

附錄：

典外文獻縮寫表

The Apocrypha

Sir. Sirach (or Ecclesiasticus)
Wis. The Wisdom of Solomon

The Pseudepigrapha

Sib. Or. *The Sibylline Oracles*
T. Levi *Testament of Levi*

Philo

Leg. Gai. *Legatio ad Gaium* (*On the Embassy to Gaius*)
Op. Mund. *De opificio mundi* (*On the Creation of the World*)
Somn. *De somniis* (*On Dreams*)
Spec. Leg. *De specialibus legibus* (*On the Special Laws*)
Vit. Mos. *De vita Mosis* (*On the Life of Moses*)

Josephus

Ag. Ap. *Against Apion*
Ant. *Jewish Antiquities*
J.W. *The Jewish War*

祁克果的「同時性」、「瞬間」 概念論詮釋與神學

The Concepts of Simultaneity and Moment
in Kierkegaard and Their Relationship
to Hermeneutics and Theology

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Abstract

Kierkegaard's major discussion of the concept of simultaneity is found in his pseudonymous writings: *Philosophical Fragments* and *Concluding Unscientific Postscript to the Philosophical Fragments*. From a theological perspective, the concept of simultaneity mainly touches on Christology, but its discussion is more involved with Kierkegaard's ideas on existential hermeneutics. On the one hand, Kierkegaard intended with the concept of simultaneity to respond to Lessing, who maintained that the Bible has its "inner truth," and that its validation comes through the handing down of the Bible within the church, rather than whether it is academic knowledge or not. On the other hand, Kierkegaard also wanted to respond to the historical critical method which raised the question of the relationship between history and eternity. In his discussion of "simultaneity with Christ," Kierkegaard pointed out that the truth of the Bible and its authority are not the issue of objective knowledge, which could be discerned by scientific methods. Rather they are matters concerned more with the individual. When people obey the truth and authority of the Bible in their own existence, they experience its authenticity in their existential reality.

Keywords: simultaneity/gleichzeitigkeit, paradox, moment/augenblick, fullness of time/fülle der zeit, existence/existenz

摘要

祁克果論「同時性」的概念主要在以化名克利馬科斯著作的《哲學片斷》以及《對哲學片斷之最後非學科式的後記》之中。同時性的概念若從神學來說，主要是與基督論相關，但它所討論的經緯涉及的更是祁克果存在詮釋學的觀點。祁克果以同時性的概念一方面回應萊辛所提出的，聖經具有其「內在的真理」，其驗證是在於聖經流傳過程中被認定保留的內容，而非在於它是否是學術上的知識；另一方面則回應歷史批判法所帶出來的歷史與永恆的問題。藉由「與基督的同時性」的討論，祁克果指出，聖經的真理、權威性所涉及的並非客觀的知識判別，而是個人在其生存中對真理和權威的順服，經歷二者彰顯在他的存在的實在性。

關鍵詞：同時性、悖論、瞬間、時候滿足、生存