῦ後，略為停頓，才接上補語性質的 ἀπ’ Οὐρανου，亦無不可。

如此朗讀，“ἀπ’ Οὐρανου”作為補述語的語法功用就明顯了。這補述，可能是副詞性質的空間補述，亦可能是關於誰是施事者的補述。作為補述施事者性質之說較為合理。原因有二。首先、因為「在古代文獻中，神的名稱（*nomina sacra*）前通常加定冠詞，表示尊敬」，[179] 這裡的“ὀργη θεοῦ”中的“θεοῦ”卻沒與定冠詞連用。對當時的受信人而言，他們應能立時領會這是一種偏離常規的表達方式，目的就在於引起讀者的警覺。而且通觀羅馬書第一章，“θεος”這字，總或是和指定冠詞連用，又或是和帶指定性質之修飾語連用。既不和指定冠詞、也不和具指定性質修飾語連用的“θεος”，全章就只有羅 1: 18 的“ὀργη θεου”。所以，“ὀργη θεοῦ”中的“θεος”，實在蘊含保羅故意經營之「意義不明」的效應，是另有所指的。其次、若把“ἀπ’ οὐρανου”基本意義解作空間補述，那就未免頗為怪誕，頗屬贅言。因為難道有不是來自天，而是來自地、或來自山海之間的「神之怒」嗎？所以“ἀπ’ Οὐρανου”的基本和主要衝激作用，應是補述施

[178] 香港聖經公會：《新約聖經——希、英、中並排版》，頁 520。
[179] 參傅約翰：《簡明共通希臘文教程》（上海：上海交通大學，2009），頁 21。

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事者，而不是補述肇事的空間。

至於一口氣把“᾽Αποκαλύπτεται γάρ ὀργη θεοῦ ἀπ᾽ οὐρανου ἐπὶ πᾶσαν”連讀，這固然可以。筆者無意、不能、也不必把連讀法勾消。第一、這連讀法並不影響我們把“Οὐρανου”解作“宙斯”的論證。這方面的理據，我們在前兩論證階段中，已說明過了，今不贅言。第二、在舊約聖經中，我們確有凸顯猶太上帝俯視人寰，就生哀戚悲痛的經文[180]。但是標榜上帝，從天上向舉世所有之人(ἐπὶ πᾶσαν) 大發烈怒、義怒，這卻分明是宙斯的符號形象[181]，而不是耶和華的專屬的文化標記。

至於我們之所以判定當 Hermes 等人聽到、讀到羅 1: 18 的“ἀπ᾽ Οὐρανου”時，是要生宙斯之想的，我們的理據，還有如下數端：

(a) 就文化符號及思維框架而論[182]：上文指出，「在二十六個名字中，實在只有四個可算作具有較為鮮明的猶太背景」。故此，當羅 1: 18 同時把「義

[180] 示例，創 6:5-7。

[181] 參 Eliade, A History of Religious Ideas, vol. 1, 249；又參 Brewer’s Dictionary of Phrase and Fable, s.v. “Zeus”： 宙斯的文化標記正是表徵神怒的「電擊」。

[182] 參 “Hofstede’s Onion [Levels of Culture]」，見 David Katan, *Translating Cultures: An Introduction for Translators, Interpreters and Mediators* (Shanghai: Shanghai Foreign Language Education Press, 2004), 27。

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憤」、「神」、「從 Οὐρανου（宙斯、天）而來」以及「真理」、「人之不義」等概念，密集地串連並列起來，對羅 16: 3-15 所列舉的受信人而言，這連串的文化符號所傳遞的，正是道道地地希臘羅的概念和價值。所以，他們自然要在聽聞“ἀπ’ Οὐρανου”瞬間，便想及宙斯。

(b) 就認知及宗教情操而論：“Οὐρανός”一字，本來就是希羅大神，是宙斯的別稱、諱稱。在當時，這字的基本意義，不是指在神之外，另有一與神無關的「天」[183]。把這字局限起來，單純釋作「天空」，這乃是後起的譯經角度和文化發展的現象。若我們今人有困難由“Οὐρανός”一字，立時見到“宙斯”，這是因為語意歷史變遷使然。這是我們後世的難題，不是 Hermes 等人的難題。所以若後世英語系信徒對 Jesus Christ 二字，聽聞瞬間，宗教情緒之反應已在；同理對曾經敬奉，又或是依然相當程度上兼亦敬奉宙斯的 Hermes 等人而言，在聞覺“ἀπ’ Οὐρανου”瞬間，心中應立時湧現「宙斯」之想，這也是他們別無選擇的認知反應。

(c) 浪子比喻的印證：路 15: 18 也曾把“Οὐρανός”一字，解作天神（而不是天父）。路 15: 18 中的「浪子」說：「我要起來、到我父親那裏去、向他說、

[183] 參註(50)。

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父親、我得罪了天〔τόν Οὐρανόν〕得罪了你。」[184] 顯而易見，文中的“τόν Οὐρανόν”，是有意志的，對人失德不義，有所感知的。在這浪子比喻裡，上帝已由「父」代表，“τόν Οὐρανόν”自然不是又指上帝，而必是另有所指。因為時人皆知，「宙斯的眼睛看到一切，知道一切，如果他〔祂〕願意，他〔祂〕也會觀看並知道城市中有了甚麼樣的公道」。[185] 同理，羅 1: 18 的“ἀπ’ Οὐρανου”，自然亦可直指宙斯。故此，和路 15: 18 如出一轍，保羅也無須就羅 1: 18 “ἀπ’ Οὐρανου”之所指，白花費筆墨。

(d) 就「自我相遇」(*Selbstbegegnung*)[186]而論：承接剛才所論，羅 1:18 的“’Αποκαλύπτεται γάρ ὀργη θεου”中之“θεου”神，刻意不帶定冠詞，這乃是保羅故意經營之「意義不明」，邀人主動聯想。Hermes 等人，他們日常所用的就是通用希臘語，且按各人名字判斷，各人必曾對宙斯深存敬畏，又或依然有所敬畏。又按希羅文脈的常識，他們自必知道自己從來就在大發義怒的“Οὐρανός”（或宙斯、或諸神靈）的天威義憤之下。所以，Hermes 等人，置身希羅世界的真情實境，自然對“ἀπ’ Οὐρανου”之所指，有銳利的敏覺，瞬間即知，是指宙斯。

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[184] 《和合本》，路 15:18。

[185] 譯引自赫西奧德(Heisodos，約 750-650BC)的《農作與日子》(*Erga kai hermerai, Theogonia*)，第 266-268 行如下，參雷立柏編：《古希臘羅馬及教父時期名著名言辭典》(北京：北京宗教文化，2007)，頁 5；又參 Eliade, *A History of Religious Ideas, vol. 1,* 261。

[186] 格朗丹：《哲學解釋學導論》，頁 184。

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因此，基於以上分析，Hermes 等人讀到、聽到羅 1: 18 時，宙斯的身影面貌，是必霎時湧現，閃入 Hermes 等人的意識之中。這現象亦不受 Hermes 等人信仰基督耶穌之心是否傳頌寰宇、聞者稱譽[187]影響。故此，對羅 16: 3-15 所列的受信人來說，羅 1: 18 的是在說：[188]

> 因**出於穹蒼神天**[**宙斯**，ἀπ Οὐρανός]，神的義憤衷情[ὀργὴ θεοῦ]，如今已粲然，歷歷於世，直撲一切緣屬人海（漢子凡夫、偉丈夫、奴才）[189]的冒瀆淫濫並不仁不義，更且如此眾生，陶醉於不仁不義，素來抵制吻合人之軍情實相[190]。

如此理解的話，希伯來背景深厚的受信人固然有人可以因著羅 1:18 而別有聯想，[191] 例如念及上帝，但當時對 Hermes 等人而言，“ ὀργὴ θεοῦ”的提法，甚至第一要義，卻是指著宙斯之怒而說的。至於，「人」(漢子凡夫、

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187 參羅 1:9。

188 何能國：《天子愛我》， 頁 7。

189 參 Feyerabend, *Langenscheidt's Pocket Greek Dictionary,* s.v. “ἄνθρωπος”； 羅念生、水建馥編：《古希臘語漢語詞典》（北京：商務，2004），頁 73-4；麥啟新主編：《新約及早期基督教文獻希臘文大詞典》，頁 125：「人類的一員，焦點在於受刑限制和軟弱」。

190 我們不能把西歐啟蒙運動之後，歐洲主流思潮傾向把 αλήθεια，解作冷眼旁觀的、命題知識性質（propositional knowledge）之「知」，當作是 αλήθεια 唯一的解釋。參趙汀陽：《沒有世界觀的世界》(北京：中國人民大學，2003)，頁 63：「哲學和人文社會科學是關於命運的人文知識（knowledge of fortune）而不是關於事實知識（knowledge of fact）。」而按論述者的視點劃分，立場亦有參與其中、置身場上（participant narrator）和冷眼旁觀作壁上觀者（non-participant narrator 的分別。另外，羅馬書有把人生喻作戰場的筆法，故 αλήθεια 指「吻合人之軍情實相」，參何能國：《天子愛我》， 頁 7。

191 參 Seana Coulson, *Semantic Leaps,* 37: “Language inputs triggers a search through long-term memory for a frame that will anchor the message-level representation. The slots in the activated frame structure the language user's interpretation and expectations in two ways. First, it allows her to understand the relationship between elements by binding them to slots in the frame. Second, it allows speakers to infer the existence of unstated elements.”

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偉丈夫、奴才）怎樣才能擺脫自招的、從天界（宙斯／上帝）而來的天威義憤之命運呢？這正是羅馬書所要解決的核心命題之一。

ii. 宙斯(Οὐρανός）在羅 1：18 前後文中的意義

(a) 羅 1:5、17、19-22 和宙斯之想的關係

承上所論，宙斯之想的確就在羅 1: 18 顯義過程(process of signification)及字裡行間之中。若如此，羅 1:18 的內容，乃至到羅馬書第一章完結為止，都不是保羅憑空杜撰的外加教義[192]。羅 1:18-32 乃是使徒保羅向信仰耶穌的受眾，闡述他們當時人人在希羅世風中所躬身自知和親身經歷的人生實況[193]。故此，Lloyd-Jones 在論宙斯的專著中如下的結論，亦頗值參照：[194]

> Part of the honour due to Zeus from mortals is the duty to abstain from crime against each other; his greatest gift to them is that "violent grace" by virtue of which he punishes, late or soon, a man who has done injustice to another, either in his own person or in that of his descendants. Men, or at least all men who have been properly instructed, know Zeus' law of justice, but often their passions blind them and prevent them from acting on their knowledge.

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[192] 參 Linda J. Vogel, *Teaching & Learning in Communities of Faith: Empowering Adults through Religious Education* (Oxford: Jossey-Bass Publishers), 95: "The larger context for teaching and learning in faith communities is the world."

[193] 參 Peterson, *Subversive Spirituality*, 207。

[194] Lloyd-Jones, *The Justice of Zeus*, 161.

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因此，回頭再看，羅 1: 16-17 重點揭櫫「信心」就不是無的放矢，而是對準羅馬城中的希羅世風而發的。因為按希羅信仰系統理解，宙斯及眾神靈是不會在自然常規法則之外，另行介入人世的[195]。**那麼，宙斯系統的邏輯後果[196]必然是神我二分、人我二分，人人都在想方設法，去盡量憑依己力智略[197]，試圖掌握和伏膺規律，亦即緣著 νόμος[198]，去做各人自以成義之事。**[199] 而於羅馬城而言，法律、軍事及科技等，在在都是彰現「天律」的實力手段。[200] 那麼等價交換、競尚自我增值，「人人盡懷刀斧意」[201]，名之為猛進精神等等，就構成了人生爭逐的大方向，（參羅 1:19-32）。

於是，羅馬書一章 19 至 22 節所聚焦描畫的正是如此這般的人生哲學。換言之，在宙斯系統下的指導思想就是：崇奉英雄氣慨、立志興作(羅 1: 24-32)，是靠人謀興作(ἔργον, ἐργάζομαι)，而不是靠賴天恩（羅 4: 4）。因為按宙斯系統而論，除了 νόμος 之外，再無所謂「法外開恩」（羅 4: 5）。所以宙斯信仰系統與福音理論關於「成義」旨趣之異同，情況概略，即如下

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195 見註(7) 、(23)至(26)。

196 Richard M. Weaver, “The Unsentimental Sentiment,” in *Ideas Have Consequences* (Chicago: The University of Chicago Press, 1984), 4: “Our task is much like finding the relationship between faith and reason for an age that does not know the meaning of faith”. 看來，這亦和保羅的情境及職事相通。

197 羅 1: 19-22。

198 參註(25)。

199 參註(30)；又參羅 10: 3。

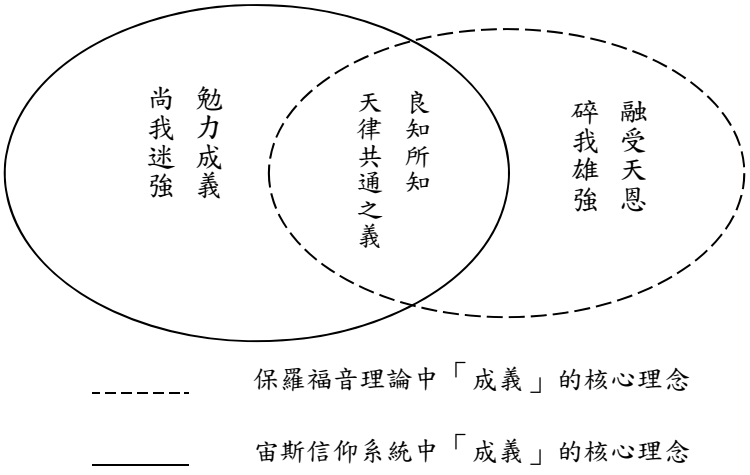
200 關於西塞羅的法學觀點，參 Brague, “The Greek Idea of Divine Law,” 24-25。

201 《五燈全書》，卷 119，見於 http://www.cbeta.org/result/normal/X82/1571_119.htm，瀏覽日期：2011 年 8 月 27 日：「高坡平頂上，盡是採樵翁；人人盡懷刀斧意。不見山花映水紅。」

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圖：

圖 7：宙斯信仰系統與福音理論關於「成義」旨趣之異同



換言之，循此邏輯考察，保羅要在羅馬城中建立揭櫫「天恩」(羅 1: 5，χάρις）和立定「本於信，以致於信」[202](羅 1:17，ἐκ πίστεως εἰς πίτιν)，以及要倡說「由信入義」(羅 1:17，ὁ δίκαιος ἐκ πίστεως)的話，他必須直視宙斯信念加諸希羅世界的思想枷鎖。他必須釐清「天恩」與「天律」(νόμος)及人謀興作(ἔργον, ἐργάζομαι)之間的天人關係。

事實上，在保羅離世後二三十年左右，希羅哲學家愛比克泰德(Epictetus，生卒於公元 55 年及 135 年）開始在羅馬城講學，他的名言之一就是：「你可以

[202] 香港聖經公會，《聖經（和合本）》，頁 209。

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鎖住我的腳，但是我的意志雖 Zeus 亦不能奪。」[203]亦即是說，愛比克泰德主張人要對自己負責，憑法律就能締造美好的社會。[204] 不過，問題的關鍵卻就在於這種希羅典範的人本思維，以「我」為本，是否真能於歷史人生中，叫人生圓滿？羅馬書認為：**必**不可能。

(b) 羅 1: 23 中的宙斯之想

為甚麼「**必**不可能」？因為一旦人尋求自恃己力，憑「作工」（或是修養、或是獻祭，又或是形形色色的「實力」）以成義，人就都必然落入希羅世風所凸顯、所刻劃之神人對立、人我對立的思維格局。由這風格的思維格式（靜態而言）出發(the starting-point)[205]，在歷史人生中演繹相應的人生套路（動態而言），世人是必深陷悲劇之中，無從自拔的[206]。

故此，羅 1：23 原文說：“καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ τετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.”其作用，就在於歸納羅 1: 19-22 的邏輯。其效應，就在於燭照人

[203] 參余英時：〈西方古典時代的人文精神〉，收《歷史與思想》（北京：聯經，1983），頁 302。
[204] 同上引。
[205] 參 Miguel de Unamuno, *Tragic Sense of Life*, trans. J. E. Crawford Flitch (New York: Dover, 1954), 19-37。
[206] 參尼布爾：《人的本性與命運》，頁 269-85；章力生：《聖道通詮》（香港：晨星書屋，1970），頁 295-300。

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的歷史光境，引領初代希羅受眾(如 Hermes 等人)，反思及了悟各自在希羅理念和價值主導的風潮中，究竟落入了怎樣的生活邏輯之中。印證這觀點的論據還有如下，而且羅 1：23 寫來也著實率直大膽[207]：

(b.i) 關於 εἰκόνος φθαρτοῦ ἀνθρώπου

因為羅 1:18 已使 Hermes 等初代希羅信徒想及宙斯，羅 1:23 中“εἰκόνος φθαρτοῦ ἀνθρώπου”所指的「非凡幻相」(εἰκόνος)，自然就是宙斯。因為宙斯就是人形、人相，有人之品格性情，祂也深深妙肖能凋朽之人。這裡所說，「人形、人相，有人品格性情」，所根據的就是屬格、單數的“ἀνθρώπου”；說「深深妙肖能凋朽之……」，就是屬格、單數之“φθαρτοῦ”的意思。因為屬格(genitive case)的[208]語意功能不單只是「佔有」(possession)，而是亦蘊含「分有」、「妙肖」等細緻和深遠之意。

另外，“εἰκόνος”這字，亦見於羅 8:29。在那兒，保羅用“εἰκόνος”

[207] 關於寫來，率直大膽，參羅 15: 15。希臘原文，見香港聖經公會：《新約聖經——希、英、中並排版》，頁 521。

[208] 參 Alfred Marshall, *New Testament Greek Primer* (Michigan: Zondervan Publishing House, 1962), 13-4；又 H. E. Dana & Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1955), 72-4；另參 “Genitive of Definition”, “Genitive of Separation”以及“Adjectival Genitive”, 分別見於 C. F. D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: Cambridge University Press, 1953), 37-8, 41-2, 174-75；又參 “The genitive of quality”，見於 F. Blass & A. Debrunner, *A Greek Grammar of the New Testament and Other Ealry Christian Literature - A Translation & Revision of the 9th-10th German Edition* (Chicago: The University of Chicago Press, 1961), 91-92。

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指聖子耶穌的模樣。故此，“εἰκόνος”一字，並不是指普通的偶像。指稱普通的偶像時，羅馬書另用“εἴδωλον”一字（見羅 2:22），而這“εἴδωλον”才有普通的、無關痛癢的[209]小神之意。換言之，“εἰκόνος φθαρτοῦ ἀνθρώπου”是指**某一**非比尋常的人形、人相，有人之品格性情、妙肖能凋朽之人的[210]**某一**大神(anthromorphic god)。在希羅世界，這位大神，自然就是宙斯[211]。

而且，細想一下，“εἰκόνος φθαρτοῦ ἀνθρώπου”的提法，就是古希臘的逆喻筆法（oxymoron）。前詞“εἰκόνος”和後接的謂詞“φθαρτοῦ ἀνθρώπου” 前後緊接，卻呈現自相矛盾的效應，「取消了自身的本質」[212]。因此這“εἰκόνος φθαρτοῦ ἀνθρώπου”譯喻的筆法，已是對宙斯信仰系統的品論。因為宙斯，的而且確，猶如朽夫，也不能左右命運。對「人」，祂縱然間中或有憐愛，也應是莫之能助的。

(b.ii) 關於 καὶ τετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν

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[209] William D. Mounce, ed., *Mounce's Complete Expository Dictionary of Old & New Testament Words* (Grand Rapids, Michigan: Zondervan, 2006), 349；見“εἴδωλον”條。

[210] 參薛華[Francis A. Schaeffer]：《前車可鑑：西方思想文化的興衰》，梁祖永等譯（香港：宣道出版社，1984），頁 17。

[211] 事實上，當時在奧林匹亞大神的廟中，就坐鎮著由雅典雕刻家菲迪亞斯（Pheidias，生卒於公元前 290-430 年）雕造的巨型神像。該像高達十三公尺，由黃金及象牙製成，在「西元前五世紀晚期完成，西元五世紀晚期毀壞，存在了九百年之久。這與最終稅冊(Domesday Book)訂立[於 1086 年]之後到現代不列顛建立的時間長度相等」，被稱為「古代世界七大奇蹟」。而且該「雕像的頭部還出現在皇帝哈德良統治時期[Hadrian，在位於公元 117 年至 138 年]在埃利斯發行的鑄幣上」。見保羅・G・巴恩(Paul G. Bahn)：《劍橋插圖考古史》，郭小凌、王曉秦譯（台北：如果出版社，2001），頁 12。

[212] 【德】弗里德里希・尼采：《古修辭學描述》，屠友祥譯（上海：上海人民出版社，2001），頁 57。

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經文中的「林林總總的飛禽、四腳走獸、與爬行之物」[213](καὶ τετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν)，寫來突然，卻應是有所本的[214]，也是同樣直指宙斯，典故如下：[215]

> Τόνδε γὰρ ἀνθρώποισι νόμον διέταζε Κρονίων
> ἰχθύσι μὲν και θηρσὶ καὶ οἰωνοῖς πετεηνοῖς
> ἐσθέμεν ἀλλήλους ἐπεὶ οὐ δίκη ἐστὶ Μετ' αὐτοῖς·
> ἀνθρώποισι δ' ἔδωκε δίκην, ἥ πολλὸν ἀρίστη
> γίγηεται.

其意思是：「宙斯[διέταζε Κρονίων]在人、魚、動物、飛鳥做了這樣的規定：動物彼此吃掉，因為他們沒有正義；但他[宙斯！]給人們正義，最高的價值。」言下之意是：按宙斯所定之天律，人須追求義；生而為人，人必不應相咬相吞。

怎知“τετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν”是有典故的呢？原因如下。第一、從文獻及考古成果來判斷，羅馬的宗教，根本不崇敬「林林總總的飛禽、四腳走獸、與爬行之物」的信仰和禮俗。[216] 第二，是文本原因。

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[213] 何能國：《天子愛我》，頁 10。

[214] 對較為熟識舊約的受信人，他們自然可能想到舊約。即使如此，這不能動搖 Hermes 等人不能不想及當時口耳相傳的希羅故事。

[215] 譯引自赫西奧德(Heisodos，約 750-650BC)的《農作與日子》(*Erga kai hermerai, Theogonia*)，第 275-279 行；引文中的“διέταζε Κρονίων”，即宙斯；見雷立柏編：《古希臘羅馬及教父時期名著名言辭典》，頁 5。

[216] Jörg Rüpke, *Religion of the Romans*, trans. & ed. Richard Gordon (Malden, MA: Polity

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保羅於羅 1: 23 中連用四個單數詞(ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου)之後，筆鋒一轉，就連用“καὶ”三次，並又連用複數詞三次，即連用“καὶ τετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν”。但是，保羅依然毫不以為須為單複數之急轉和前後不一，須加糾正，或另作交代。按此跡象，保羅明顯認為，面對如此有違文法常情的「疏失」，讀者自應依然明白，應能了悟其中之意[217]，不應會有所刁難。這亦即當時所含意義(what is implicated)[218]，必非由所言(what is said)[219]盡傳，而是從時人所知，但我們今人不知的「語境賦值」[220]。所以，就由於「我們後人不解，但時人卻能通解」，我們正可憑此推論，本節的字裡行間，實在已另藏機鋒，必應有典。

但是怎知「時人卻能通解」？一、這一表面的「疏失」[221]，也實在太明顯了。二、為保羅謄寫羅馬書的「德丟」（羅 16:22）和把這羅馬書親身

Press, 2007). 亦參 Martin Goodman, "Paganism," in *The Roman World 44 BC- AD 180* (London: Routledge, 1997), 287-301。

217 對羅馬城內原初的讀者、聽者而言，他們沉浸在希羅信念故事氛圍之中，情況和熟知戲劇情節的人，一聽「豬八戒、馬騮精、牛魔王」這些詞組字串相仿，就憑這寥寥幾個活像深蘊魔力的字串，無庸多說，識者自識。讀者心不由己，也相關故事以及其相關細節，已半活躍於意識之中。

218 【法】雷卡納蒂[François Recanati]：《字面意義論》，劉龍根、胡開寶譯（北京：外語教學與研究出版社，2010），頁 5。

219 同上引。

220 同上書，頁 7。又參 Mildred C. Robeck & Randall R. Wallace, “Thought Processes in Conceptual Reading,” in *The Psychology of Reading: An Interdisciplinary Approach*（London：Lawrence Erlbaum Associates, 1990）, 360。

221 關於“Sense and Nonce Sense”及“semantic leaps in jokes, arguments, counterfactuals”，參 Seana Coulson, *Semantic Leaps,* 42-3 & 278。

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帶到羅馬的「姊妹非比」(羅 16:1)[222]以及羅 16:21、23、24 所點名提及的「路求」、「耶孫」、「所西巴德」和「與我[保羅]同工的提摩太」,以及「該猶」、「以拉都」、「括土」[223]等,他們對內文無意義的「明顯疏失」,總不可能知而不言吧?之後,當信帶到羅馬城,若第一章中段(即羅 1:23)就真的錯謬如此,為甚麼在初代教會接續傳抄羅馬書時,還是人人「堅持疏失」?難道人人都同樣不察?

還有,「德丟」 謄寫代筆後,保羅總不可能不親自多番審閱。因此,這亦透露和確認,剛才所謂「疏失」必是他匠心而為的筆法。亦即,這"τετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν"是複數性質的。這複數性,自然和單數系列"ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου"所指"ὁμοιώματι"的並不吻合。因此,"ὁμοιώματι"所指的就必然不是指著後續的那些複數性質的生物而說。亦即,"ὁμοιώματι"必是指著與"εἰκόνος"品位相稱的**某一**人形人相之大神而說的。那大神,就是宙斯了。

(b.iii) 小結:關於羅 1: 18 和 1:23 之間的呼應關係

質而言之,從羅 1: 18 開始,宙斯(Οὐρανός)的影像已在。現時通行的羅

[222] 參 *Brewer's Dictionary of Phrase and Fable*, 16th ed., s.v. "Phoebe"。
[223] 香港聖經公會,《聖經(和合本)》(香港:香港聖經公會,1999),頁 227。

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馬書譯文，未有細察宙斯是羅 1: 23 經文原語境中的歷史事實和傳統。因此譯者就面對難以理解、有違文法常規的文本困局。結果不少譯本也只能強把本經節中單數的“ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου”中的“ὁμοιώματι εἰκόνος”，都譯成複數，使之與複數的“καὶ τετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν”看齊。如此看來，一切就仿如吻合一致了。不過，這倒是硬譯，把文本中的字面線索也丟失了，也把屬格的“ἀνθρώπου”的單數意義，(亦即直指宙斯的意義)，一併丟失。

然而，一旦確認宙斯在希臘文原語境和在羅馬書中原有無庸置疑的卓越位份，硬譯實屬不必。因為在保羅的思緒中，只有**某一**不言而喻的人形、人相者，才堪算擁有“εἰκόνος”的品位，才勉強堪稱僭有和不朽上帝之光一模一樣的光輝[224]。推而論之，羅 1：23 中的“καὶ τετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν”，此三者，和人形、人相、妙肖人之性情的“εἰκόνος φθαρτοῦ ἀνθρώπου”，根本不同，不能等而視之。故此，三者都只有類屬圖騰的品位[225]。而藉由寥寥數語[226]，保羅所指的就是時人在自編、自導、自演怎樣

[224] 亦即 εἰκόνος φθαρτοῦ ἀνθρώπου 中的 εἰκόνος，僭稱擁有堪和 τὴν δόξαν τοῦ ἀφθάρτου θεοῦ 相比的 ὁμοιώματι（一模一樣的光彩、榮耀）；亦即，這 ὁμοιώματι 是和受格(accusative)之 τὴν δόξαν 轉化而出的與格（dative）之「一模一樣的相狀」。

[225] 羅 1: 23 蘊含的吊詭邏輯如下：當人執意不敬畏神，以一「我」作為萬物的尺度時，這樣的「我「便等同把自己變成人生悲劇中的「英雄」。如一人、一族、一國，如此希高傲外，各要爭雄稱霸，這必然在個人、社會和國族層面，演繹出圖騰獸般的哲學。

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「殘酷的」[227]圖騰人生，相吃相吞。這即是說，保羅但說“καὶ τετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν”，宙斯的身影和宙斯的意旨——即人不該相吃相吞的神聖意旨——兩者俱已湧現，毫不隱晦。

所以，再往後文看去、讀去、聽去，到羅馬書第一章完結時，時人誰個都必然知曉[228]以下幾點。第一、連宙斯也素來希冀，人應有義。第二、在宙斯主導的信念系統中，人人必須立意，憑仗己力以經營自己的人生[229]。第三、其結果卻總是神我疏離[230]、人我對立，[231] 而且人人孜孜作業[232]。第

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[226] 參 Eleen N. Kamas & Lynne M. Reder, “The Role of Familiarity in Cognitive Processing,” in *Sources of Coherence in Reading*, ed. Robert F. Lorch & Edward J. O’Brien (Hillsdale, N.J.: L. Erlbaum Associates, 1995), 198。又參 Gavin J. Fairbairn & Christopher Winch, “What reading involves” in *Reading, Writing and Reasoning* (Buckingham: Open University Press, 1996), 9-14。

[227] 參薛華：《前車可鑑》，頁 15-22：「從許多角度看，羅馬是偉大的，但人類面對的基本問，它卻沒有真實的答案；」而且「羅馬是很殘酷的」。參 *The Greenwood Encyclopedia of Daily Life, Vol. 1*, 107: “the very stones that made up the great public buildings of Rome were themselves reminders of Rome’s status as conqueror of the known world. Rome imported colored marbles and decorative stones at great expense and effort from all over the Mediterranean. The buildings that made up the city were themselves literally composed of booty from the conquered territories.”

[228] 參 K. M. Newton，*Interpreting the Text：A Critical Introduction to the Theory and Practice of Literary Interpretation*（New York: St. Martin's Press, 1990), 139。該文稱： “Iser [Wolfgang], like [Han Robert] Jauss, emphasizes the reader’s expectations, the various norms and codes which the reader brings to the text but which the text negates or calls into question.”

[229] 參羅 1: 21-31。

[230] 參羅 1: 28。

[231] 以羅 1: 30 中之不念親恩為例，在這樣的時代精神中，實在已把人我二分、「你—我」對峙，推到極至。在這樣的人世中，了無恩情。其中的人，受生活經驗所限，對天恩也難於理解。

[232] 直接和「作工」（ἔργον）所反映的人本主義、崇「我」雄強思想相關的經節計有：羅 2:6、2:7、2:10、2:15、3:20、3:27、3:28、4:2、4:4、4:5、4:6、9:11、9:32、11:6、13:2、13:10、13:12、14:19、15:18 等。

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四，人人實在自知，都是遲違不達之人。第五、因而，**仿如出於宙斯天神似的**，人人都在神的義怒義憤之下[233]。但是，第六、人形人相的宙斯，卻是改變不了人難逮 「天律」的處境，因而生而為人就總有不及乎「義」之命運。

小結而言，這樣的文氣和思路，自然上承羅 1: 18 的「天之道」(ἀπ' Οὐρανου)(也可說是「宙斯之義」)[234]，而且也下啟羅 2:1 對人生的白描慨嘆。這點，我們還要在後文《也許「要有宙斯」(二)》中，續予分析。

(五)《也許「要有宙斯」(一)》的結論

本文為《也許「要有宙斯」》全文的第一部份。至此，我們已指出為甚麼「宙斯」在理論上**必曾**於羅馬書中，現身臨在。羅 6: 16-21，亦印證這「**必曾**」的確鑿性。只是，羅馬書中宙斯的身影履跡，在各通行譯本中，的確蒙受沖失隱沒。後世也越發不在意宙斯信念系統對初代操希臘通用語的希羅信仰群體之深刻意義。

[233] 參後續文《也許「要有宙斯」(二)》，關於羅 2:1 的分析。
[234] 參《荀子・天論》:「天行有常，不為堯存，不為桀亡。」

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不過，結合我們對羅 16: 3-15 的分析以及初代確鑿的歷史狀況，我們可以勾劃出各初代受信群組之成長和信仰經驗的特點。因而，本文亦已提出論據，指出把「保羅有可能在羅馬書中用 Οὐρανός 一字來婉稱宙斯」作為「初步假設」理論上的合理性和必要性。之後，本文亦提出環境證據，論證初步假設指涉的內容，確實和已知的歷史事實吻合一致。

至今，本文已進入全文的第三證論階段。我們已清楚交代了這階段的探究進路、詮釋理論和分析方法。我們亦已分析了羅馬書第一章。結果，我們發現把羅 1: 18 裏的“Οὐρανός”解作「宙斯」的話，不獨羅 1: 18 可以有理有據地加以通解，而且亦使前後文（例如羅 1:5、17、19-32）連帶展現嶄新的意義幅度、深度和面貌。這些根本性的發現，亦切中初代的原語文脈及歷史情境，與之吻合一致，並不矛盾。而且按據上文論證，我們亦發現保羅在羅 1:23 中，實在留有確鑿的文字，毫不隱晦地直指宙斯。他兼用了逆喻及偏離規範的筆法，亦委惋、含蓄，亦直接、清晰地針砭根源於宙斯信念的希羅思維格式及與之相應的人生套路。

故此，把羅馬書希臘原文的宙斯復原，我們對羅馬書在觀念上的掌握，應比之前更為圓潤透徹。至於其他與本文論旨相關的課題及論據，限於篇

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幅，則須稍待續文《也許「要有宙斯」(二)》，才能續予探究。

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也許「要有宙斯」：論羅馬書中的宙斯及其隱顯與「上帝觀」和保羅「福音理論」之間的關係（二）

引言

本文為《也許「要有宙斯」》全文的第二部份。建基於《也許「要有宙斯」(一)》的理據、方法和發現，本文將繼續暫且直認：「保羅在羅馬書中必曾用某種曲筆，來婉指宙斯。方法之一，就是用 Οὐρανός 一字來婉稱宙斯」。我們會首先完成全文第三階段的論證。我們會首先接續在《也許「要有宙斯」(一)》已展開的論證任務。有三個問題是我們必須回答的。第一、把羅 1：18 及 10：6-7 這三節經文中的“Οὐρανός”，解作宙斯，這三節經文，本身可否通解？第二、把“Οὐρανός”解作宙斯的話，我們又當怎樣理解 1：18 及 10：6-7 與上下文其他經節之間的關係？第三、如此解讀的

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話，經文能否達致廣度的、深度的通解？亦即我們能否同時照應原文本、原歷史處境，以及原初受信人[1]的精神面貌？

之後，本文會進入第四階段的論證。我們要探討「宙斯系統」與「上帝觀」和「福音理論」之間的關係。亦即我們是否能因著確認「宙斯」，而對羅馬書對初代希羅受信人意味甚麼樣的「真相」，在觀念上有比從前更為圓潤透徹之掌握？

為利便讀者對應前文《也許「要有宙斯」(一)》所開展的論證，以下的段節及註釋編號，均將接續前文。又因前文已審視和分析過羅馬書第一章，本文將由羅 2:1 開始，繼續探索下去。這即是說，我們會由第(c)小段開始，繼續探討「羅 2: 1 和宙斯之想的關係」。

（五）第三論證階段（續）

ii. 宙斯(Οὐρανός）在羅 1: 18 前後文脈的意義（續）

(a) 羅 1:7、17、19-22 和宙斯之想的關係［見《(一)》文］

(b) 羅 1: 23 中的宙斯之想［見《(一)》文］

[1] 「受信人」指羅 16:3-15 所提眾人。詳細分析，見前文《也許「要有宙斯」(一)》。

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(c) 羅 2: 1 和宙斯之想的關係［詳情如下］

和合本把羅 2: 1 上半節譯作：「你這論斷人的，無論你是誰，也無可推諉」[2]。讀來大有保羅是在指斥、指罵他人似的。可是，羅 2: 1 的原文卻是用“Διὸ”[3]起句的。和合本沒把這字譯出。所以，若拿 Hermes 等人所知見、知聞的原文本與和合本的譯文相比，兩者之間，是有明顯差距的。因為這“Διὸ”一字，不獨解作「因此、所以」[4]，實在亦一語相關，同時解作[5]「源自宙斯、出自宙斯」[6]。

我們必須注意，當論及人世中的動機欲望、工具手段、時序關係、人事邏輯關係等意義時，保羅都不用“Διὸ”。凡描述此等層次的「因此、所以」時，羅馬書都另用“οὖν”一字。在羅馬書中，這用法有 18 次。分別見於：羅 2：21、2：26、5：1、5：18、6：4、6：12、8：12、9：18、11：22、12：1、13：10、13：12、14：8、14：13、14：19、15：17、15：28、16：19。

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[2] 香港聖經公會，《聖經（和合本）》，頁 211。

[3] 《呂振中譯本》及《思高譯本》把譯“Διὸ”作「所以」；見聯合聖經公會：《新約聖經並排版》（香港：聯合聖經公會，1997），頁 431。

[4] 聯合聖經公會：《新約希漢簡明字典》（香港：聯合聖經公會，1994），頁 44。

[5] 是否把 ΔIO 稱作「前綴」或介詞，對經文當時的意義並無實質影響。

[6] 參 Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, 103：“ΔIO - /διό”是“originating from Zeus”的意思，例如 διο,-βολος 指“hurled by Zeus”而 διό-γενής 指“sprung from Zeus”。亦參羅念生、水建稷編：《古希臘語漢語詞典》，頁 210，抄錄如下：「ΔIO-, [亦作] διο-，（Δις, Δίος），〔用來構成複合詞〕，出自宙斯的，出自天神的，神似的」。

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至於“Διὸ”這字，羅馬書只用上 6 次。在羅 1：24、4：22 中，上帝就是施事者。在羅 15：22， “Διὸ”、指上帝就是潛藏在背後的施事者。在羅 13：5、15：7 中，這“Διὸ”、就有「仿如出自神給人之天命本份」之意。例如，在羅 13：5 裡，經文更直接把“Διὸ”放在“ἀνάγκη”之前。由於羅馬書在第一世紀是用大楷書寫的。當時的抄寫方式，不設重音標記、不設標點符號，而且字與字之間也不設定空格[7]。故此，Hermes 等人是看不到後世小楷抄本中之“Διὸ ἀνάγκη”的。他們所知見和聽別人朗讀[8]的文本，都應是“ΔΙΟΑΝΑΓΚΗ”。這也就是指**上帝所命定的必然情狀**：亦即「**天命**」[9]！

事實上，不論後世小楷手抄本如何分割經節中的字母，當時 Hermes 等人及其同道友伴們聚在一起，聽人口誦[10]羅馬書時，所聽到的，都一定是：“ΔΙΟΑΝΑΠΟΛΟΓΗΤΟΣΕΙΩΑΝΘΠΩΠΕ....”。又因為羅 16: 3-15 的初代信徒諳熟通用希臘語，他們對“ΔΙΟ”的語感及其背後的文化認知，自然比

[7] 威廉・孟恩思〔William D. Mounce〕：《聖經希臘文基礎》，潘秋松譯（臺北：美國麥種傳道會，2006）頁 21。

[8] 參 Beal, *The Rise & Fall of the Bible*, 97；又 Longenecker, *Introducing Romans,* 172-3。

[9] 關於「天命」在希羅傳統的討論，參塔納斯：《西方思想史》，頁 44–51、88-94。“ἀνάγκη”條：羅念生、水建稷編：《古希臘語漢語詞典》，頁 56；Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, 27；聯合聖經公會：《新約希漢簡明字典》，頁 9；黃錫木：《古希臘語〔新約〕教程・卷三：原文輔讀》（上海：華東師範大學，2008），頁 317。

[10] 羅 16:1 的 Phoebe 把羅馬書帶到羅馬城。羅馬書若由她安排向受信人誦讀，或由她本人誦讀，“ΔΙΟΑΝΑΠΟΛΟΓΗΤΟΣΕΙΩΑΝΘΠΩΠΕ...”亦此亦彼的多元含意，也必是意會中事。

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我們強。而且羅 1: 18 及 1: 23 早已論及宙斯，故此他們所領受的，也應是十分細緻鮮明的。於是，若我們把相應的字義，寫在方格括號內，眾初代受信人所能領受到的意象，就應如下：

> ΔIO[源自宙斯、出自宙斯／因此、所以]ANAΠOΛOΓHTOΣ[無可辯解搪塞] EI[你實在是] ΩANΘΠΩΠE[哎，生而為人，既非神靈亦非畜類／生而為漢子凡夫、偉丈夫、奴才][11]

這即是說，從羅 1:18 到第一章完結為止，這段經文是在悲嘆人在宙斯信念固見下的悲情處境。羅 2:1 的意義，並不在於表達保羅要譴責誰人。反之，保羅之情意，在於痛惜希羅世風中人，何竟必須選擇這樣的人生。所以，仔細逐字翻查[12]字義及兼顧當時宙斯之想的歷史真實性，若我們重新把羅 2:1 的希羅意韻復原，羅 2:1 大概必須翻譯如下：[13]

> 所以（出自宙斯似的）：你（漢子凡夫、偉丈夫、奴才）
> 確實無可辯解搪塞！哎，生而為人，既非神靈亦非畜類！
> ——迷醉於訾議品評非我族類之際，你亦同時裁定了己

[11] 參 Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, s.v. "ἄνθρωπος"說'ὁ man'〔ΩANΘΠΩΠE〕是指與「神」及「獸」有異而言之「人」，即 "as opposed to gods and beasts"；亦參前文註(186)，以及前文關於羅 1: 23 把宙斯之義、人和獸類（「林林總總的飛禽、四腳走獸、與爬行之物」）並列的討論。

[12] 參香港聖經公會：《新約聖經──希、英、中並排版》，香港：聯合聖經公會，2007。又參 Mounce, W. D., Mounce, R. H. *The Zondervan Greek & English Interlinear New Testament (NASB/NIV)*. Edited by Mounce, W. D., Mounce, R. H. Michigan: Zondervan, 2008；黃錫木：《古希臘語〔新約〕教程・卷三：原文輔讀》，上海：華東師範大學，2008；聯合聖經公會：《新約希漢簡明字典》，香港：聯合聖經公會，1994；以及凌納格[Fritz Rienecker]著、羅傑思[Cleon Rogers]修訂：《新約希臘文精華》；羅念生、水建稷編：《古希臘語漢語詞典》，北京：商務，2004； Feyerabend, Karl. *Langenscheidt's Pocket Greek Dictionary: Classical Greek-English.* Berlin: Langenscheidt, n.d。

[13] 何能國：《天子愛我》，頁 15。

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「私」一「我」之罪，全因你所訾議審斷的，你正亦干犯同科。

故此，承上所論，羅馬書的論旨之一，即在於論說叫耶穌由死復生、出脫死亡的上帝；[14] 亦即：上帝超越希羅世界宙斯文化的成見，[15] 祂要救人跳脫天界之義怒。祂要改編人的悲劇命運[16]。可惜，福音理論這些層次的意義，於後世卻早已沖失[17]，每遭隱沒。

iii. 羅 10: 6-7 裏的 Οὐρανός

(a) Hermes 等人和我們當代各有異趣的「成見」（或說元知識各異）

那麼，甚麼是希羅文化的核心成見？按前文《也許「要有宙斯」(一)》所論，那自然就是「宙斯」及與之相應的希羅信念、思維格式和人生套路。羅 10: 6-7 字字珠璣，所指點觸動的，就是這些成見。

羅 10: 6-7 就好比冰山之角。不過，我們往時看不見羅 10: 6-7 底層的冰山，乃是事出有因的。一、因為年代久遠和文化隔閡，這些信念成見和

[14] 羅 6:9、9:11。
[15] 羅 6:20-22。
[16] 宙斯三個孿生女兒統稱「命運」，宙斯對她們，總沒奈何；參 Tom Stone, *A Journey Through Greece in the Footstep of a God*（New York： Bloomsbury, 2008）, 56。
[17] 一般神學教育，至今絕少提及宙斯。

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思維在我們當代文化意識中，並不活躍[18]。一般的神學教育、哲學教育、歷史教育、譯學教育又互不相通。結果，大聲稀音[19]，保羅小聲說大事，引用了典故，我們也不甚知覺。二、我們的方法有錯誤的向性和前設，以致出於後世教義“共識”，人們都慣把“Οὐρανός”一字只解作「天」[20]。釋經人在不知不覺之間，就拿西歐啟蒙以來後起的「去除玄思」（disenchantment）[21]之心習，把歷史原語境的思維替代了也不自知。此外，近世的耶教和西歐倡導的科學文明、人本主義緊密結連。自明清以來，結合西歐物質文明以利傳教，亦是天主教和基督教共通的傳播策略。因此：宙斯？太離奇了？是偶像崇拜？也不合時宜了吧？故此，未經深思，也不在乎，人們就繼續隱沒宙斯。

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[18] 今人要翻查文獻才識得希羅世界的眾神和相關的故事。這是今人的限制，不是古人的限制。情況好比中國的《詩經》，隨意就寫到天上星宿。這是因為「古人的天文知識也相當普及。明末清初的學者顧炎武說：三代以上，人人皆知天文。『七月流火』，農夫之辭也。『三星在戶』，婦人之語也。『月離於畢』，戍卒之作也。『龍尾伏辰』，兒童之謠也。 後世文人學士，有問之而茫然不知者矣。」（參王力主編：《古代漢語（下冊第一分冊）》，（北京：中華，1963），頁 783。總之，不能把後世此時此地的限制，誤作羅馬書原初受信人的難題。

[19] 參《老子》，第四十章。

[20] 這成見的淵源之一，就是通行的淺白譯本。較好的希臘文字典，對 Οὐρανός 解釋會全面點。

[21] George Ritzer. *The McDonaldization of Society (*Los Angeles, by Pine Forge Press. 2008), 146-47。

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因此，累世相襲，這就把希羅初代信徒本有的心態、思緒，都摒於我們的視域和當前的譯文之外。不過，給歷史一個還原，這些被我們今人稱為「神話」的思想，都和人作為人的悲劇命運[22]，大有關連。對羅馬書的初代受信人來說，這些「神話」都不是與「己」無關的外在之知。因為在宙斯君臨的寰宇中，誰都是局中之人（participant narrator）。因此，在這些故事內中，有時人所體會的、切身的「真理」[23]，也是他們祖祖輩輩、世世代代所認知和傳承的智慧。

*　　*　　*

以下（**b**）分題下的信念故事，即直接和羅 10: 6 的“Οὐρανός”（亦即宙斯）相關。（**c**）的故事，則和羅 10: 7 相關，直接牽涉死神，也間接牽連宙斯。兩節經文，一氣呵成，故有必要一併陳述，以便闡明「福音理論」。故此，**我們以下的關注焦點是**：把“Οὐρανός”，解作宙斯，經文可否通解？ 以及如此理解的話，我們能否同時照應原文本、原歷史處境，以及原初受信人的精神面貌？

[22] 參羅 7：24、11：9。又參 Miguel de Unamuno: *Tragic Sense of Life*, 37：對人生悲劇意識的省悟，正是所有哲學和所有信仰的起點。

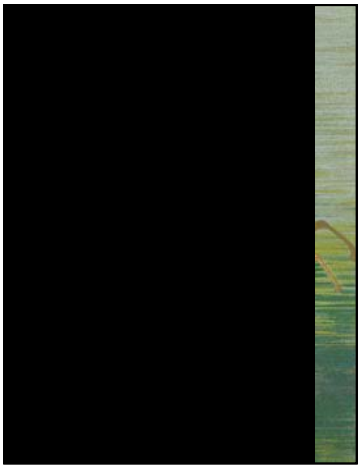
[23] 參【美】霍華德・嘉納[Howard Gardner]: 《改變想法的藝術》，莊安祺譯（台北：聯經出版，2004），頁 27-31。

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(b)　羅 10: 6：代禱慟天，依然勝不了命運和死神

羅 10：6 原文如下：“ή δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τον οὐρανόν; τοῦτ᾽ εστιν Χριστὸν αταγαγεῖν·”[24]　把 Οὐρανός 解作宙斯，羅 10: 6 就是在說[25]：「察照本乎信仰這義，此義卻在在宣告：「你不要心裏刁難，說：『有誰可上登神天穹碧[迎向至高的**宙斯**，τὸν　Οὐρανόν]，就把天子我王催請，下了凡來呢?』」筆者猜想，有一則信念故事與之相關。這判斷[26]，自然還待下文文驗證，而驗證標準之一就在於經義是否圓滿。

現在先簡述相關的故事。和羅 10: 6 相關的故事，概略可如圖 8 所示。故事主人翁是名叫<u>理智生命</u>的王子（Phrixus[27]）和姊妹<u>希娜</u>（Hellē）。二人遭受誣陷，身不由己，快要被獻給宙斯。因應他們母親 Nephelē 達於天上宙斯的誠心代求，就有一頭會飛的、大顯神喻的金毛公羊（Chrysomallus[28]）從天而降。二人騎到牠的背上，暫離險境。 (<u>▲圖 8 和羅 10:6 相關的故事</u>[29])



[24] 香港聖經公會：《新約聖經——希、英、中並排版》，頁 546。
[25] 何能國：《天子愛我》，頁 91。
[26] 本文無意、也無從網盡相關的希羅信念故事。日後的研究，大概還要有新的發現。經典希羅信念故事所蘊含的初代思維格式，才是本文的基要焦點；又參前文註(165)、(166)。
[27] Phrixos/ Phryxus，字根是 ΦΡΗΝ，本意就是「(人的) 生命（和 φυχή，『靈魂』相對)」，見羅念生、水建稹編：《古希臘語漢語詞典》，頁 970。
[28] Chrysomallus：這字由“Χρησ-”和“μαλλός”合成，前半指神示、神喻，後半指一綹羊毛。留意：這字的起首子音和基督（χρῑστός）相同。

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可是，Hellē 名叫**理智生命**的王子和姊妹**希娜**遭受誣陷，身不由己，快要被獻給宙斯。因應他們母親 Nephelē 達於天上宙斯的誠心代求，就有一頭會飛的、大顯神喻的金毛公羊（Chrysomallus）從天而降。二人騎到牠的背上，暫離險境。

可是，Hellē 心起疑竇，最後還是從金毛公羊的背上摔下，丟進海裏淹死[30]。至於名叫**理智生命**的王子，他對**希娜**，實在無從援手，愛莫能助。因此希羅中人記述這事，把那海叫做 Hellēspontos，意即「希娜的海、叫人想起希娜的那海」[31]，惋歎之情，已在其中。至於那只會飛的神奇公羊[32]，最終被 Phrixus 宰了，獻給宙斯，且把金羊皮送給 King Aeëtes。之後，King Aeëtes 還把牠的皮，掛在一棵神聖橡樹之上[33]。

以下是用經文排比檢視。這種方法之所以可行，是紮根於前文《也許「要有宙斯」(一)》的論證成果。換言之，這「排比分析」是在詮釋循環中遞進探究的下一環，是有理有據的，詳見《(一)》文，今不贅言。與此同時，尤須留意**希娜**（Hellē）和希利尼人（Hellenes，參羅 1：14）字源相

[29] 參 http：//en.wikipedia.org/wiki/Phrixus，瀏覽日期：2010 年 4 月 17 日。
[30] 參 Robin Hard, *The Routledge Handbook of Greek Mythology* (London： Routledge, 2004), 377-79。
[31] 參 Room, *Brewer's Dictionary of Phrase and Fable*, 562.
[32] 同上書，頁 506-07。
[33] 同上書，頁 838。無獨有偶，耶穌也被掛在木頭上，參太 27: 42。

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通，那海以西就是希羅文明腹地，而羅馬城（其名字就「實力之城」[34]之意），亦座落其中。

把這裡的思維格式和羅 10: 6 對照，用 **B** 代表「時人共有的希羅信念」、**Q** 代表時「人對福音理論的狐疑」，**R** 代表「福音理論對 **B** 和 **Q** 的回應」[35]，其關係即如下《表 1》。循著「狐疑」與「回應」的思維進路，我們就能探知在羅馬書內潛藏甚深的解惑、勸化和結構。

《表 1：羅馬書原受信人的信念、狐疑以及福音理論的回應（1）》

B **「時人共有的希羅信念」**	**Q** **羅 10: 6 所反映「時人對福音理論的狐疑」**	**R** **「福音理論的回應」**
B1： 理智王子救不了希娜（Hellē）。	**Q1：** i) 耶穌（留意：這名字的意思就是「上帝施行拯救」）卻能救得所有人？	**R1：** 耶穌救天下人人，也救希利尼人（希羅中人），示例：羅 1：16、3：29、4：12、8：29-30、10：13

[34] 參 Room, *Brewer's Dictionary of Phrase and Fable*, 1011。羅馬城的「實力」支柱，都和掌控「天律」有關，計有法律、軍事、科技。這亦為西歐文藝復興和啟蒙運動以來所崇奉的。

[35] 參 Newton, *Interpreting the Text,*133：“Reading literature is therefore a free act in which one confronts texts which by definition question or undermine dominant ideologies”; “The experience of reading can liberate one from adaptations, prejudices, and predicaments of a lived praxis in that it compels on to a new perception of things”。

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	ii) 也包括希利尼人（Hellenes）？	上帝大公至正，示例：2：11、4：16、10：8-12
B2： 因為他們有母親 Nephelē 的誠心代求達於天上的宙斯，才有大顯神喻、會飛的金毛公羊（Chrysomallus）從天而降。	**Q2：** 有誰可上登神天穹碧[Οὐρανός]，亦即迎向宙斯／天神，就把天子我王（Christ）催請，下了凡來呢?[36]（羅 10：6）	**R2：** i) 聖靈在代求，羅 8：26、27 ii) 基督救主在代求，羅 8：34（言下之意，基督本就自主自發，願意為人進入歷史凡身，示例：羅 1：2-3、16：25-6。） iii) 天父本就愛我們，人不求祂，祂也恨不得要救拔世人，示例：羅 10：21、15：8、15：12
B3: **理智**王子能自身脫險。	**Q3：** 耶穌（也是王子[37]）卻未能自救脫險，為甚麼?	**R3：** i) 這是因為人仇視上帝（羅 1：30[38]），執意偏行，示例：羅 1：24-32 ii) 為救世人，耶穌願以不預設條件的忘我之愛、不惜愛至成傷之愛[39]，示例：

[36] 何能國：《天子愛我》，頁 91。
[37] 羅 1: 3。
[38] 參【德】潘霍華[Dietrich Bonhoeffer]：《獄中書簡》，許碧端譯（香港：基督教文藝，1969），頁 121：「我們之所謂『上帝』，已逐漸被擠出生活的圈外，一天天的失掉其立錐之地。」
[39] 參 José Luis González-Balado, *Mother Teresa in My Own Words* (New York：Gramercy

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		羅 3：25 iii) 因為神願感動世人（示例：羅 5：7-8），願幫助我們突破執迷不悟，示例羅 6：6-7
B4： 金毛公羊（Chrysomallus）被宰，死後被 King Aeëtes 掛在一棵神聖的橡樹上。	**Q4：** 耶穌卻被俗世之王彼拉多掛在(釘在）十字架上，受人唾棄，為甚麼？	**R4：** **i)** 耶穌是上帝獻給世人的羔羊，示例，羅 8：32 **ii)** 為要成就救世義舉，成就普世的救法，開創新的生命，示例：羅 4：18、8：3-4 **iii)** 為要叫我們出死入生，示例：羅 6：3-4
B5： **理智**王子（Phrixus）脫險後把金毛公羊（Chrysomallus）獻給宙斯。	**Q5：** 耶穌（若真的脫險，死裏複生），又獻甚麼[40]稱謝／答謝上帝？	**R5：** i) 耶穌所獻的就是他自己：耶穌是自獻的羔羊，示例羅 5：6 ii) 普世回轉的「初果」，會稱呼神作「天父」的真子嗣，示例：羅 8：15、11：16、16：5

Books,, 1989), 33。

[40] 「祭」的思緒貫穿羅馬書；參何能國：《天子愛我》，頁 5。

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		iii) 我們敬獻新的生命，示例：羅 8：36、12：1-2、13：11-12、14：7-9

參照《表１》，**B-Q-R** 三者之間，實在符節相通，確有某種內在邏緝，貫徹其中。因此，結合前文《(一)》文所述初代羅馬城的歷史狀況而判斷，這符節相通的現象，並非出於巧合，而羅 10: 6 的內容也不是保羅憑空想像的修辭。

這即是說，羅馬書是對著某種外在實存的信念故事及內蘊其中的思維而寫的。羅馬書中潛藏甚深之跨文脈傳統、跨視跨域和跨篇章的對話，其結構格式，就可以表述如下例：

> 羅馬城受信人(例如 Hermes)的心結: 宙斯系統意味 B1 是真的，Q1 豈不可疑？
>
> 保羅在經文中回應說: R1 是真的。耶穌救天下人人，也救希利尼人（希羅中人）。

如是者，多番多次，保羅均以感情豐富的筆觸，細膩回應和 B1、B2、… B5 相應的狐疑 Q1、Q2、… Q5，反覆陳說 R1、 R2、… R5 都是真的。如是者，羅馬城的眾受信人等，亦自 R1、 R2、… R5 等經節中，輒獲上佳的語言文辭，堪以拿來思量和述說「天恩」[41]。

[41] 關於「語言作為思考的群體模式」，參 Neil Mercer：《在指導下的知識建構》，林立偉、

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過程中，保羅無須著跡地點出潛藏的思維格式及其成見。他只是承著「天恩」(羅 1: 5）之軸，以之作為上表「R 欄」內思想的主線。在「述」與「論」的關鍵處，就結合受信人既有的知識[42]、固有的信德[43]和心靈的主觀[44]歷練[45]，對準希羅的思維格式與成見，提携扶掖。他的心願是：從而提升受信人「自我相遇」(*Selbstbegegnung*)[46]的幅度、深度[47]和真確度[48]。

換言之，保羅把希羅思維格式及其成見解構，化整為零，在未形未聞的潛意識空間，有針對性地對釋疑解惑。如此，也為 Hermes 等受信人，開拓和留下了信仰、靈性[49]和智性成長的空間(knowledge space)[50]。所以，若

鄧廣威譯（香港：香港公開大學出版社，2004），頁 5-8。

[42] 參嘉納: 《改變想法的藝術》，頁 62-70。例，參羅 6:3。

[43] 參羅 1: 8

[44] 參 Gordon Lynch, *The New Spirituality: An Introduction to Progressive Belief in the Twenty-first Century* (New York: I. B. Tauris & Co. Ltd., 2007), 117-18；關於 "The importance of subjectivity and the rise of spiritualites of life"。

[45] 反過來說，"Unless your perception are sharpened by the constant exercise of the power of observation, you see nothing"，見 Holbrook Jackson, "Observation and Reading," in *Reading of Books* （Chicago: Chicago University Press, 2001）, 108。

[46] 參格朗丹：《哲學解釋學導論》，頁 184；又 Peterson, *Subversive Spirituality*, 212: "Spiritually speaking, the self is constantly construing self against God. That's the nature of our sin – we want to be our own gods. Se we have all these layers of defensiveness that often take the form of pieties. Religion is the major defense we have against God…. On another, lesser level, culture develops ideologies to protect people from reality. So how do you get past the ideology?"

[47] 參 Mildred C. Robeck & Randall R. Wallace, "Thought Processes in Conceptual Reading," 354-76. 其中，頁 367 說： "Barrett's Taxonomy： 'Barrett's taxonomy has … five major levels [of comprehension], each of which is subdivided for descriptive purposes. The principapal levels are （a） literal comprehension, （b） reorganization, （c） inferential comprehension, （d） evaluation, and （e） appreciation"，今謹抄錄，聊備參照。

[48] 參 Dwight Webb：《心靈諮商：理解諮商真諦與人類經驗之新取向》，許育光譯（台北：心理出版社，2008），頁 173：「…Jung 發現了一些事物解釋的法則，與宗教傳統有所矛盾，他產生了疑義和混亂。然後，他停止在自己心理之外的地方尋找上帝，確定如果上帝會被發現，所找到的地方必定是來自於內心。」參羅 9: 1。

[49] 參 Webb：《心靈諮商》，頁 49；引 Ernest Kurtz 稱：「靈性(spirituality)不僅是一種方法，

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我們不去細意表列，也不會察覺。幸而保羅對自己的辯說勸化，到底針對甚麼元問題、元思緒，是很清楚的。因此，在羅 10: 6 中，他終究留下了證據，把冰山頂角，清晰浮繪。憑此，我們才能瞥見保羅自許、自知他的文字和論說工夫，在羅 10: 6 節之前，到底所為何事。

然而希羅潮流的局中人的賞析勢能與我們不同。Hermes 等人身處希羅之境，早就漸漸領會保羅的深意。這亦即：若憑信心接受 R1、R2、… R5 皆真，則克勝 B1, B2, … B5 之妄念，當不為難。如是者，受信人（例如 Hermes）的理性和感性，都歷經解構與重構。如此，信仰的空間和心靈成長的必要性驟現。這也喚發時人步入嶄新屬靈睿境的勇氣，（參羅 1: 11-12）。這真的是使固有信德，步步深入。而所謂「驟現」和「勇氣」者，就是指：縱然「要背離習慣並不容易」[51]，我們的命運、靈性、幸福[52]，其實是不需要宙斯[53]來限定和引導。「我們是誰？」，這也不必建基於憑著己力所成就之「義」，（參羅 1: 16-17）。

更是一種態度。一種讓人能以不同眼光、角度來看待每件事物的能力。」

[50] 參陳忠華、劉心全、楊春苑：《知識與語篇理解》，頁 107；又關於“meaning”與 “mental space phenomena”，參 Faul Aauconnier, *Mental Spaces: Aspects of Meaning Construction in Natural Language* (Beijing: Cambridge University Press, 2008), 46。

[51] Webb：《心靈諮商》，頁 172。

[52] 參帕普羅特尼：《西方古典哲學簡史》，頁 131-32。

[53] 示例，羅 3: 25、14: 16。

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質而言之，百川入海，羅 10: 6 提纂歸納的，就是時人聽到基於「天恩」的福音理論後，典型的狐疑和反問。要希羅世風中人，睜開慧眼，入得天恩的國度，《表１》所含的理論質疑，都必須一一梳理。這也正是保羅在羅馬書中所做之事。故此，把“Οὐρανός”，解作宙斯，經文確可通解，而且也叫羅馬書在初代的核心意義，得以重現。

(c) 羅 10: 7：英雄營救，依然脫不了命運和死神

羅 10：7 原文如下：“ἤ, Τίς καταβήσεται εἰς τὴν ἄβυσσου; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.”[54] 把宙斯信念系統相連的意象復原，經文可譯如下：「或是『反唇相譏，又說：「有誰可作走無常，下入冥界黃泉，就驅策天子我王，從行屍鬼魅叢中，出脫死域，超生升騰？」』」[55] 而有兩個信念故事，可能與之相關。

這兩則故事背後有三項共通的思維特點：一、「英雄」和他所愛之人，都有遭逢厄運的落難時刻。二、如沒有神靈恩助，沒哪個「英雄」能救自己。三、即使神靈肯首，破例默許與開恩，「英雄」也總難敵「命運」，總是難救別人。

[54] 香港聖經公會：《新約聖經——希、英、中並排版》，頁 521。
[55] 何能國：《天子愛我》，頁 91-92。

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第一個信念故事說：Persephonê 在宙斯知情和默許的情形下，被死神 Pluto 強行擄去。由於她母親 Demeter 定意迎救，她差點可以重回陽間。但統稱為「命運」的諸神（Fates）[56]居間作梗，（也由於 Persephonê 情難自禁，愛上死神），她最終還不能百份之百，重返陽間。故此，不同版本說法略有不同，有說一年之中，她須在陰間和死神一起三個月，有說半年。[57]

第二個故事，更是哀怨纏綿。男角是 Orpheus[58]，女角是他的愛妻 Eurydice[59]。Eurydice 誤踩毒蛇，被咬中毒身亡[60]。Orpheus 是英雄人物，下入黃泉陰間[61]，憑歌寄意，連死神也深受感動，同意讓他領回愛妻，步出陰間。不過他必須同意，在到達人間之前，絕不回頭察看尾隨的靈。但是 Orpheus 也許想知死神是否誠信，並未欺詐，也許只是情急，想知愛妻是否跟得上來，終於按不住心底疑惑，就違背信諾，半路上回頭一望。可是望眼一轉，Eurydice 的靈剎那間就被拖回冥界，再也不能回來[62]。

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[56] 當時人視「人」有受「天」制約的關係，參 George Sarton: *Hellenistic Science and Culture in the Last Three Centuries B. C.*,（New York： Dover Publication, 1959）, 168。

[57] 參 Hard, *The Routledge Handbook of Greek Mythology,* 125-30。

[58] 參 Room, *Brewer's Dictionary of Phrase and Fable*, 861.

[59] 同上書，頁 404。

[60] 蛇、女人、失誤、腳、死亡：這串字元，亦使人聯想到創世記 3：1-5 和 3：15 的「蛇」以及「『罪』入人世」及上帝藉基督廣施之「天恩」；參羅 5: 12-21。

[61] 參《尼哥底母福音書》第 15 至 18 章，有耶穌下到陰間營救世人的記述，見 n.n., *The Lost Books of the Bible & The Forgotten Books of Eden* (London Meridian Book, 1974), 82-86。這記述亦印證初代群體的心理素求和信仰內容。

[62] 參 Hard, *The Routledge Handbook of Greek Mythology,* 550-53。

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在這兩則故事裏，人的疑竇、信心和命運糾結一起。Persephonê 不能全然脫離死神，這顯明冥冥之中有所謂命運，連宙斯也不能逆轉。Orpheus 的真愛故事，死神也受感動，但他的愛妻 Eurydice，最後依然回不了人間。換言之，人的命運，似乎總有某種力量在左右，不為人的或神的意願而轉移。故此，若基督——希羅初代信徒眼中的真英雄[63]——本身竟是受死者，難怪有人要問，那麼還有誰能救他？所以羅 10: 7 就問:「有誰可作走無常，下入冥界黃泉，就驅策天子我王，從行屍鬼魅叢中，出脫死域，超生升騰?」[64]

我們把這兩則信念故事和羅 **10: 7** 的關係表列，結果即如下：

《表 2：羅馬書原受信人的信念、狐疑以及福音理論的回應（2)》

B **「時人共有的希羅信念」**	**Q** **羅 10: 7 對「福音理論的提問與狐疑」**	**R** **「福音理論的回應」**
B6： 宙斯也不能全面逆轉 Prosephine 的命運（使她全面脫離死神)。	**Q6：** 憑甚麼說：「法」（νόμος ）外另有叫人得脫罪、死和命運的「天恩」（χάρις）？	**R6：** i) 是因著上帝自主自發的聖諾，示例羅 1：2、4：20；和天恩，示例羅 1：5、5：2 ii) 上帝由能無中造有（creation *ex nihilo*[65]，羅 4：17[66]），祂

[63] 參金斯利：《在智慧的暗處》，頁 30。
[64] 何能國：《天子愛我》，頁 91-92。
[65] 保羅著意交代神是能「『無』中生出『有』」的神，亦即超越人世所知的「天律」（νόμος），

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		從來就超越任何天律（νόμος）[67]或因果關係的鉗制，示例羅 11：35-36[68]、 iii) 因著基督的復活羅，示例羅 1：4 iv) 又因為這是人所難以猜透的奧秘，示例 11：25、16：25
B7： Orpheus（愛郎）要救 Eurydice（愛侶），Orpheus 不能自身先死。	**Q7-9：** 耶穌（愛郎[69]）既是受刑死了，那麼:「有誰可作走無常，下入冥界黃泉，就驅策天子我王，從行屍鬼魅叢中，出脫死域，超生升	**R7：** i) 天恩，全然是上帝自主自發的、主動的無預設條件的愛，示例：羅 3：22、3：26、4：4-5[71]、5：15[72]、8：32[73]、11：6[74]、11：29[75] ii) 是上帝自己使耶穌複生，出脫死域，示例：羅 8：11[76]、8：31、10：8-9

是超越「因」與「果」的神，自然可以「法」外另開天恩。參: Scotus, Duns. *Contingency and Freedom, Lecture I39*. Trans. by A. Vos Jaczn et al. Dordrecht： Kluwer Academic Publishers, c. 1994。

66 參何能國：《天子愛我》，頁 35。

67 參何能國：〈羅馬書 νόμος 一字當怎樣中譯〉，頁 45-71；何能國：《天子愛我》，頁 160。

68 參何能國：《天子愛我》，頁 106-07。

69 羅 6: 4 隱指教會是基督的新婦。另外，羅 7: 3 亦有「英雄」（基督）拯救「愛妻」之意；參何能國：《天子愛我》，頁 54-55。

71 參原文或同上書，頁 31-2。

72 參原文或同上書，42。

73 參原文或同上書，頁 72-3。

74 參原文或同上書，頁 97。

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B8： 即使有 Demeter 和 Orpheus 代求或下入冥界黃泉，也無人能逃出冥界黃泉。	騰?[70]「（羅 10：7）	**R8-9：** i) 上帝的愛的確改變了我們的命運，示例：羅 5：6-11、5：20-21、6：17、8：28[77]以及羅 9 ii) 信心承傳天恩，開啟新的、超脫「罪」律羈絆的生命，改寫了人的歷史命運：羅 7：24-25、8：1-2、11：12 iii) 怎麼可能、如何發生？這是奧秘，示例：羅 8：9[78]、11：32-33、16：25-26
B9： 命運不會改寫 Prosephine；Eurydice 不能逃脫死命。		

換言之，循《**表 2**》中「**R ➔Q➔ B**」的方向反溯探源，可見羅馬書經文是在大跨幅的廣度上回應宙斯系統幅射出來的人生取態。把羅馬書經文按《表１》及《**表 2**》的 **B-Q-R** 分類、分析，羅馬書經節和元語境(metadiscourse context)內的希羅信念，確是有此呼彼應、表裡相連的關係。這深層關係的真確性，似是難以推倒的。因此保羅筆下的“Οὐρανός”，確是亦兼指宙斯。

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[75] 參原文或同上書，頁 105。
[76] 參原文或同上書，頁 66-7。
[70] 同上書，頁 91-92。
[77] 參原文或同上書，頁 71。
[78] 參原文或同上書，頁 66。

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綜合而言，我們發現保羅先於羅 1:18 借“ἀπ' Οὐρανου”切入 Hermes 等人的宙斯成見故智，之後又在羅 10: 6-7 中以“εἰς τον οὐρανόν”（迎向至高的宙斯），歸結關乎宙斯（希羅世風）的討論。這是遍見於羅馬書內典型的「鑲嵌式」前呼後應[79]的結構筆法。這就是說，保羅在羅馬書所做的就是：本著貫徹發乎至聖上帝無量的悱惻仁愛的精神（παρακαλῶ ... διὰ τῶν οἰκτιρμῶν τοῦ θεου[80]），以時人思路作為論說的對象，疏解時人真實所見的人生問題[81]。若是如此理解，羅馬書論旨和文化視域的幅度，則遠遠超出似乎由路德所倡說之「猶太律法主義」。並且，保羅的關懷幅度，亦超過「保羅新觀」[82]。這是因羅馬書本來就直趨極廣、極大、極為深刻的希羅世風。保羅本乎「天恩」所針砭的就是當時所理解之「普世的」盲目人本主義[83]。

3. 第三證論階段的結論

按據以上的論證，把“Οὐρανός”解作宙斯，羅 1:18 及羅 10: 6-7 都可通解。而且，如此理解，經文亦展現今天卻已亡佚了的意義。這些意義，

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79 保羅在羅馬書中的而且確有意識地設計「鑲嵌式的」前呼後應，例子不勝枚舉；參李保羅，《羅馬書(一至八章)結構式研經註釋》(香港：天道書樓，1989)，頁 8、42、 50、64 等。

80 羅 12: 1。

81 Irvin D. Yalom, T*he Gift of Therapy; An Open Letter to a New Generation of Therapists and their Parents* (New York: Harper Perennial, 2003), xvi：”*Existential psychotherapy is a dynamic therapeutic approach that focuses on concerns rooted in existence*.”

82 Stephen W. Need, *Paul Today: Challenging Readings of Acts and the Epistles* (Plymouth: Cowley Publications, 2007), 89-99。

83 參尼布爾：《人的本性與命運》，頁 269-85；章力生：《聖道通詮》，頁 295-300；Miguel de Unamuno, *Tragic Sense of Life*, 302。

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卻是緊扣希羅文脈傳統，也和初代歷史境域的核心課題和理念，極其一致的。因此本文提出的「初步假設」，（亦即「保羅有可能在羅馬書中用 Οὐρανός 一字來婉稱宙斯」），以及經修訂後的假設，（亦即，「保羅在羅馬書中必曾用某種曲筆，來婉指宙斯。方法之一，就是用 Οὐρανός 一字來婉稱宙斯」），都與相當數量的經文資料吻合，都通得過經文的驗證。換言之，兩者都是言之成理、持而有據的命題，論理應予接納，聊備鑑恕。

（六）第四論證階段：「宙斯系統」、「上帝觀」以及「福音理論」之間的關係

建基於前三階段的論證結果，若我們坦然確認宙斯在初代文獻及歷史情境中所本有的戲份，羅馬書的內容和要旨，自然遠比我們過往所見到的更為辛辣，但也溫厚平實，更緊貼一般信徒的心思，也更易於理解。可以說，羅馬書乃是針砭和對治盲目人本主義及慰撫人世悲情的一闕哀歌[84]。對初代眾受信人來說，閱讀聽誦的羅馬書的經驗，是必牽涉識知系統的更新變化。與此「更新變化」相關的主要發現，我們如今，謹概略歸納如下：

[84] 參羅 1: 32、2: 1、7: 24。參程石泉：〈希臘悲劇之定義〉，收《中西哲學合論》，俞懿嫻編（上海：上海古籍出版社，2007），頁 25-29。

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1. 頗遭冷遇的核心構念(fundamental constructs)：「天律」之上還有「天恩」

希羅世界素來崇敬宙斯諸神，素來所強調的就是「義」與「天律」。羅 1: 5 卻開宗明義，直言「天恩」。羅 1: 17 並繼而宣稱上帝期望於人之「義」，乃是「植根於信，而遊止於信」[85](ἐκ τίστεως εἰς τίστιν)[86]，並又宣稱「當今[希羅]之世，平正之人——是必依信而活」[87]。不唯如此，羅 1: 16-17 還宣稱，於這「唯一不二的福音」[88](το εὐαγγέλιον)[89]內中，還「內蘊一義，粲然中得上帝之意」[90]。如此宣述的「福音理論」，顯然與宙斯信仰系統所散發和折射的希羅哲學，憑「我」自強[91]的理念，截然不同。

因此，羅馬城的初代群體，乃致普天下的人，讀了、聽了這樣的「福音理論」，不由自己，內心料必有所反響、反彈。所以，保羅結合他累積二十多年來在希羅世界中宣道的實踐歷練，在羅 1:18 中，藉由 "ἀπ' Οὐρανου" 的提法，主動切入時人的宙斯信念，叩啟希羅文脈，動員人人同情共感的

[85] 何能國：《天子愛我》，頁 6-7。
[86] 香港聖經公會：《新約聖經——希、英、中並排版》，頁 520-21。
[87] 何能國：《天子愛我》，頁 6-7。
[88] 同上引。
[89] 香港聖經公會：《新約聖經——希、英、中並排版》，頁 520。
[90] 何能國：《天子愛我》，頁 6-7。
[91] 參羅 1: 19-23。又參 Karl Barth: *Christ and Adam – Man & Humanity in Romans 5,* trans. T. A. Smail（New York： Harper & Brothers Publishers, 1957）, 14："What is the obviously outstanding feature of world history? … [It] is the all-conquering monotony – the monotony of the pride in which man has obviously always lived to his own detriment and that of his neighbor, from hoary antiquity and through the ebb and flow of his later progress and recession both as a whole and in detail, the pride in which he still lives … and will most certainly continue to do so till the end of time."

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元知識，受子之矛，解子之盾，從而直指時人的核心價值，直接透露人世「英雄」真實的悲情處境。因為「大發義憤的宙斯」，祂對「人」雖或間有愛憐，實在亦莫之能助。故此，「植根於信，而遊止於信」之「義」，才是最為平實，最為可能由脆弱之人，付諸實踐之「義」[92]。

小結而言，「憑信稱義」和「天（Οὐρανός）」之「道」（或說宙斯之義），卻是截然相反的。保羅除了希冀燭照希羅世風中人，濟助他們各自了悟人生的真情實相之外，實在別無他法襄助及明道。所以在「天恩」(χάρις)和在羅馬城中各種既在版本的「天律」(νόμος)[93]之間，實有看似難以突破、難以掌握和難以說清的必然張力[94]。這現狀乃是推動羅馬書篇章和文氣發展的主要內在動因。「天恩」與「天律」兩者之間正反合的辯證推演的關係，也就層層推演，因而構成貫通羅馬書全書的主要課題[95]。這亦正是保羅開宗明義所自言撰寫羅馬書的目的，亦就是他要闡明「信仰」之真諦[96]。可惜，過往釋經者遠比保羅忌談宙斯，因而頗難理解保羅所明言的目的，才致未有相應深入的探究與論說。

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92 參羅 9: 30、32。
93 參註(25)。
94 示例羅 5: 20-21。
95 示例羅 1:5; 16:24——這是保羅首尾呼應，同稱「天恩」的經文。
96 參羅 1:11 , 1:16-17。

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2. 後設框架(meta-framework)

i.「宙斯系統」意味羅馬書到底討論甚麼核心課題(fundamental issues)？

簡而言之，由於 Hermes 等人的內心世界，不是白紙(*tabula rasa*)一張，宙斯系統在羅馬書後設框架中，至少應佔一席位。Hermes 等人對「天恩」與「福音」的理解、詮釋和體會，原來都必然預設宙斯。這是歷史事實。故此，保羅建構他的「福音理論」，也不能不預設宙斯及其相關的信念。因而羅 10: 6-7 這兩節經文，對 Hermes 等人而言，就真是擊著痛處，直接把 Hermes 等人內心必有之問，都綜合歸納起來，讓冰山之角浮現。也可以說，保羅把背後的樞紐問題，都和盤托出來了，好讓眾受信人明白，舊事已過，不再是問題了。於是，保羅在我們上《表 1》、《表 2》的 **R** 欄下的回應，就是要叫時人對縈迴心底的核心課題，諸如：義、天律、罪與罰、英雄、生與死、命運、上帝、天人界線、自由以及歷史與人生等，領悟新見。

ii. 「宙斯系統」、「人謀興作」以及「福音理論」之關係

關於宙斯在「福音理論」中的必要性，保羅自然心裡明白。這見於緊接在羅 1: 17 宣述「天恩」之後，保羅在羅 1: 18 中馬上直提“Οὐρανός”（宙斯）。之所以如此，因為即使保羅不提宙斯，Hermes 等人在希羅世風中成長，受其熏染浸淫，縱然早已知聞在「天恩」（羅 1: 5）中有憑信成義的

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道理（羅 1: 16-17），近乎條件反射，腦際還是必要想到與「天恩」和聚焦於「救贖」 (εἰς σωτηρίαν) [97]的「上帝之義」(δικαιοσύνη γὰρ θεοῦ)[98]相對反的、本乎「天律」的「宙斯之義」。不跨越宙斯，人自然就緣著舊有思維。而且，人若奉行「人必須憑著自己而活」的意向而生活，人自然領受不到靈裡之恩，（參羅 1:11 的 “μεταδῶ **χάρισμα** υμιν **πνευματικὸν** εἰς τὸ στηριχθῆναι ὑμᾶς” [99]）。

甚至可以說，按保羅在羅 1: 19-32 的思路而論，宙斯系統之下的人本興作之自義（羅 2: 6： “τὰ ἔργα αὐτου” ）正就是希羅世風中人生悲劇的邏輯根源。要在進深信仰路上開悟眾受信人，人人就總須繞過宙斯。所以，保羅是形格勢禁的。他只好硬著頭皮，冒犯大不諱[100]，在羅 1:18 開門見山，直提 “ἀπ’ Οὐρανου” ，也就是宙斯。因為唯有如此，保羅才可能真正和徹底申明「植根於信，而遊止於信」[101](ἐκ τίστεως εἰς τίστιν)[102] 之「唯一不二的福音」 (το εὐαγγέλιον)[103]。

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[97] 羅 1:17。
[98] 羅 1:17。
[99] 香港聖經公會：《新約聖經——希、英、中並排版》，頁 520。
[100] 參羅 15: 15。
[101] 何能國：《天子愛我》，頁 6-7。
[102] 羅 1: 17; 香港聖經公會：《新約聖經——希、英、中並排版》，頁 520-21。
[103] 羅 1: 16，同上引。

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iii. 信仰範式轉移變化：不再是盲目人本之義了

而所謂「植根於信，而遊止於信」者，即在人之靈裡，除卻信賴自主自發，從來就深愛世人的上帝以外，別無所恃、別無所依；在成於「信」之外，別無所成；在得以入於「信」以外，別無所得。故當保羅在筆墨間引入潛藏各人思緒中的天命難題時，他們想必都在知、情、意三方面都有所深思、反思，也從而整合各自的心靈歷練。因此，當羅馬書臨完結前，保羅在羅 16: 17 節中用上“ἐμάθετε”一字，這就很有意思了。

我們憑此“ἐμάθετε”一字，亦可判定保羅預期這封《致羅馬城中追隨基督耶穌的住民書》應有觸發反思的效應。按他料想，受信人必能建立(羅 1:11，εἰς τὸ στηριχθῆναι ὑμᾶς) [104]或刷新他們的後設思維框架，以致重整對人生的看法。因為“ἐμάθετε”所指者，就是「通過閱讀」，又或是通過「詢問、實踐、經驗」[105]，而學會「使[道理]屬於自己」[106]。而在具體實踐環節上，保羅自信因著《羅馬書》的緣故，Hermes 等受信人，第一必然意識須擺脫派性紛爭[107]。這見於羅 16: 17 關於“τὰς διχοστασίας”的論說。第二、對猶如敵人所設的種種陷阱，眾受信人亦必驟得新的敏覺，(參羅 16: 17

[104] 香港聖經公會：《新約聖經——希、英、中並排版》，頁 520。
[105] 羅念生、水建稷編：《古希臘語漢語詞典》，頁 522。
[106] 麥啟新主編：《新約及早期基督教文獻希臘文大詞典》，頁 941。
[107] 參羅 1:23 所代表的圖騰哲學。相關論證，見於前文《也許「要有宙斯」(一)》；又參羅 1: 29。

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之“τὰ σκάνδαλά ”）[108]。保羅認定，藉由羅馬書中的申論，眾受信人必能不再受迷惑，必能不再受縛於以為「人必須怎樣怎樣，（依怎麼樣的律、依怎麼樣的規），才能怎樣怎樣『有所成就』地『幸福快樂』地生活之『說』(-λογίας)。」(見羅 16: 18。)

由於羅 16: 18 原文中的“τῆς χρηστολογίας καὶ εὐλογίας”和本文的論旨非常相關，故此，必須再加解說。和合本把此字串譯作「花言巧語」[109]，未譯單數屬格[110]定冠詞“τῆς”。這亦刪去了保羅言下有所定指之意。但是，基於本文至今的論述，16: 18 中之“χρη-στο-λογίας”及“εὐ-λογίας”所指涉的信念和價值，必須在宙斯信念系統中去找。這亦即人必須憑仗己力以成義，別無他法。因為按據宙斯為主軸的希羅信念系統而論，這是追求幸福的唯一正道。於此之外，不存在法外開恩之可能。這亦是羅 16: 18 所要駁論的觀點。所以，保羅之意是：認信耶穌就是基督者，不要追逐「人必須怎樣怎樣，（依怎麼樣的律、依怎麼樣的規），才能怎樣怎樣『有所成就』地『幸福快樂』地生」之『說』(-λογίας)。」

事實上，看來如此冗長的不要追逐「人必須怎樣怎樣」的意思，保羅

[108] 香港聖經公會：《新約聖經——希、英、中並排版》，頁 564。
[109]香港聖經公會，《聖經（和合本）》，頁 227。
[110] 參註(205)。

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其實都已白紙黑字，寫在羅 16: 18 之內。這就見於“χρη-στο-λογίας”及“εὐ-λογίας” 二字之中。“-λογίας” ，就是「xx 之說」，是合乎「道」、合乎邏輯的推敲、盤算[111]。“Χρή ”，就是「是應該發生的，是必須的、是應該的」[112]；言下之意，不由人意轉移的。“Στο[-μα]”，就是口、喉舌、刀刃、劍鋒、戰鬥的前鋒[113]。至於“εὐ-”，除了表示「友好」[114]外，亦是「幸福、正義、義舉」之意[115]，「表現達到標準，幹得好！好極！」[116]

iv. 宙斯系統與羅馬書的行章佈局

概括而言，「福音理論」的核心就在於「耶穌就是基督」。這理論凸顯「天恩」(χάρις)（羅 1: 5），認為在天恩裡，信仰耶穌基督，人就都能破除人生而為人必受痛苦與天罰的命運。這即是說，緣繫耶穌就是基督的信仰，人就能超越素來生而為人所有難以逃脫的天律(法律、道德律、戒法、因果律等)、罪惡、死亡，以及連宙斯及英雄也難以扭轉的命運。所以，藉著羅馬書，保羅所希冀的，就是不著跡地顯露種種與宙斯相關而且潛藏甚深的信念思緒。他所希望的就是濟助羅馬城中諸如 Hermes 等群體，脫棄流傳甚廣、染習於不知不覺之間，卻總引致人世盲目的、悲劇後果的人本思維。因為恰

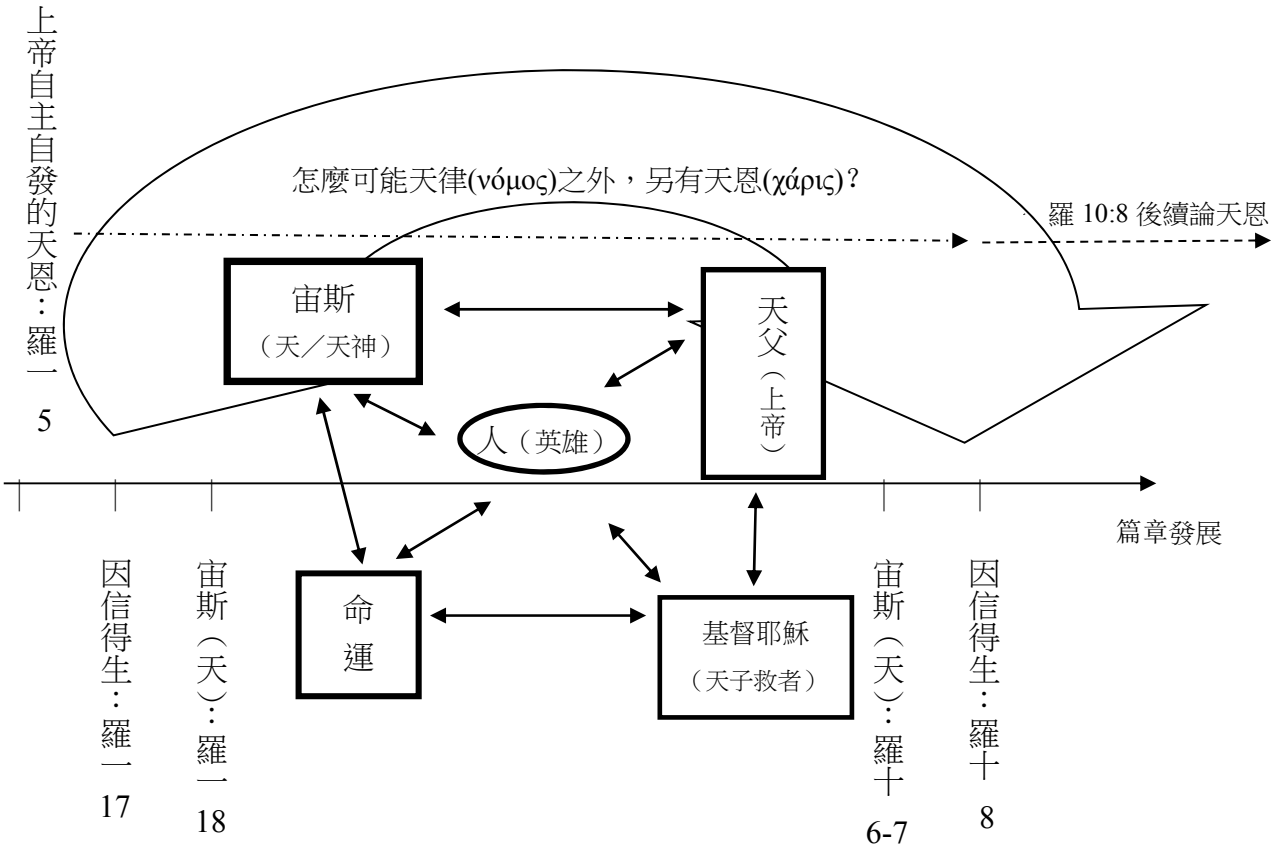
111 羅念生、水建稹編：《古希臘語漢語詞典》，頁 511。
112 麥啟新主編：《新約及早期基督教文獻希臘文大詞典》，頁 1657。
113 羅念生、水建稹編：《古希臘語漢語詞典》，頁 814。參羅 3: 9-18。
114 同上書，頁 336。
115 同上引。
116 麥啟新主編：《新約及早期基督教文獻希臘文大詞典》，頁 615。

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恰就在宙斯以及英雄都無能為力之處，上帝就大顯「天恩」！這也是「福音」堪稱報捷喜訊喜訊的關鍵因由，（參羅 1: 1-7）。

故此，宙斯系統正是羅馬書行章成篇的後設框架，其概略情狀及其與「福音理論」主要構念之關係，可圖示如下頁[117]：

《圖 9、羅馬書回應宙斯故事與福音理論的主要構念：天恩、天（宙斯）、人（英雄）、命運、上帝與基督》



[117] 參 Aauconnier, *Mental Spaces*, 44-5。

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參照上圖 9，由羅 1:18 節起到羅 10: 8 之前，保羅所針砭對治的就是希羅悲劇文脈傳統中根深柢固的英雄信念和與之相關的思維格式。而在這種種思緒背後的，就是宙斯。從羅 1:18 開始，宙斯一直就在羅馬書中潛藏，也活躍於當時讀者聽者的心理和意識之中。（事實上，一直到羅馬書 10: 7 之後，宙斯才略為悄然淡出。）亦即是說，在羅 10: 8 之前，保羅是要闡明若有「人」入歸「天恩」，他或她的命運，緣繫「天恩」，亦要更生變化。質言之，不確認宙斯在西歐教會識知系統歷史中的位置，只會造成許多難以解釋的經意裂絳，實在可惜。

3. 「福音理論」：上帝比宙斯好？為甚麼？

承上所論，在以宙斯作為信念樞紐的希羅情境裏，死在十字架上之「天恩」，確是前無古人的提法。這說法足以招徠希羅世界中人心底的抗拒、譏笑和非難的，(見羅 3: 5、9:19、11:1)[118]。有時，甚或連信仰者，也頗覺有理說不清，有口難言似的。[119]所以，「天恩」理念一出，種種源發自希羅宙斯系統，內在相連的問題就**必然**相繼而來。不化解這些**理論上必然**冒現的

[118] 參【德】E. 策勒爾：《古希臘哲學史綱》，翁紹軍譯（濟南: 山東人民出版社，2007），頁 283-94。另外，近現代西歐文明，上承希羅傳統精神，實在依然不曾脫棄疑視「天恩」的窠臼，參 Theodore M. Greene & Hoyt H. Hudson, “Introduction”, in Immaneul Kant’s *Religion Within the Limit of Reason Alone*, trans. John R.. Silber (New York: Harper One, 2008), cxxii: “But why should God or any righteous judge decide to qualify the requirements of the moral law or fail to hold the absolutely free being responsible for his exercise of freedom?” 故此，羅馬適古適今，並老朽舊。

[119] 參羅 1: 16。

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問題，實在難以寄望福音能於希羅文化氣候中立足。若是如此，自然也談不上接續傳揚了[120]。

故此保羅渴望羅馬城的信仰群體，要在希羅世風主導的社會中，依然刷新信境[121]，他就必須闡明：「天恩」的必要性何在？為何在「天律」之外，還要「天恩」？「天恩」怎能超越人們引以為傲的種種「工夫」？上帝怎麼可能改動連宙斯也改動不了的規律和擺在人面前的命運？ 耶穌（基督）承擔了和成就了甚麼？又由於在宙斯信念系統裏，人們心目中的「英雄人物」，素來都是尚「我」迷強的，揭櫫「天恩」，是否表示上帝不公不義？其次，假設「天恩」真的如此美妙，猶太文化的意義和以色列民的歷史軌跡和命運又當作何解釋？故此，上帝是否善變，因而不值信任？[122]又或是否獨立於上帝意旨之外，還另有所謂「歷史命運」？ 若有，「天恩」豈不也屬可疑？若沒有，那又當怎樣理解猶太人、以色列人的狐疑不信？或左或右，福音理論以及上帝的可信度，也同樣可以大打折扣。

此外，由於無論是文化、血統、世系以及祭禮的終極意義，和「天恩」相比，都不再算得甚麼？那麼，新的吊詭難題亦漸次湧現了：建基「天恩」

[120] 參羅 15: 24-28。
[121] 參羅 6: 5-8、8:23。
[122] 示例 7: 13；9: 6；11: 1。

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的生活是怎樣的？為甚麼？而且，妥善處理這些問題，亦直接涉及各人的自我身份認同，(參《（一)》文之圖 5 及圖 6)。所以，綜合凡此種種問難，羅馬書是不可能不由個體之緣信稱義，一氣而下，綜論整個人世歷史之藍圖的。[123]

簡而言之，問題環環相扣，根本匯總，除了慈悲上帝之外，也預設宙斯與及宙斯風格之義。活在希羅世風之中的初代受信人，人人總離不開「上帝—天恩」與「宙斯—非恩」的對峙張力。保羅要回應凡此種種內在相連的深層思緒與狐疑，也就是推動羅馬書篇章發展的動因。於是，這就形成了我們見諸《表 1》、《表 2》排比並列所呈現出來的深層對應之結構。故此，上帝的對手[124]——宙斯——實在驅策羅馬書構章成篇的背景動因。因而當寫到羅 10: 6 時，保羅要讓宙斯退場了，他就又用他的「鑲嵌筆法」[125]，再次直截了當地重提宙斯(Οὐρανός)，好讓受眾透徹了悟：信仰不在乎宙斯、不本乎人的義、只在乎在羅 1: 5 開宗明義所標示的上帝的「天恩」。

小結而言，「上帝」是有特指「對手」[126]的（τὸν Σατανᾶν[127]，《和合本》

[123] 參何能國：《天子愛我》，「目錄」頁。
[124] 參 Room, *Brewer's Dictionary of Phrase and Fable*, 1043。
[125] 參註(79)。
[126] 參唐曉峰：《謝扶雅的宗教思想》（北京：宗教文化出版社，2007），頁 268-269：「謝扶雅是一名基督徒，基督信仰是其認信基礎，將基督教置於高出其他宗教及文化的文

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譯「撒旦」[128]）。事實上，保羅在羅 6:17 的希臘原文經節就曾明言，時人是按著某種「格式、典範、風格」（εἰς ὃν παρεδόθητε **τύπον** διδαχῆς）[129]來理解福音的。到了羅馬書快將完結時，保羅亦用首尾呼應的「鑲嵌筆法」[130]，在羅 16:17 中，再提「τὴν διδαχῆς」。這顯示保羅寫這篇羅馬書，是抱著一定的教育目的而寫的。在羅 16:17 中，保羅字面上沒有重用「格式、典範、風格」（**τύπον**）一字。但是，他轉用枚舉之法。因此，羅 16: 20 原文稱：“ὁ δε θεὸς [上帝] γῆς εἰρήννς[131] συντρίψει τὸν Σατανᾶν[上帝的對手] ὑπο τοὺς πόδας ὑμῶν [隱指某種命運[132]] ἐν τάχει. ἡ χάρις [天恩] τοῦ κυρίου ἡμων ’Ιησοῦ [基督耶穌] μεθ’ ὑμῶν [你們、人、英雄[133]]. ” 而結晶在這一經節裏的，就正是「福音理論」的核心構念，（參上圖 9）。這亦印證本文援用「思維格式」來分析羅馬書的敍事心理，確是按理提案，是言而有據的。

本地位，而認為耶穌基督的宗教是『世界上唯一最完全的宗教』，是合乎情理也是無可非議的事。但前面提到的那種『公平敍述』的理念還是讓他將基督教與其他諸家宗教之區別考量於『逮』與『不逮』之間，而無『是』『非』之別。」

127 香港聖經公會：《新約聖經——希、英、中並排版》，頁 565。

128 香港聖經公會，《聖經（和合本）》，頁 227。

129 參前註(141)。

130 參註(79)。

131 「平安」有兩層意思。一是群體、社會及政治性的，參盧龍光：《論盡羅馬》，頁 181。一是，內心、個人的。例如 Hermes 等人，總要自覺和不自覺間、三番四次的懷疑自己，也懷疑所信仰的內容。如此，也就內心不平安了，（參羅 14: 23）。

132 參前文註(143)、(187)，又參本文註(16)、(83)。

133 參前文註(118)。

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4. 「福音理論」：宙斯之在與不在的意義分野

重新發掘給世界疏失遺忘了的宙斯，到底有甚麼神學意義？

首先，還原宙斯是吻合原文，合乎文脈情境真相[134]的。這是史德的要求。[135] 其次，宙斯是福音理論預設之必要前提。確認宙斯，我們才會明白時人因著宙斯信仰系統的緣故，從來都自知人人都不是義人，都是待判的罪囚[136]。如此一來，根本不用保羅和後人大發熱心，把上帝塑造成唯一包攬和唯一熱衷於把善惡標準告知世人的神[137]。而且，詮釋者也無必要把上帝變作比宙斯更為熱衷於人人以罪、定人以罪的神。

換言之，確認宙斯，等同重新認定人的悲劇處境[138]。若如此，羅馬書的主要信念會更為鮮明。亦即：上帝是慈愛天父（羅 8: 15），並且在上帝公義性情之內，兼有從不抱悔之愛（羅 11:29）。耶穌基督來，甚至就是為了救人脫離自己素來就深刻自知的良知罪責[139]，中止神人二分、人我二分的罪境，並且還要因而重建人心靈裡的恬靜和平[140]。如此，足以改寫人類

134 參彭孟堯：《知識論》（臺北：三民，2009），頁 138-40。
135 參王爾敏：《史學方法》（臺北：東華，1994），頁 122-27。
136 參羅 11: 32。
137 參 Brague, “The Greek Idea of Divine Law,” 24-25。
138 參前文註(203)，本文(16)、(22)、(84)。
139 參羅 3: 25。
140 參羅 1: 4-7、14: 16、15: 33、16: 26-27。

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命運之「福音」的意圖、原因和意義，才更為清晰。

故此，若我們思想上回歸到初代羅馬城的歷史情境，「宙斯之想」乃真實存在的文化意象。試問倘若羅馬城的受信群組，無清晰的識知轉渡，總是依戀宙斯，又於行事為人上，崇尚宙斯格式的「人之義」，總是想憑依己力，循「天律」而自「為」之義。請問又何來靈性生命之永恆旨望？ 亦即，倘若 Hermes 等人，根本連的思維框架、構念及切情切境的文辭、雋語、金句，全都也沒有，試問他們又可憑賴甚麼來攝入和傳揚安心立命[141]的天恩之道呢？這亦即是說，時人將憑甚麼來詮釋此「我」何來？將歸何處？以及應做何事？[142]

若這些基要問題都回答不了，那就只能有口難言了。如此，福音理論乃是「跛足」的理論，根本談不上柔韌的生命力。這樣，還能想望傳到地極，例如離開西班牙[143]，深入到羅馬帝國版圖以外[144]之地嗎？故此，把宙斯疏失隱沒，原初福音的鋒芒也就鈍了。良知、罪、天律、命運、天恩和奧秘[145]之間的關係，都要受到刪削掩埋了。

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141 參【德】海德格爾[Martin Heidegger]：《在通向語言的途中》，孫周興譯（北京：商務印書館，2008），頁 2：「探討語言意味著：恰恰不是把語言，而是把我們，帶到語言之本質的位置那裡，也即：聚集入大道之中」。

142 林治平等：《生命教育之理論與實踐》（台北：心理出版社，2004），頁 24-30。

143 參羅 15: 24-28。

144 參羅 1: 14。

145 何能國：〈羅馬書 νόμος 一字當怎樣中譯〉，頁 63。

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所以，把《圖 9》顯示的思路和上文《表 1》、《表 2》的經文及理據綜合起來加以判斷，難怪若把宙斯隱沒，羅馬書通篇的思路文脈，經文自然難免前不應後。從詮釋者的世界觀出發，篇章局部與局部之間，自然往往呈相互割裂的樣貌[146]，經意就總似暗藏裂縫，難以深度通解。總之，顧此失彼。詮釋時也就容易犯上瞎子摸象的失誤，幅度也就淺窄偏頗，難免要以偏概全，錯失羅馬書內的瑰寶。這自然是不利拓展信仰靈境的。

反之，倘若把宙斯歸位還原，羅馬書到底在教甚麼？初代的受信人在「學」甚麼？保羅的「教育使命」是甚麼？以及「學」與「教」的終極目的又是甚麼？這些核心的宣教問題也就清楚得多了[147]。原來，「福音理論」是抗衡饒不得人的「天律」，是要救人脫棄宙斯，以及要領人出脫和超越文化成見，甚至也要救人出脫慘受良知罪告之苦。唯其如此，亦就因為有宙斯（及與之相連之盲目的人本主義在），「福音理論」的核心訊息才能發明出來。

不然，扭曲了的、片面的「福音」，反而常是叫人費解。典型例子是一旦隱沒宙斯，羅馬書中原本指涉宙斯饒不得人的怒氣（羅1: 18），竟要全

[146] Longenecker, *Introducing Romans*, 19。
[147] 參【英】愛恩・戴維斯等[Ian Davies]：《教師一定要思考的四個問題》，馮怡譯（北京：中國青年出版社，2007），頁 7-10。

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數撥歸上帝（慈父？）的名下。這樣，無疑凸現上帝威嚴的形象，但也使上帝顯得自我矛盾，十分獨斷，精神分裂似的，又何來温厚慈祥？[148]無怪乎維特根斯坦，對如此獨大而又專斷的上帝，深抱質疑[149]。

（七）詮釋與補闕填義：文字、文化與意象

閱讀其實常常是「補闕填義」的過程[150]。本文以上各環節，已勾勒出宙斯隱藏在羅馬書中的主要戲份。可惜過往我們對羅馬書的研究，停留在字面直解和以窄幅的選段研究為主，對歷史人生之中有所謂不會輕易、也不必坦然用命題形式直陳其事的文化思緒，不甚在意[151]。我們因而也就丟失了宙斯及其系統在羅馬書中的元語意義、普世意義[152]。

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148 參【德】衛彌夏[Michael Welker]：《多元主義中的教會》瞿旭彤譯（北京：中國社會科學出版社，2010），頁 34：「我們若想在此開始思考，就必須認定：抽象的全能與全在觀把我們意識形態地引入了錯誤之中」。

149 參【奧地利】維特根斯坦：《維特根斯坦筆記》，許志強譯（上海：復旦大學，2008），頁 146-47。

150 參 K. M. Newton, *Interpreting the Text*，139；該文引述 Iser Wolfgang 的 *The Act of Reading* 如下：“There are … two basic structures of indeterminacy in the text – blanks, and negations. These are essential conditions for communication, for they set in motion the interaction that takes place between text and reader, and to a certain extent they also regulate it”。又參陳忠華、劉心全、楊春苑：《知識與語篇理解》，頁 10。

151 參榮・羅海瑟[Ronald Rolheiser]：《四碎之燈──重新發現天主的臨在》，陳芝音譯（台北：光啟文化事業，2010），頁 66：1746 年，「狄德羅(Denis Diderot)應和啟蒙運動的信條，向信仰者作如下的挑戰：『假若你向我宣揚的宗教為真，它的真理必能藉可答覆的論據被證明出來。去找出這些論據吧。為甚麼忙著玄奇之談？我只需要三段論法就可被說服』。」

152 關於馬斯洛(A. H. Maslow)之「Z 理論」及「缺乏超越的及超個人的層面，我們會生病」，參林治平等：《生命教育之理論與實踐》，頁 102。又參 Viktor E. Frankl, *Man's Search for Meaning: An Introduction to Logotherapy*, trans. Ilse Lasch (Mumbai: Better Yourself Books, 2006), 65。

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不過，即使是只能寫於字裡行間之事，還總應曾留下蛛絲馬跡的。只是考查檢證的單位，必不能停留於一二選段而已，而必須如上文《表 1》和《表 2》所示，必須橫跨較為廣闊的篇章幅度，又或必須如本文詮釋羅 1:18、10: 6-7 的 Οὐρανός 以及羅 1: 23 的「林林總總的飛禽、四腳走獸、與爬行之物」 (τετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν)時一樣，必須深深涉入通用希臘語的文脈傳統，才能妥善詮釋。

否則，若把某一難解經節，單獨孤懸，拿後起的信條來加以解讀，經節反要變得如脫水之魚。結果，對初代時人和對我們，都顯得枯乾枯燥，也不指涉真實的人生。因此，詮釋羅馬書時，首要應探知和尊重當時的一般歷史情境。我們不妨把保羅暫時當作社會或宗教學者，又或是生命導師。他所提出的理論，必須能解釋時人所知、所見和所體會的人生實況。他的理論必須叫時人受用，要叫他們有「所言甚是，正中吾心」之感，才有望能成立於當世，也才有足以流傳後世的勢能。

以羅 1: 23 為例，保羅所援用和宙斯相關的潛話語（悲劇文脈、信念故事、思維格式）等，對生活在當時希羅文脈傳統中的人來說，是人盡皆知的。所以保羅無須野人獻曝，多費筆墨。他的原初讀者聽者，卻都能補闕填義，

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心領神會。只是後世的讀者、聽者（以及詮譯者），不察該經節所指涉的文脈故事和其中所蘊含的思維格式，就難免要循著自己的定勢思維去想、去詮釋和翻譯。這樣，也自然無從發現宙斯在經文中的身影戲份。

如此，回首看來，撫今追昔，釋經者向來的本意，是想把經文解得讓當代**更易**明白。但這「**更易**」二字，卻意味三事。一、譯文特別遷就讀者，偏執於讓人即時明白。如此，很容易（甚至在未知未覺之間）就拿當前流行的文化概念，替補給這段那段的譯文。二、在原語境中盡在不言中的文化意思也因而流失了。然而，一旦如此，這段那段小段落看似明白，譯文巨幅矩之間的連貫意義，卻變得越發難明、難解。三、可惜當經文越發惡解、難解時，人卻越發傾向「穩健」，越是緊抱一字一句的表層意思。如此一來，一代一代累世積習，以羅馬書和宙斯的關係而論，宙斯就更加隱沒無聞。結果：羅馬書被奉為經典大書，但譯文通篇讀來卻總似支離破碎。

小結而言，凡是譯經釋經者，必須正視「補闕填義」在閱讀歷程中不可或缺的關鍵作用。實在不唯獨初代的受信人在「補闕填義」。關鍵在於我們當代的「補」與「填」必須盡量貼近初代一般的歷史狀況。以羅馬書為

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例，「宙斯」及相關的悲情[153]視角，似屬不可或缺；唯其如此，元語意義及普世意義，才能於譯文及於教會證道的過程中，兼而有之。

（八）全文結論

本文是《也許「要有宙斯」》的完結篇。本文的立論，建基於前文《也許「要有宙斯」(一)》。兩文合併一起，論證目的在於檢示「保羅有可能在羅馬書中用 Οὐρανός 一字來婉稱宙斯」這一假設，是否可以成立。而基於兩文的理論性探討及實證的史料論證，上述的假設乃是言之成理，持之有據的。而基於這一結論，我們還有以下的申論：

第一、核心課題與框架：本文指出在討論人、義、神、罪等課題時，身居羅馬城中的初代受眾，他們心習中先入為主的就是宙斯和與之相關的信念故事。如果有方法和理據判定羅馬書的經節，其實都和宙斯及信念故事無關、也不相容，把這些方法和理據提出來，將有利深化辯證探討，有利瞭解為甚麼保羅的福音理論能夠在初代特指的社群中觸動人心，刷新當

[153] 參 Peterson, *Subversive Spirituality*, 10。

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時人的「上帝觀」，成為傳世之論。

第二、文氣與理論鋒芒：隱沒宙斯等同無視羅馬書原典中天人性命的課題。如此詮釋的「福音理論」必然淺白、蒼白，並沒充反映歷史中古今如一的人世悲情，必然欠缺心靈深度，不利講經播道。把宙斯隱沒，也根本隱沒了「希羅世界中人實在何必離開宙斯，投誠上帝？」這一根本問題。如此詮釋，也等同埋沒了基督信仰原有的特色和優勢，羅馬書也因而變得難以一氣通解。

第三、福音與中文文脈：在羅馬書文本和漢語經典文脈傳統之間，實有關乎天命[154]與人性的共通課題。[155] 後人實在無須刻意使「上帝」顯得比羅馬書原初文脈情境所呈現的更為權威和強大。我們也無須把羅馬書詮釋得是更為「現代」[156]或更為淺白隨俗[157]。由於當前的環球局勢及文化，越

[154] 天命的提法，其實是人生永恆的課題，並不會過時，兼有甚深的時代意義。參戈爾巴喬夫、池田大作：〈人、歷史、命運〉，收《二十世紀的精神教訓》，創價學會譯（香港：天地圖書，2004）頁 1-31。

[155] 參勞思光：《新編中國哲學史（第 1 卷）》（桂林：廣西師範大學，2005），頁 10–12；又參何能國：〈羅馬書 νόμος 一字當怎樣中譯〉，頁 63：「保羅對天律(νόμος)多元層次的了解」。

[156] 參 John Shelby Spong, *Rescuing the Bible from Fundamentalism: A Bishop Rethinks the Meaning of Scripture* (New York: Harper San Francisco, 1991), 15-36。

[157] 在現行各語種的羅馬書注釋或譯本中，都見不到宙斯的影蹤。這是長期奉行(panchronic application)向當代讀者傾斜的、尋求淺白文字翻譯的結果。

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益與初代受信人的處境相似[158]，今後可以借著羅馬書的「宙斯」與「天恩」來開悟華語世界。至於華文信眾，我們無須畫地為牢，無須淪為「與主流文化格格不入的一個特殊的次文化群體」[159]，仿佛「福音」實在叫人抱愧難言、無話可說[160]。

第四、解釋學、上帝觀與傳道：「假作真時假亦真」[161]：Οὐρανός（宙斯）在羅馬書和福音理論中，確有不可或缺的戲份。詮釋過程中，我們唯有確認宙斯，才算同時照應了通用希臘原語言、原希羅的歷史處境，以及最先對《保羅致羅馬人書》這封書函加以詮釋的初代受信人的情狀。設若福音理論中的慈愛父神，竟比多神系統中之主神（Οὐρανός，宙斯）還要霸氣，那麼福音理論的魅力何在？試問誰會由衷敬愛祂？這就免不了為福音理論平添疑問和阻力。若如此，也真個可惜。

158 Michael F. Bird, *Introducing Paul: The Man, His Mission and His Message* (Madison: InterVarsity Press, 2008), 170。

159 參閾保平：〈神學思想建設是中國教會的文化任〉，收《傳教運動與中國教會》，中國基督教三自愛國運動委員會、中國基督教協會編（北京：宗教文化，2007），頁 256。

160 參羅 1: 16。

161 曹雪芹：《紅樓夢》，第一回。

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第五、「福音」薰授之「福」[162]**：**到底是為誰可惜？為甚可惜？當然，非為上帝。是為當今之世，以及為保羅當時之世。因為若有某丙君，從來未知「天恩」，他或她終其一生，自然只能困坐「天律圈」(羅 3:19)內。無論遇事回應、主動謀事，又或是無所興作時，都只能獃在「天律圈」中。因為在丙而言，實在別無選項。

反之，若另有丁君，(譬如說 Hermes 吧)，他在知聞耶穌之後，又領受得下「**唯一不二**的福音」[163](το εὐαγγέλιον)[164]。如此，丁就有了「天恩圈」(羅 11: 32)的覺醒。之後，**凡是**緣繫慈悲上帝自主自發的意象與祝福，才能於生命中躍現[165]，才能在丁的靈裡發芽成長。在上帝國度這些芸芸恩禮中，就有在聖靈裡生發、展現和成就的至情至理、豐沃祥和，以及屬天的喜悅(δικαιοσύνη καὶ εἰρηνη καὶ χαρὰ εν τνεύματι ἁγίῳ·)[166]等。

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162 參羅 4: 6-8。
163 何能國：《天子愛我》，頁 6-7。
164 香港聖經公會：《新約聖經——希、英、中並排版》，頁 520。
165 參羅 8: 9-11。
166 羅 14: 17，港聖經公會：《新約聖經——希、英、中並排版》，頁 462-63；又參羅 15: 31-32、16:20。

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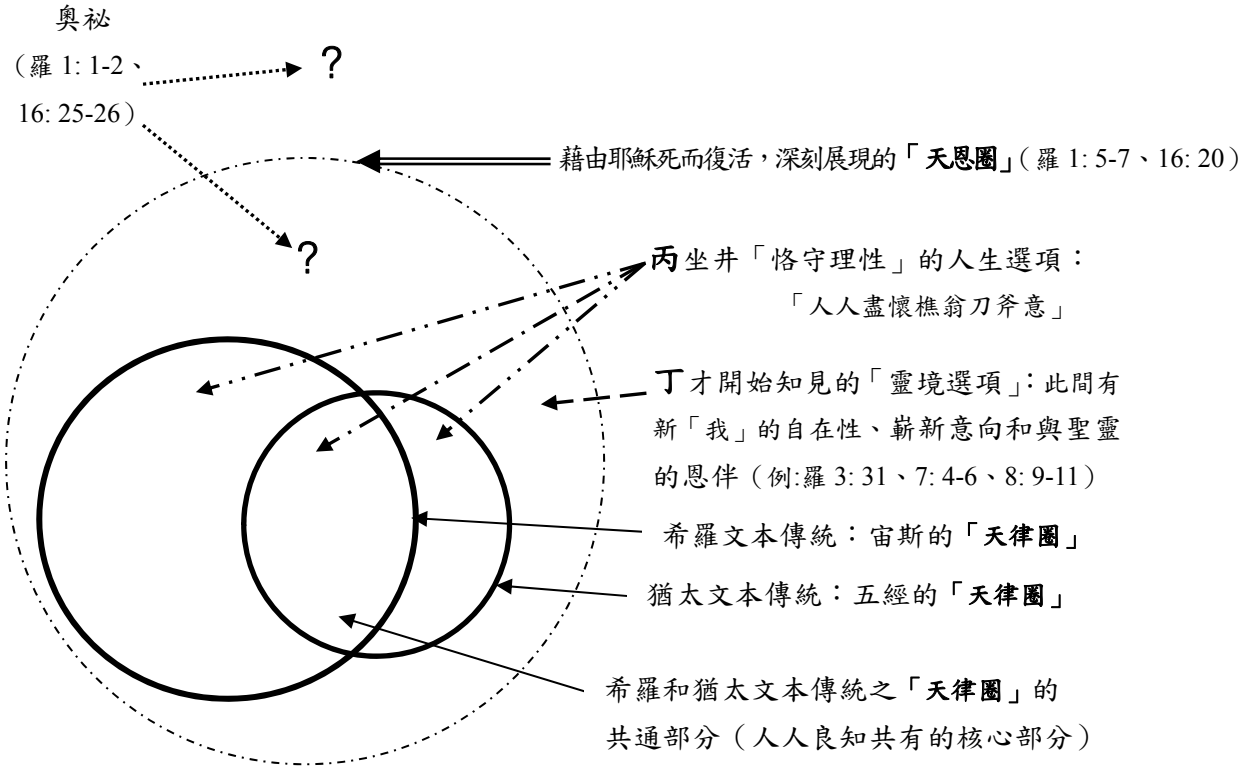
這些本乎靈和成於靈裡的恩典(羅 1: 11 說，μεταδῶ χάρισμα ὑμῖν πνευματικὸν)[167]，只在丁悟了自己超然於「天律」(肉體）之外的「自在性」[168]，並又刷新為人之意向後[169]，才可能被知覺和發現。故此，馬丁路德就曾獨斷樞機，說：“*Glaube ist eine lebendige erwogene Zuversicht auf Gottes Gnade* [χάρις，始見於羅 1: 5] *so gewiß daß er tausend Mal drüber stürbe. Und solche Zuversicht und Erkenntnis göttlicher Gnade macht fröhlich trotzig und freudig gegen Gott und alle Kreaturen welches der heilige Geist tut im Glauben.*” [170]

由此可見，丙、丁二人的心靈處境，遼闊[171]與辛酸[172]，實在異趣。兩者天壤之別的心靈境遇，大略就如下圖。

[167] 同上書，頁 520；亦參羅 8: 26-30。
[168] 參羅 7: 24-25、8: 5-8、加 3:10。
[169] 參羅 3: 31、7: 4-6。
[170] Martin Luther, “*Vorrede auf die Epistel S. Paul an die Römer*,” http://www.bible-researcher.com/luther04.html； 瀏覽日期：2011 年 9 月 6 日。又，同一出處之英譯文本如下： “Faith is a living, daring confidence in God’s grace, so sure and certain that a man would stake his life on it a thousand times. This confidence in God’s grace and knowledge of it makes men glad and bold and happy in dealing with God and with all His creatures; and this is the work of the Holy Ghost in faith.” 故此，釋經時，見「義」、見「祭」、見「復和」、「救贖」、「繼嗣歸宗」、「克勝」等，卻羅馬書開宗明義的 「天恩」看漏了眼，那實在非常可惜，參 Bird, *Introducing Paul,* 92-113。
[171] 參羅 8: 26-30。
[172] 參羅 7 : 21-24。

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圖 9: 「天恩圈」和「天律圈」中人主觀而真實的靈境境遇之對比



如圖 9 所示，丁的心靈空間張開。他開始得見嶄新的、就在「天律圈」之外、之上「天恩」空間[173]。故而，在選擇隨從肉體之外，丁另有新的、活潑的價值向度和人生選項。反觀圖中某丙，若他真不自知病[174]，終身井坐依藉「天律」所構建的世界之中[175]。他自然終生不知「天恩」高深豐厚。這是他用以觀察和建構世界的框架使然。亦即，他任何大小決定，都只能「選擇」伏膺「天律圈」內所謂 「必然的想望」和 「必然的規律」[176]。

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173 參羅 5: 15-21。
174 參《老子》，第七十一章。
175 參薛華：《前車可鑑》，頁 15：「人人對事物都有一套先存的觀念，人自然就依據這些觀念而生活，雖然人自己卻未必察覺到。」
176 參羅 16: 18 的 χρη-στο-λογίας 及 εὐ-λογίας，上文已有分析。

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終其一生，視域所限，就只能誇口曾經在人生中孜孜奮戰。

這樣，在丙君的人生視域之內，除卻和肉體生命相關的東西之外，還能有甚麼靈性的東西沒有[177]？而且吊詭極至，並和自證預言的規律一致：凡丙張眼望去，在人生的歷史場景內，人人**必須**奉持自強不息的工具理性[178]，沒有例外，無有他法。結果：「人人盡懷刀斧意」[179]，誰也難見天恩十架染紅。

如此，這真是大悲世界了。置身這悲劇場境內，人人捧頌「理性」。人人也物化自己和他人，並還人人爭著當劇中「英雄」[180]。素來明明就在天恩之內——因為如圖 9 所示，「天律圈」也在「天恩圈」之內——明明就在寶山之中，卻偏要妄自想像，能與神割離，另求多福，而且還要好好砍對手一把[181]。明明是悲劇，飲鴆止渴，水中撈月，卻人人還以為在爭著上演進步的喜劇[182]。

177 參羅 8: 5-8、加 3:10。
178 參羅 1: 19-31。
179 《五燈全書》，卷 119。
180 參羅 1 : 24-31。
181 參羅 11：8-10。
182 慧能：《壇經》之〈行由品第一〉:「汝等終日求福田，不求出離生死苦海，自性若迷，福何可救！」

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所以保羅的「福音理論」就是要把世間的愚女癡男[183]（亦即世界中的英雄、英雌們），都引向滿懷天恩的上帝。這觀察亦和保羅在 1:11、16、17 提及寫信給 Hermes 等人的目的吻合；亦和保羅在篇首的祝願（羅 1: 5-7）及收筆前的祝福語（羅 15: 33、16: 19-20、25-27）一致。亦即，福音所針砭的，就是如此這般的歷史世情；於其中：人人努力受苦，而又人人如癡如醉。

於此世情之中，我們不能刪去宙斯[184]。因為正如與保羅約略同時的塞內卡所寫道：「你忙忙碌碌，歲月在流逝；死神已來臨，無論願意與否，你都必須給死神留點時間。」[185] 至於 Hermes 等人，他們和塞內卡、和保羅同一時代。住在 「實力之城」[186]中，他們自小耳入口出，都是希羅理念及思維格局。他們對人生會作何想法？到底誰主浮沉？以及：為甚麼[187]？並且：「保羅先生，是真的嗎？我們還是不能自己，有點忐忑、有點害怕憂驚[188]。怎樣才是更『好』的基督樣式的生命呢？」（所以，保羅也就執筆，寫下這篇燭照千古，批判盲目人本主義的鴻文。）

- This is the End of M-5 -

[183] 參羅 1: 21-22。
[184] 參陳中梅：《神聖的荷馬》，頁 2-3。
[185] 引文取自塞內卡的〈致埃爾維亞母親的慰問信〉，見帕普羅特尼：《西方古典哲學簡史》，頁 134。
[186] 參前文註(197)，本文註(34)。
[187] 參羅 1: 1b-5。
[188] 參羅 8 :15。又參 George R. Knight, “Myths about Educational Purpose,” in Myths in Adventism: An Interpretive Study of Ellen White, Education and Related Issues (Washington, D. C.: Review & Herald Publishing Association, 1985), 47-57。

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