

以赛亚 49:12 的“秦”翻译正确么？是指中国么？

英文钦定本 KJV: Isa 49:12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

中文和合本：赛 49:12 看哪，这些从远方来；这些从北方、从西方来；这些从秦（原文作希尼）国来。

KJV 英文钦定本此处为“Sinim”，中文翻为“秦”，是否正确？

1. 学者：

赞成此处指“秦”即中国的权威学者代表有：Keil & Delitzsch（旧约注释经典），Arias Montanus（16 世纪西班牙东方学者），Gesenius（19 世纪路德会东方学者）

2. Sinim 为什么是“秦”？

- (1) 其它解释的排除：a. 腓尼基的地点，太近了，这节经文特别说到“从远方来”；b. 埃及的地点“色弗尼”（结 29:10, 30:6），首先仍然太近，其次如 K&D 注释指出虽有次地名、但从来没有用以指民族或土地。
- (2) 今日西方称中国为 China，是源自“秦”（Qin），最早于古印度梵文 Cīna，希腊时期托勒密地图将中国标为“秦尼”（Sinae），今日西方称中国学为 Sinology、并以 Sino 为前缀代表中国，所以无论是 China 或是 Sino，都源自“秦”，就是秦国和秦朝的名字。而这正是以赛亚 49:12 Sinim 所指。
- (3) 今日希伯来文称中国为 Sinim，即以赛亚 49:12 所用的字。
- (4) 今日英文、拉丁文等西方语言称中国为 Sino，也是从以赛亚 49:12 “秦”而来
- (5) 历史与预言的对照：本节预言弥赛亚回来以前，以色列人要漂流到远北、远西、然后远东，而远东特别直称 Sinim、即秦/中国。与历史对照正是如此，漂流远北是因哈萨尔王国（黑海与里海之间）是俄罗斯之前、于 9 世纪接受犹太教后许多犹太人纷纷移民，漂流远西是哥伦布发现美洲大陆后犹太人从欧洲移至美洲，而漂流远东则应验与二战期间许多犹太人逃到中国。
- (6) 教会历史的应验：犹太人是历史的钥匙，犹太人漂流的轨迹也是福音传播的轨迹。并且教会历史与中国福音大门打开，有神积极的旨意。这些都可以从以赛亚 49:12 预言与历史应验来看。

林献羔：中文《圣经》的翻译者们正确地将希伯来原文 Sinim 译成了秦国，英文钦定版《圣经》将这段经文的最后一句译为“from the land of Sinim.”对“Sinim”只作音译。“Sinim”是希伯来文音译词，是现代 Sinology（汉学）等词的字根。希伯来字母无英文 Ch 音（即汉语拼音的 Q 音），故对 Qin 发音为 Sin。英文 China 来自法语 Chine（发音为“西恩”），因中古世纪的文化复兴是法国领头的。法语 Sin 发音为 Sang，故为了保持拉丁文 Sinim 的原音，Chine 的法语读音是英语的 Sheen，但英国人对 Chine 的读音，自然成了 China。——《圣经中的中国》

3. 西方学者不接受 Sinim 指中国的一个主要原因是认为在以赛亚时(700BC)还没有“秦”，因为秦始皇 221BC 才统一中国开始秦朝？

这是因为早期西方学者不够了解中国历史。秦朝是秦始皇时期，但是秦国却早在公元前 9 世纪 (800BC)就已开始，在以赛亚时期沿着丝绸之路早期的线路往东走到底，就到了今日甘肃，就是当时的秦国（后来的阳关、玉门关，今日甘肃）。

参考资料：

(1) 秦简史

. 900 - 858BC 秦先祖秦非子因养马有功被周孝王分封在秦地（今甘肃天水）

. 公元前 770 年，秦襄公派兵护送周平王东迁，被封为诸侯，又被赐封岐山以西之地。自此，秦国正式成为周朝的诸侯国

. 秦国最初由于地处偏僻，不被其他诸侯国重视。直到秦穆公时先后灭掉西方戎族 12 个国家，开辟国土百余里并稳定大后方以后，才奠定了其作为春秋四大强国的基础。秦国多位君王死于讨伐西戎，秦人与戎人常年交战造就了秦人能征善战。

. 秦孝公时，任用商鞅进行变法，秦国因此与日俱强，逐渐成为战国中后期最强大的国家。

. 前 237 年，秦王嬴政即位，于前 230 年至前 221 年十年间灭掉六国，建立秦朝。

秦国从公元前 230 年起，到灭齐时止，首尾 10 年，陆续兼并了六国，结束了贵族王侯专政的王国时代，进入了君主专制的帝国时代。

秦始皇在中央创建皇帝制度，实行三公九卿，书同文，车同轨，统一度量衡。对外北击匈奴，南征百越，修筑万里长城，修筑灵渠，沟通水系。还把中国推向了大一统时代，为建立专制主义中央集权制度开创了新局面。对中国和世界历史产生了深远影响，奠定中国两千余年政治制度基本格局，他被明代思想家李贽誉为“千古一帝”。

秦皇朝名播遐迩，以致“秦人”很早就成了中国的代称。古代印度梵文称中国为“支那”，希腊地理家托勒密的《地理书》有“秦尼”国。直到今天欧洲人仍称中国为 China。这一些，都是由“秦”字读音转变而来的。

中国帝制从秦到清（据说清军入关是打着秦的旗帜）

(2) China

The word "China" is derived from the Persian word Chin, which is from the Sanskrit word Cīna. It is first recorded in 1516 in the journal of the Portuguese explorer Duarte Barbosa, translated and published in England in 1555. The traditional theory, proposed in the 17th century by Martino Martini, is that Cīna is derived from "Qin" (秦), the westernmost of the Chinese kingdoms during the Zhou Dynasty. The word

was used in early Hindu scripture, including the Mahābhārata (5th century BC) and the Laws of Manu (2nd century BC). (wiki China)

(3) Sinim alternatives:

- 1) Sinite (Gen 10:17), Phoenician Sinim, too close and north of Jerusalem
- 2) Sin in Egypt (Pelusium in Greek) (Eze 29:10,30:6), never refers to tribe or land

(4) 参考 References

1. Smith's Bible Dictionary 史密斯圣经字典

extremity of the known world, either south or east

- LXX favors "east"

- some scholars: southern part of China

(Gesenius, Hitzig, Knobel, with the classical Sinoe)

- Sinae, inland commercial route connect to west China,
where Sinim/Thinim was one of the great emporiums

Alternatives:

- Sin, the classical Pelusium (Egypt) suggests is too near

(Bochart, Phaley, iv. 27)

- Syene (Sinai) would have been given in its known Hebrew form

(Michaelis, Spicil, ii. 32)

2. Keil & Delitzsch K&D 旧约注释

a. The Phoenician Sinim (Ges. Isa_10:17), the inhabitants of a fortified town in the neighbourhood of Area, which has now disappeared, but which was seen not only by Jerome, but also by Mariono Sanuto (de castro Arachas ad dimidiam leucam est oppidum Sin), cannot be thought of, for the simple reason that this Sin was too near, and was situated to the west of Babylon and to the north of Jerusalem;

b. whilst Sin (= Pelusium) in Egypt, to which Ewald refers, did not give its name to either a tribe or a land.

c. Arias Montanus was among the first to suggest that the Sinim are the Sinese (Chinese); and since the question has been so thoroughly discussed by Gesenius (in his Commentary and Thesaurus), most of the commentators, and also such Orientalists as Langles (in his Recherches asiatiques), Movers (in his Phoenicians), Lassen (in his Indische Alterthumskunde, i. 856-7), have decided in favour of this opinion.

The objection brought against the supposition, that the name of the Chinese was known to the nations of the west at so early a period as this, viz., that this could not have been the case till after the reign of the emperor Shi-hoang-ti, of the dynasty of Tsin, who restored the empire that had been broken up into seven smaller kingdoms (in the year 247 b.c.), and through whose celebrated reign the name of his dynasty came to be employed in the western nations as the name of China generally, is met by Lassen with the simple fact that the name occurs at a much earlier period than this, and in many different forms, as the name of smaller states into which the empire was broken up after the reign of Wu-wang (1122-1115 b.c.). "The name Θι?ναι (Strabo), Σι?ναι (Ptol.), Τζι?νιτζα (Kosmas), says the Sinologist Neumann, did not obtain currency for the first time from the founder of the great dynasty of Tsin; but long before this, Tsin was the name of a feudal kingdom of some importance in Shen-si, one of the western provinces of the Sinese land, and Fei-tse, the first feudal king of Tsin, began to reign as early as 897 b.c." It is quite possible, therefore, that the prophet, whether he were Isaiah or any other, may have heard of the land of the Sinese in the far east, and this is all that we need assume; not that Sinese merchants visited the market of the world on the Euphrates (Movers and Lassen), but only that information concerning the strange people who were so wealthy in rare productions, had reached the remote parts of the East through the medium of commerce, possibly from Ophir, and through the Phoenicians.

3. Heinrich Gesenius (1786-1842), Hebrew-Chaldee Lexicon (1821):

(Gesenius, Hebrew-Chaldee Lexicon, Baker Book House, 1990 reprint, pp. 584-585).

The context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be the land of the Seres or Chinese Sinenses; this very ancient and celebrated nation was known by the Arabians and Syrians by the name [missing] and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the place where written does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear.

The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as Dshung-kue-dshin(中国人), the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be correct who suppose that the Chinese were so called from the dynasty of Tsin who reigned from the year 246BC, and onward (see Du Halde, Detscr. de la Chine, t. i. § 1; Abel-Remusat, Melanges Asiatiques, ii. p. 334, seqq.), a Hebrew writer, contemporary with Cyrus [but Isaiah lived centuries before], would not make any mention of it; but (whatever be thought of the people Tshinas, mentioned in the laws of Menu) the authors of this opinion themselves concede, that the name of that dynasty might be known amongst foreign nations before it was in possession of the whole empire of China; nor, indeed, are we in want of other modes of explaining this name. In the Chinese language dshin denotes men; why then may not this name have been given to the Chinese by foreigners? for instance, by the Indians (amongst whom also, in the books of the Buddhists, mention is

made of Dshina; see Klaproth, Asia Polyglotta, p. 358). This name may have been given to them as that by which they called themselves and all men. We have a similar instance in the Ethiopic pr. n. [missing] a man. Those who do not apply this to the Chinese, either understand it of the Pelusiotae (compare [missing]), and by Synecd. the Egyptians, as Bochart, Phaleg. iv. 27, or the Syenites (compare [missing]).

4. Dr. John Gill (1697-1771) 吉尔圣经注释

(John Gill, D.D., An Exposition of the Old Testament, The Baptist Standard Bearer, 1989 reprint, volume I, p. 289; note on Isaiah 49:12) pointed out that Manasseh ben Israel (1604-1657), a Hebrew scholar, identified Sinim as China, as did Ptolemy (c. 90-168 AD), an Egyptian scientist and geographer.

a. The Targum and Vulgate Latin version render it, from the land of the south, with which Jarchi and Kimchi agree, where dwelt the Sinites, which were of the children of Canaan, Gen_10:17, as the latter observes;

b. and where were the wilderness of Sin, and mountain of Sinai, according to the observation of Jerom.

c. Aben Ezra thinks Egypt is meant, which lay south of Judea, and conjectures that Sinai, a place in it, is designed; perhaps Sin, as others are of opinion, called "the strength of Egypt", Eze_30:15, the same city the Greeks called Pelusium; and R. Saadiah, in Kimchi, supposes it is here intended, which is most likely; the Pelusiotae are meant.

d. Manasseh ben Israel (g) will have it that the Chinese are intended:

e. China is indeed called, by Ptolemy (h), the country of the Sinites;

5. Dr. Hymers, R. L., Jr.

http://www.rlhymersjr.com/Online_Sermons/2009/110109AM_ChinaBibleProphecy.html

Some modern scholars, as seen in the footnote of the NIV, seem to be confused by a "gloss" in the Dead Sea Scrolls, but the Masoretic Text, giving the older reading, definitely has the word "Sinim."

Isa 49:12 Sinim H5515

Eze 29:10, 30:6 Syene H5482

6. Edward J Young, Allan A MacRae

http://www.febc.edu.sg/v15/article/def_niv_turns_land_of_sinim

In his Studies in Isaiah, Dr MacRae says as a matter of fact:

In verse 12 the remarkable extent of the work of the servant is clearly indicated with people coming to his light from the north and from the west and even from the land of Sinim (China). What a marvelous prediction of the extension of the gospel of deliverance from sin through the servant of the Lord to the

very ends of the world! How wonderfully it has been fulfilled in these days when groups of believers have come to the Savior from so many sections of the earth, even including this very land of China, which must have seemed in the days of Isaiah to be the utmost fringe of civilization. Truly He has become "a light to the Gentiles."⁴

1) Allan A MacRae, *Studies in Isaiah* (Hatfield PA: Interdisciplinary Biblical Research Institute, 1995), 237. See also MacRae's *The Gospel of Isaiah* (Chicago: Moody Press, 1977): 109–12.

https://en.wikipedia.org/wiki/Allan_MacRae

He was a translator of the original New International Version in the 1970s, employing his scholarship in ancient Hebrew and particularly the Book of Isaiah.[6]

PhD at Dropsie College - The Herbert D. Katz Center for Advanced Judaic Studies (CAJS or "the Katz Center"[2]) at the University of Pennsylvania is the world's first and only institution exclusively dedicated to post-doctoral research on Jewish Civilization.[3]

2) Edward J Young wrote likewise, "In any attempt to identify the land of Sinim we must look for a place far from Palestine. An ancient interpretation would identify it with China, ..." (Edward J Young, *The Book of Isaiah*, NICOT [Grand Rapids: Wm B Eerdmans Publishing Co, 1972], 3:282, 294).

https://en.wikipedia.org/wiki/Edward_Joseph_Young

An advocate of single authorship of the book of Isaiah,[4] Young's commentary on the book of Isaiah is one of the finest available in the annals of conservative theological literature. As H. H. Rowley noted, "Professor Young is a scholar who is widely acquainted with views he does not share, and his work is a vade mecum of views that he accepts and rejects; few will not learn from it or fail to find it valuable for consultation." *The Evangelical Quarterly* commented, "The special value of the book lies in the fullness and depth of the exposition and the erudition of the footnotes...These alone justify its purchase by the layman, the minister, and the student." The book was last published by Eerdmans in three soft cover volumes.