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自序

已經好幾年沒有著作出版了。¹但寫作的心沒有退減，心中的火仍在挑旺。

在這些年間，大部分的時間都用在教學和宣講上，因此，只能夠在斷斷續續的時間中研究和寫作這本書。在舊約聖經中，歷史書是我最不熟識的部分，²所以，寫的時候，常感到力不從心，寫作的速度也比先前的慢了很多。雖然如此，在研究和寫作的整個過程，心中是充滿喜樂、滿足和感恩；經常感覺到不是我手寫我書，而是神在握著我的手，帶領著我的思考，最後寫出祂要我寫的信息。

除此以外，神也為我預備一些弟兄姊妹來幫助我。在此，我要感謝陶珍姊妹，在文字的修改和潤飾上，把我拙劣的文筆，添上繽紛的色彩；她是一位專業的編輯，得到她出手幫助，實在是神給我一個很大的恩典。我也要多謝林乃揚牧師，在忙碌的牧會事奉中，仍樂於抽空為我的書構思簡單，但有深度意義的封面設計。³我亦要多謝濠一設計坊的同工，特別是 Hazel 的排版，將一堆堆的文字，排出清楚和悅目的篇章，

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- 1 上一本出版的書是《活好我這生—從傳道書愛精彩的人生》（香港：明道社，2009）。
 - 2 在過去的日子，神給我機會對舊約聖經的不同部分作出研究和寫作。在五經方面，有《創造、立約與復和一訓誨書主題研究》；在先知書方面，有《活出盼望—但以理書文學註釋》和《盼望與信靠—以賽亞書的神學信息》；在智慧文學方面，有《活出智慧人生—舊約智慧書信息研究》、《傳道書的人生智慧》和《活好我這生—從傳道書看精彩的人生》；在啟示文學方面，有《活出盼望—但以理書文學註釋》。神現在又給我機會研究和寫作關乎《利未記》的書，若神憐憫，盼明年能與弟兄姊妹分享研究的成果。
 - 3 我另外已出版的三本書，即《傳道書的人生智慧》、《藉我賜恩福—創世記十二至五十章的生命信息》和《盼望與信靠—以賽亞書的神學信息》，都是林牧師設計的。

好讓讀的人看得舒服和提神。

我更要多謝我的恩師，⁴也是我的同工⁵ 鄭炳釗博士（以下簡稱「鄭博」），在他需要多休息的時候，⁶仍奮不顧身，閱讀本書部分內容，為這拙作寫序。⁷鄭博是華人教會所認識和愛戴的舊約學者，他所寫的，無論是註釋書、⁸教導信徒如何查經的書、⁹認識信仰的書、¹⁰靈命培育的書，¹¹或是靈修導引的

4 我在八十年代在中國神學研究院修讀道學碩士課程時，鄭炳釗博士是我的舊約老師。他昔日的教導，今日仍藏在我的心中。

5 我們曾一同在他所創立的明道社同工，推動弟兄姊妹明道行道。

6 鄭博：「接他邀請為這書寫序時，筆者因接受了兩次手術而身體疲弱，提不起精神做任何事」（參鄭序）。

7 這是筆者在電郵中給鄭博這個不近人情的請求：「無事不擾鄭博。我寫這封電郵，是想請鄭博為我年底出版的書寫序（記得當日在好彩飲完茶同你提及過）。這是一本關於舊約聖經中的歷史書，書名是《舊約聖經的歷史書—從文體到信息》。一直以來，這些經卷都是被看為「歷史書」，並從讀歷史的進路來讀。在書中，我重新把它們的文體定為「敘事」，並嘗試從敘事的進路來讀出當中的信息。盼望神用得著這本書。若鄭博身體和精神可以，希望鄭博為這本拙作寫序，為這拙作添上色彩。若鄭博需要多些休息，請不要不 say no」（從筆者給鄭博的電郵，2016年11月12日）。

8 例如：《但以理書》（香港：天道，1992）；《創世記 [卷一]》（香港：天道書樓，1997）；《創世記 [卷二]》（香港：天道書樓，1998）；《創世記 [卷三]》（香港：天道，1999）；《創世記 [卷四]》（香港：天道，1999）；《創世記 [卷五]》（香港：天道書樓，1999）；《創世記—創造與拯救的上帝》（香港：明道社，2004）；《詩篇—稱頌顧念人的神》（香港：明道社，2008）等。

9 例如：鄭炳釗等著：《歸納式研經實用手冊》（香港：明道社，2006）。

10 例如：鄭炳釗編著：《認識信仰：聖父的屬性》（香港：明道社，2005）；《認識信仰：聖父的作為》（香港：明道社，2005）；《認識信仰：聖子》（香港：明道社，2005）；《認識信仰：聖靈》（香港：明道社，2005）；《認識信仰：人性和罪惡》（香港：明道社，2005）；《認識信仰：天使和魔鬼》（香港：明道社，2005）；《認識信仰：教會》（香港：明道社，2005）等。

11 例如：《從聖經看如何活得更快樂》（香港：天道，1999）；《從聖經看如何處理憂慮和恐懼》（香港：天道，1999）；《從聖經看如何認識和提升自己》（香港：天道，2000）；《從聖經看如何處理失敗、羞愧、罪咎》（香港：天道，2000）；《從聖經看如何處理傷害和迫害》（香港：天道，2001）；《生命關懷系列》（香港：天道，2001）；《如何經歷神的同在》（香港：天道書樓，2002）；《生命關懷》（香港：天道，2002）；《如

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書，¹² 都能夠造就很多人，極受弟兄姊妹的歡迎。今次再得到
鄭博寫序贈言，¹³ 真的十分多謝他。

這就是神給我的恩典。能夠完成這本書，我怎能不感謝
幫助我的神。¹⁴

我的禱告是：

神啊，願祢的話語成為祢子民的吸引、愛慕和滿足；

神啊，願祢使用祢無知僕人所寫的，成為祢子民的激勵；

神啊，願祢的子民，因著對祢話語的認識，更深的愛祢、
更緊緊地跟隨祢。

阿們。¹⁵

黃儀章

二零一六年十二月七日¹⁶

何邁向真成功》(香港：天道書樓，2002)等。

12 例如：《默想上帝：靈修日引》(香港：明道社，2004)。

13 今次已是鄭博士第四次為筆者的拙作寫序。在筆者的著作中，能夠有幸得到鄭博士寫序的書包括《活出盼望—但以理書文學註釋》、《活出智慧人生—舊約智慧文學信息研究》和《盼望與信靠—以賽亞書的神學信息》。

14 參詩 127:1「若不是耶和華建造房屋，建造的人就枉然勞力；若不是耶和華看守城池，看守的人就枉然警醒。」

15 寫畢此書後幾日，媽媽於本月十一日零晨三時安息主懷。帶著難過，但充滿盼望的心與媽媽暫別，十分期待早日與她和爸爸在更美的家團聚。媽媽，懷念妳(此刻，我眼中有淚)。

16 這日正好是筆者和太太結婚週年紀念的日子。

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第一部分
舊約聖經歷史書的特色

- 第一章 舊約聖經中的「歷史書」
第二章 「歷史書」的再思
第三章 「歷史書」的再認識

第一章

舊約聖經中的「歷史書」

I. 根據中文聖經和英文聖經的編排，舊約聖經是由四部分組合而成：

律法書	歷史書	詩歌智慧書	先知書
創世記	約書亞記	約伯記	以賽亞書
出埃及記	士師記	詩篇	耶利米書
利未記	路得記	箴言	耶利米哀歌
民數記	撒母耳記上	傳道書	以西結書
申命記	撒母耳記下	雅歌	但以理書
	列王紀上		何西阿書 ¹
	列王紀下		約珥書
	歷代志上		阿摩司書
	歷代志下		俄巴底亞書
	以斯拉記		約拿書
	尼希米記		彌迦書
	以斯帖記		那鴻書
			哈巴谷書
			西番雅書
			哈該書
			撒迦利亞書
			瑪拉基書

¹ Chisholm: "'Minor Prophets' is the title given to the last twelve books of the English Old Testament [和中文聖經(筆者的)]" (Robert B. Chisholm, *Handbook on the Prophets* [Grand Rapids: Baker Academic, 2002], 335).

這個編排將舊約聖經三十九卷的經卷，按著不同的類型，歸入四大類，就是律法書、歷史書、詩歌智慧書和先知書，²並且按著時間的先後次序來排列。³在這個鋪排中，歷史書是舊約聖經的第二部分，共有十二卷經卷。

II. 根據希伯來文聖經，⁴舊約經卷可分為三部分，就是訓誨書 (תורה; Torah)、⁵先知書 (נביאים; נביות);

- 2 把舊約聖經分為四部份，即「律法書」、「歷史書」、「詩歌智慧書」和「先知書」的做法是始於主前二世紀當希伯來文聖經被翻譯為希臘文聖經（七十士譯本）(Bernhard W. Anderson, *Contours of Old Testament Theology* [Minneapolis: Fortress Press, 1999], 6)。Graffy 也指出：“In the third century BC the Jewish community in Alexandria in Egypt had set about producing a Greek translation of the Hebrew scriptures, known subsequently as the ‘Septuagint’. They divided the books differently as the law, the historical books, the prophetic books and the poetic books. This division led to the common Christian way of considering the parts of the Old Testament: the Pentateuch, the historical books, the prophets and the wisdom literature” (Adrian Graffy, *Alive and Active: The Old Testament Beyond 2000* [Dublin, Ireland: The Columbia Press, 1999], 9-10).
- 3 Williamson 指出：“In the tradition of the Greek Bible, the LXX, the books were arranged according to a different principle, and this has affected the order adopted for most English translations. Here, the historical books are grouped together, and a chronological order is followed. Thus Ruth is placed between Judges and Samuel. Chronicles follows Kings, and then come Ezra-Nehemiah and Esther” (H. G. M. Williamson, *Ezra, Nehemiah*, WBC [Waco: Word Books, 1985], xxii).
- 4 K. Ellinger and W. Rudolph, eds., *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1967/77), 簡稱 BHS。
- 5 筆者提出以「訓誨書」來稱呼這組經文，因為 תורה 的基本意思是「訓誨」，而不是「律法」(BDB, vol. 1, 404；參黃儀章：《創造、立約與復和：訓誨書主題研究》[香港：天道，2000]，頁10-13)。當今，大部份研究這組經文的學者都抱持這看法 (Joseph Blenkinsopp, *The Pentateuch: An Introduction to the First Five Books of the Bible* [New York: Doubleday, 1992], 31；Thomas Mann, *The Book of the Torah: The Narrative Integrity of the Pentateuch* [Atlanta: John Knox, 1998], 7；F. F. Bruce, *The Canon of Scripture* [Downer's Grove: IVP, 1988], 19, footnote 17；Alec Motyer, *The Story of the Old Testament* [Grand Rapids: Baker, 2001], 9；周永健：《律法書》，輯錄在周永健主編：《聖經研究導引》[香港：中國神學研究院，2003]，頁27；Gordon Wenham, *Exploring the Old Testament: A Guide to the Pentateuch* [Downers Grove: IVP, 2003], 4；John Goldingay, *An Introduction to the Old Testament: Exploring Text, Approaches and Issues* [Downers Grove: IVP Academic, 2015], 50；Allen Ross, *Introducing Biblical Hebrew* [Grand Rapids: Baker, 2001], 256；Dennis R. Bratcher, “Torah as Holiness: Old Testament ‘Law’ as Response to Divine Grace,” from <http://www.cresourcei.org/torahholiness.html>；T. Desmond Alexander, “Genesis to Kings,” in *New Dictionary of Biblical Theology*, ed. T. D. Alexander and Brian S. Rosner [Leicester: IVP, 2000], 115；Patrick D. Miller, “The Way of Torah,” in *Israelite Religion and Biblical Theology*

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Prophets) 和著作⁶ (כתבים ; Writings) :

訓誨書	先知書	著作 ⁷
創世記	約書亞記	詩篇
出埃及記	士師記	約伯記
利未記	撒母耳記 ⁸	箴言
民數記	列王紀 ⁹	路得記
申命記	以賽亞書	雅歌
	耶利米書	傳道書
	以西結書	哀歌

[Sheffield: Sheffield Academic Press, 2000], 498 ; Tremper Longman, III, *Reading the Bible with Heart and Mind* [Colorado Springs: NavPress, 1997], 100 ; Daniel I. Block, "Tell me the Old, Old Story: Preaching the Message of Old Testament Narrative," in *Giving the Sense: Understanding and Using Old Testament Historical Texts*, ed. David M. Howard, Jr. and Michael A. Grisanti [Grand Rapids: Kregel, 2003], 410 ; Hetty Lalleman, *Celebrating the Law? Rethinking Old Testament Ethics* [Patternoster Press, 2004], xii ; Craig G. Bartholomew and Michael W. Goheen, *The Drama of Scripture: Finding Our Place in the Biblical Story* [Grand Rapids: Baker, 2004], 77 ; Albert H. Baylis, *From Creation to the Cross: Understanding the First Half of the Bible* [Grand Rapids: Zondervan, 1996], 25)。

- 6 Goldingay: "The title 'Writings' (Hebrew 'כתבים') more literally means 'written,' ... they are the written books ..." [Goldingay, *An Introduction to the Old Testament*, 270]. 有些學者把這部分稱為「聖卷」，但筆者採用「著作」這稱號，以盡量表達出希伯來文 כתבים 的意思。
- 7 這次序是希伯來文聖經 (*Biblia Hebraica*) 所採用的次序，也是學者在學術討論時所採用的次序 (Rendtorff: "The Leningrad MS, which is the basis for *Biblia Hebraica*, also contains this sequence, so that it has become usual in academic circles" [Rolf Rendtorff, *The Old Testament: An Introduction* (Philadelphia: Fortress, 1986) 258]; "the present sequence became established in the printed editions: at the beginning the group of the 'three great writings' (thus the Babylonian Talmud, Berakoth 57b), Psalms, Job and Proverbs; then the group of the five *megillot* ['scrolls'] and finally Daniel, Ezra, Nehemiah and Chronicles" [Rendtorff, *The Old Testament: An Introduction*, 246])。根據另一些猶太傳統，路得記 (Babylonian Talmud Baba Bathra 14b) 或歷代志 (一些中世紀的手抄本) 是被放在首位 (Rendtorff: "according to the Babylonian Talmud [Baba Bathra 14b], the book of Ruth comes at the beginning of the Writings ... In some medieval Jewish manuscripts Chronicles comes at the beginning" [Rendtorff, *The Old Testament: An Introduction*, 245-46])。筆者認為希伯來文聖經 (*Biblia Hebraica*) 的次序，即學者在學術討論時所採用的次序，是較為可取。
- 8 在希伯來文聖經，撒母耳記上和撒母耳記下是一卷書；參我們在本書第九章詳細的解釋。
- 9 在希伯來文聖經，列王紀上和列王紀下是一卷書，參我們在本書第十章詳細的解釋。

十二之書¹⁰ 以斯帖記
但以理書
以斯拉記
尼希米記¹¹
歷代志¹²

希伯來文聖經與中文聖經和英文聖經有一個很大的分別，就是沒有「歷史書」這個類別。我們所謂的歷史書如約書亞記、士師記、撒母耳記和列王紀，在希伯來文聖經，它

10 在希伯來文聖經，十二小先知書是被視為一卷本書而不是十二卷本書，並統稱為「十二之書」。在這方面，Rendtorff 指出：「我們有證據顯示，早在主前 190，這些較短的先知書被組合成一本書，即十二之書。Jesus Sirach [49:10] 有提及這方面」[Rolf Rendtorff, *The Old Testament: An Introduction* (Philadelphia: Fortress Press, 1986), 188]; Chisholm: "In the Hebrew Bible ... they are known collectively as 'the Twelve'" [Chisholm, *Handbook on the Prophets*, 335]. 這看法得到很多學者的支持，例如：Thomas: "From a variety of fronts, whether by historical, literary/thematic, or canonical approaches, scholars have recognized that the Twelve indeed should be read in some way coherently as a book" [Heath Thomas, "Hearing the Minor Prophets: The Book of the Twelve and God's Address," in *Hearing the Old Testament*, ed. Craig G. Bartholomew and David J. H. Beldman [Grand Rapids: Eerdmans, 2012], 359]; R. E. Wolfe, "The Editing of the Twelve," *ZAW* 53 (1935): 90-129; Paul R. House, *The Unity of the Twelve* [JSOTSup, 97; Sheffield: JSOT Press, 1990]; David L. Petersen, *The Prophetic Literature: An Introduction* [Louisville: Westminster John Knox Press, 2002], 169-214; Richard J. Coggins, "The Minor Prophets: One Book or Twelve?", in *Crossing the Boundaries*, ed. S. E. Porter et al [Leiden: Brill, 1994], 57-68; James D. Nogalski, *Redactional Processes in the Book of the Twelve* [BZAW, 218; Berlin: de Gruyter, 1993]; idem, "The Redactional Shaping of Nahum 1 for the Book of the Twelve," in *Among the Prophets*, ed. Philip R. Davies and David J. A. Clines [Sheffield Academic Press, 1993], 193; Edgar W. Conrad, "The End of Prophecy and the Appearance of Angels/Messengers in the Book of the Twelve," *Journal for the Study of the Old Testament* 73 (1997): 65-79; John H. Sailhamer, *NIV Compact Bible Commentary* [Grand Rapids: Zondervan, 1994], 414-436; Elmer Dyck, "Jonah among the Prophets: A Study in Canonical Context," *Journal of the Evangelical Theological Society* 33 (1990): 67; J. Gordon McConville, *A Guide to the Prophets*, Exploring the Old Testament [Downers Grove: IVP, 2002], 133].

11 Hamilton: "In our modern versions of the Old Testament the books of Ezra and Nehemiah appear after the book of Second Chronicles ... and are followed by Esther. But in the Hebrew Bible, Ezra and Nehemiah follow Daniel and precede Chronicles" [Victor Hamilton, *Handbook on the Historical Books* [Grand Rapids, Michigan: Baker Academic, 2001], 503].

12 在希伯來文聖經，歷代志上和歷代志下是一卷書；參我們在本書第十六章中詳細的解釋。

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們是被放在「先知書」中。¹³

另一方面，路得記、以斯帖記、以斯拉記、尼希米記和歷代志這些我們慣常視為歷史書的，是被放在第三部分，即「著作」。歷代志更是希伯來文聖經的最後一卷。¹⁴

因此，我們會在本書的第二部分，先和大家討論約書亞記、士師記、撒母耳記和列王紀，然後再在第三部分，和大家討論路得記、以斯帖記、以斯拉記、尼希米記和歷代志。

13 參我們在本書第六章的詳細解釋。

14 本章主要內容取自黃儀章著：〈舊約正典淺談(1)〉《天道書樓快訊》1997年5月第七期。

第二章

「歷史書」的再思

I. 把約書亞記至以斯帖記看為歷史書

- A. 一直以來，不少弟兄姊妹都把約書亞記、士師記、路得記、撒母耳記上、撒母耳記下、列王紀上、列王紀下、歷代志上、歷代志下、以斯拉記、尼希米記和以斯帖記看為歷史書。他們有這看法，我認為有以下兩個主要原因：第一，是因為在他們的聖經中，這些經卷是屬於「歷史書」的部分，因此，他們就順理成章地把它們看為歷史書。第二，是因為這些經卷的「歷史味」很濃厚，當中的內容充滿很多歷史事件。當弟兄姊妹讀這些經卷的時候，很容易被當中所記載的歷史事件吸引，以為這些經卷的寫作目的，是把昔日所發生的歷史，記錄下來，好讓我們知道在過去的日子，有甚麼事情發生並臨到以色列人。
- B. 對於這看法，我們要指出，在希伯來文聖經，是沒有「歷史書」這類別的。這些經卷是分別被放置在第二部分（即「先知書」）和第三部分（即「著作」）。¹另一方面，當我們細心研讀這些經卷的時候，會發覺它們與一般的歷史書有很大的分別。

1 參上一章的解釋。

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II. 不一樣的歷史書

當我們進一步對這些「歷史書」仔細觀察時，便會發覺他們有以下的特色，來將他們與其他的歷史書分別出來：

A. 在這些所謂「歷史書」中，我們找不到純史料 (brute fact)

寫這些經卷的作者，並不是從一個歷史學家的角度來寫這些經卷。當他們寫的時候，他們的目的，不純是客觀地、中立地記錄史料。²更重要的，是他們對歷史的詮釋，³也即是說，他們將某些被選取的歷史事件的重要性帶出來。因此，在這些經卷裏，我們找不到純客觀的歷史 (pure, objective history)；⁴我們看到的，

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- 2 Arnold and Bryan: "These historical books narrate the story of Israel's history from a religious viewpoint ... It writes history from a decidedly religious perspective. There is no attempt at what we today might call objectivity in modern history writing" [Bill T. Arnold and Bryan E. Beyer, *Encountering the Old Testament* [Grand Rapids: Baker, 1999], 160; 這書已譯成中文為比爾·阿諾德·布賴恩著。《舊約透析》[香港：國際聖經協會，2001]；Millard, "The books of the Old Testament ... were clearly written to present and explain Israel's history from a particular point of view ... historians recognize that preconceptions and bias of some sort exist in every writer's work" [A. R. Millard, "Story, History, and Theology," in *Faith, Tradition and History*, ed. A. R. Millard, J. K. Hoffmeier and D. W. Baker [Winona Lake: Eisenbrauns, 1994], 51]; Bullock: "It is questionable whether Old Testament writers studied the past in such an objective way as we do in our modern Western world, or at least as we attempt to do. They certainly reflected on the past, but not with the object of establishing the historical validity of an event" [Bullock, "History and Theology: The Tale of Two Histories," in *Giving the Sense: Understanding and Using Old Testament Historical Texts*, ed. David M. Howard, Jr. and Michael A. Grisanti [Grand Rapids, MI: Kregel Academic & Professional, 2003], 97]; Steven W. Holloway: "1 and 2 Kings is theological history; it does not attempt to offer an objective or dispassionate reportage of the 'facts'" [Steven W. Holloway, "Kings: Book 1-2," in *Anchor Bible Dictionary*, IV: 79].
- 3 Ryken: "Historical writing in the Bible does not tell *only* the facts of the matter, however. It obviously puts the historical facts into an interpretive moral and spiritual framework" [Leland Ryken, *Words of Delight: A Literary Introduction to the Bible* [Grand Rapids, Mich.: Baker Book House, 1992], 12]; Longman: "The historical writers of the Bible not only chose what to include, they also interpreted the events" [Tremper Longman, *Reading the Bible with Heart and Mind* [Colorado Springs, Colo.: NavPress, 1997], 103].
- 4 Gerhard von Rad: 「在舊約聖經裡，我們完全找不到純史實 (bruta facta)：我們只能

全都是經過詮釋的歷史 (interpreted history)。⁵

B. 在這些所謂「歷史書」中，聖經作者的寫作目的，不是史料的記錄 (mere recounting)

當聖經作者寫這些經卷時，他們的主要目的，不是為了記錄歷史。⁶他們有更重要的寫作目的，就是透

找到經過詮釋和反省的歷史」(Gerhard von Rad, "Antwort auf Conselmanns Fragen," *EvT* 24 [1964]); Longman: "we do not have objective, neutral, unshaped reporting of events in the Bible. Of course, such objectivity is impossible anyway; there is no such thing as a brute fact ... An uninterpreted historical report is not even conceivable" [Temper Longman III, "Storytellers and Poets in the Bible: Can Literary Artifice Be True?" in *Inerrancy and Hermeneutic*, ed. Harvie M. Conn [Grand Rapids: Baker, 1988], 146]; Kaiser: "If one insists on the rather limited modern definition of history that prevailed in the nineteenth century—that is, history as 'impartial, objective reporting'—then the answer is 'no!' The Bible never claimed to have a disinterested point of view" (Walter Kaiser, "'I Will Remember the Deeds of the Lord': The Meaning of Narrative," in *Introduction to Biblical Interpretation: The Search for Meaning*, ed. Walter C. Kaiser Jr. and Moisés Silva [Grand Rapids: Zondervan, 2007], 137).

- 5 Bullock: "the biblical genre of history is different from the modern genre. In the latter case, factuality is uppermost, at least uppermost in reporting the authenticity of the event. ... In comparison, the biblical view of history is much more an intentional blending of fact and interpretation" [C. Hassell Bullock, "History and Theology: The Tale of Two Histories," in *Giving the Sense*, 104-105]; Edmond Jacob: "[Old Testament history brings together 'raw facts and their interpretation'" [Edmond Jacob, *Theology of the Old Testament* (London: Hodder & Stoughton, 1955), 184]; Block: "Like virtually all ancient Near Eastern historiography, Old Testament narratives are anything but 'objective' reports ... they always and intentionally reflect biases of the authors ... they are always driven by theological agendas" [Daniel I. Block, "Tell Me the Old, Old Story: Preaching the Message of Old Testament Narrative," in *Giving the Sense*, 413]; Bratcher: "what we have in Scripture is not directly the historical event but someone telling us *about* the historical event" [Dennis Bratcher, "Genesis Bible Study Lesson One: Listening to the Text," from <http://www.civoice.org/biblestudy>, 4]; Kaiser: "The Bible includes an interpretation of the events and people it describes from a divine perspective" (Walter C. Kaiser, "'I Will Remember the Deeds of the Lord': The Meaning of Narrative," in Walter C. Kaiser, Jr., and Moise Silva, *An introduction to Biblical Hermeneutics: The Search for Meaning* [Grand Rapids, Mich.: Zondervan, 2007], 137).
- 6 Bullock: "history as 'what happened' in the past ... was not the concern of the biblical writers" (Bullock, "History and Theology: The Tale of Two Histories," 97); Bratcher: "The biblical text is not direct reporting of history, it's not just facts" (Bratcher, "Genesis Bible Study Lesson One: Listening to the Text," 5); Provan: "To speak of Israel's past certainly appears to be one aspect of the overall purpose of many of our biblical narrative texts; but it is not the only aspect" (Iain W. Provan, "Ideologies, Literary and Critical: Reflections on recent Writing on the History of Israel," *Journal of Biblical Literature* 114 [1995]: 596).

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過對歷史事件的詮釋，將神對子民的心意闡明。⁷因此，這些經卷不是要給我們有關以色列過去的歷史資料 (information)，而是要教導我們有關信仰的事情，⁸將我們指向神，⁹並且激勵我們活出敬虔的生活。¹⁰最終，聖經作者是要透過他的著作，將人的生命轉化 (transformation)。從這角度來看，這些經卷像一些以故事 (真實的) 形式來表達的講章。¹¹像傳道人的講章，它們是有信息的，¹²而這些信息是向讀者發出挑戰，好使他們作出回應，無論這回應是接受或拒絕，但他們絕不能忽視這些信息。¹³

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- 7 Tremper Longman III, *Reading the Bible with Heart and Mind* [Colorado Springs: NavPress, 1997], 103; Provan: "We may deduce also from the text, for example, that it has a didactic intention. It aims to teach its present readers about God and the world through its portrayal of the past" [Provan, "Ideologies, Literary and Critical: Reflections on recent Writing on the History of Israel," 598, n. 55].
- 8 Longman: "The biblical authors recount the events to teach their contemporary generations and future ones about God and about life" (Longman, *Reading the Bible with Heart and Mind*, 105, 106); Howard: "in the historical narratives ... We are more than entertained; we are taught" [David Howard, *An Introduction to the Old Testament Historical Books* [Chicago: Moody Press, 1993], 48].
- 9 Howard: "we must remember that even the most historically oriented portions of the Bible, such as 1-2 Samuel or 1-2 Kings, are not written as history for history's sake. ... The Bible's ultimate intent in every literary genre, including the historical texts, is to change people's lives and point to God" [Howard, *An Introduction to the Old Testament Historical Books*, 48].
- 10 Longman: "these books do not simply inform. They are sermons that illustrate principles of godly living" (Longman III, *Reading the Bible with Heart and Mind*, 104).
- 11 Longman: "the biblical books of history are long sermons in story form" (Longman, *Reading the Bible with Heart and Mind*, 105, 106).
- 12 Motyer: "The history recorded in the Bible is history with a message" [J. Alex Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* [Downers Grove: IVP, 1993], 21]; 舊約學者 Nelson 稱這些「歷史書」為「被宣講的歷史」(Nelson: "the historical books are best understood as kerygmatic history, that is 'preached history'" [Richard Nelson, *The Historical Books* [Nashville: Abingdon Press, 1998], 29])。
- 13 Nelson: "As present-day readers of the historical books, we find ourselves addressed by them and challenged by their assertions about God and God's relationship to humanity. We cannot simply read them as 'mere history'. They address us with claims that we must either accept, modify, or reject, but cannot ignore" [Nelson, *The Historical Books*, 27].

C. 這些經卷將讀者的眼界指向將來

與其說記載有甚麼事情，在過去的日子，發生在以色列人身上，不如說這些經卷展望將來：

1. 書 24:31

約書亞記作者在書卷結束之前，特別提到「約書亞在世和約書亞死後，那些知道耶和華為以色列人所行諸事的長老還在的時候，以色列人事奉耶和華」(24:31)。這節經文暗示在不久的將來，當新一代的以色列人興起，而他們是不知道神為他們所做過的事時，他們便會離開神。¹⁴

2. 士 21:25

士師記作者在書卷結束之前，特別提到「那時以色列中沒有王，各人任意而行」(21:25)。這節經文暗示，如果日後有王來治理他們，情況便不會這樣。¹⁵

3. 撒下 7

在這章經文中，撒母耳記的作者，把耶和華對大衛的應許記錄下來。在這個應許中，耶和華應許大衛，將會有一位後裔從他而出，在不久的將來，坐在大衛的寶座上，治理一個永恆的國度。¹⁶

14 Sailhamer: "The viewpoint of the book turns away from the current events of the Conquest and onto the future generations of God's people. Though the book ends on the high note of Israel's success under Joshua and God's faithfulness to his promises [Jos 23:14; 21:44-45], a cloud can be seen forming on the distant horizon—one that portends of the disastrous events during the time of the Judges which ultimately lead to the exile of Israel from the land, the Babylonian captivity (2 Ki 25). These words of warning about darker days ahead can be heard in the otherwise optimistic speeches of Joshua at the close of the book" (Sailhamer, *NIV Compact Bible Commentary*, 199).

15 Howard: "the comments make the clear point that things would be better under a king" (Howard, *An Introduction to the Old Testament Historical Books*, 121).

16 參本書第九章中詳細的討論。

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4. 王下 25:27-30

列王紀作者在書卷的結尾(王下 25:27-30¹⁷)，特別提到約雅斤王在被擄後三十七年從牢役中被釋放，暗示大衛的後裔還存在，耶和華對大衛的應許仍是有效。雖然大衛的國度已經滅亡，但因著耶和華的應許，前面還是有盼望，¹⁸以色列的歷史還有待繼續下去。¹⁹

在這些經卷作者的眼中，這些聖經不純是記載歷史、回顧歷史，²⁰而是要前瞻未來。²¹

D. 這些經卷的組成，除了「歷史」，還有「文學」和「神學」

在近代關乎這些經卷的研究中，不少舊約學者指出，²²

17 「猶大王約雅斤被擄後三十七年，巴比倫王以未米羅達元年十二月二十七日，使猶大王約雅斤抬頭，提他出監，又對他說恩言，使他的位高過與他一同在巴比倫眾王的位，給他脫了囚服。他終身常在巴比倫王面前吃飯。王賜他所需用食物，日日賜他一份，終身都是這樣。」關乎這段經文的重要性，我們留待「列王紀」一章再詳細討論。

18 參本書第十和十一章的討論。

19 Alexander 指出：「隨著聖殿被毀和大衛王朝的沒落，列王紀也到了它的完結。相對於關乎國家的應許，神藉著一位出自王室的後裔，來叫地上的列國得福的應許還未成就。但約雅斤在巴比倫從監牢中得釋放一事的記述，或許是要指出故事還未完結。」[T. D. Alexander, "Genesis to Kings," in *New Dictionary of Biblical Theology*, ed. T. D. Alexander and Brian S. Rosner [Leicester: IVP/Downers Grove: IVP, 2000], 118]

20 Vawter 指出：「這些經卷不是事件的記錄，而是對歷史的意義的信心見證；神透過這歷史來啟示祂自己，以及祂所揀選的子民的心意。從這角度看，這些經卷就是先知文學。」[Bruce Vawter, *Introduction to the Prophetic Books* [Collegeville, Minnesota: The Liturgical Press, 1965], 3]

21 Brueggemann: "The general canonical grouping, 'Former Prophets,' serves notice that this literature is not to be regarded as 'historical' in the sense that it simply narrates 'what happened.' The word 'Prophet' indicates that this literature expresses a peculiar view of the ongoing historical process, one which is open to and shaped by the rule of God through the [usually verbal] interventions of God's authorized speakers" (Walter Brueggemann, "Samuel: Book of 1-2," section on Narrative and Theology, in *Anchor Bible Dictionary*, V: 966).

22 Sternberg: "Biblical narrative emerges as a complex ... discourse. Functionally speaking, it is regulated by a set of three principles: ideological, historiographic, and aesthetic" [Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* [Bloomington: Indiana University Press, 1985], 41]; Alter: "a complete interfusion of literary art with theological, moral, or historiographical vision, the fullest perception of the latter dependent on the fullest grasp of the

這些一直以來被視為「歷史書」的經卷，與一般的歷史書有很大的分別，就是它們由三個元素組成：歷史、²³文學、²⁴神學。²⁵當聖經作者寫這些經卷時，他

former" [Robert Alter, *The Art of Biblical Narrative* (Basic Books, 1981), 19; cf. 179]; Waltke: "all biblical narrators aim to write history and theology through aesthetic literature" [Bruce Waltke, "Lecture Notes on the Book of Ruth," Regent College, 30]; Ryken: "The Bible is more than a work of literature, but it is not less. It combines three impulses in a way that partly accounts for its uniqueness. These three impulses are theological, historical, and literary" [Leland Ryken, "'Word of Delight': The Bible as Literature," *Bibliotheca Sacra* 147 (1990): 9]; Howard, *An Introduction to the Old Testament Historical Books*, 44-49; Dennis Bratcher, "The Three Triads of Biblical Interpretation," from <http://www.crivoice.org.>; Long: "all false dichotomies such as 'the Bible is theology not history' or 'the Bible is literature not history' must be avoided. The Bible evinces an interest in all three" [V. Philip Long, "History and the Genre(s) of the Bible: Is the Bible a History Book?" in *The Art of Biblical History* (Grand Rapids, Mich.: Zondervan, 1994), 57].

23 Howard: "A primary characteristic of historical narrative is its historical nature" [Howard, *An Introduction to the Old Testament Historical Books*, 45].

24 Chisholm: "Old Testament ... historical accounts, which evangelicals presuppose are true, have a literary dimension" [Robert Chisholm, Jr., "History or Story? The Literary Dimension in Narrative Texts," in *Giving the Sense*, 73]; Waltke: "[Historical book] is literature because it communicates doctrine in an artful way; it is ideological art. The narrator uses words not as a stick but as a web. He teaches by telling stories" [Bruce Waltke, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), 31]; *ibid.*: "The biblical historical books are both history and literature (i.e., having a point of view, ordering of time, characterization, and organization)" [Bruce Waltke, *Lecture Notes on Old Testament Theology*, Regent College, 32]; Longman: "To ask whether the Bible is literature or history is to set up a false dichotomy. The Bible is both" [Longman, "Storytellers and Poets in the Bible," 149]; Organ: "The aesthetics of history writing was an important component" [Barbara E. Organ, *Is the Bible Fact or Fiction?: An Introduction to Biblical Historiography* (New York: Paulist Press, 2004), 8].

25 Arnold and Beyer: "Besides their historical worth, these books are also important for what they teach theologically. They describe Israel's history, but they are more than history or a record of mere historical facts. They are God's word today for all Christian believers" [Bill T. Arnold and Bryan E. Beyer, *Arnold and Beyer, Encountering the Old Testament* (Grand Rapids, Mich.: Baker Academic, 2014), 158]; Younger: "The Old Testament historical books are not just there to teach us what happened in the past ... The Old Testament narratives have a didactic intention to stimulate godly living through the stories of God's interaction with His people in the past" [K. Lawson Younger, Jr., *Judges/Ruth* (Grand Rapids: Zondervan, 2002), 45]; Clements: "we are faced with a kind of narrative theology, rather than with history-writing in the true sense ... All too often the inherited modes of critical investigation that we have come to adopt have been those in which the questions of history and historicity have been given priority and theological issues have been made dependent upon this. We must insist that what we are faced with here are first and

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們一方面是把真實的歷史事件寫下來（歷史），²⁶但他們不是平鋪直述的記錄，而是採用各種寫作技巧，來把這些真實的歷史事件記敘下來（文學），並且按著他們對這些歷史事件的看法，把它們的重要性詮釋出來。透過他們對歷史事件的詮釋，他們將神在歷史中的啟示（神學），向讀者講明。從這角度來看，這些經卷就不是歷史那麼簡單了。²⁷它們跟舊約聖經其他經卷一樣，都是神的話，都是聖經的一部分。²⁸它們在舊約聖經中的出現，不是要教導我們過去所發生的事：

foremost ancient religious narratives which possess a distinctive historical form. Because of this form, as well as for other reasons of a religious and apologetic nature, these stories have a special historical character. Yet they also possess a strongly theological quality which has dictated the way in which they have been formulated and given a connected structure" [Ronald E. Clements, "History and Theology in Biblical Narrative," *Horizons in Biblical Theology* 4-5 [82-83]: 54-55].

- 26 Howard: "The narrative texts of the Old Testament are not just history-like, or fiction; nor are they myths. They are true stories based on real history" [Howard, *An Introduction to the Old Testament Historical Books*, 45]; Ryken: "The impulse of the storytellers in the Bible is to give a circumstantial and factual basis to their stories" [Ryken, *Words of Delight*, 36]; *ibid*: "biblical storytellers are at pains to place their stories in space-time history" [Ryken, *Words of Delight*, 36]; Waltke: "Biblical narrators normally do not write fiction" [Waltke, "Lecture Notes on Old Testament Theology," Regent College [Summer 2005], 33].
- 27 Longman: "there is ... a reductive trend on the part of evangelical scholarship, that is, the tendency to reduce the text to history" (Longman, "Storytellers and Poets in the Bible," 147); Arnold and Bryan: "These historical books narrate the story of Israel's history from a religious viewpoint ... The Bible is more than a history book. It writes history from a decidedly religious perspective" [Arnold and Beyer, *Encountering the Old Testament*, 160]; Chisholm: "Old Testament narratives do not simply inform the reader what happened" [Chisholm, *Interpreting the Historical Books*, 26]; Longman: "these books are not textbook history but prophetic or theological history. Though grounded in real space and time, their purpose isn't simply to give a list of important events of the past" [Tremper Longman III, *Reading the Bible with Heart and Mind* [Colorado Springs: NavPress, 1997], 101].
- 28 Howard: "The OT's historical books came together in many and various ways, and they stand ready for our serious scrutiny—our serious reading—as history and literature of the utmost importance. They stand ready to be read, ultimately, as life-giving and sacred Scriptures" [Howard, *An Introduction to the Old Testament Historical Books*, 24].

它們有一個目的，就是透過神與子民在過往互動的故事，激勵人活出敬虔的生活。²⁹

III. 重新認識這些經卷的類別

若然把這些經卷看為「歷史書」是有不足的地方，那麼，我們應如何看它們呢？換句話說，這些經卷的正確「文體」是甚麼呢？關乎這方面，我們留待下一章再和大家詳細討論。

29 Younger: "The Old Testament historical books are not just there to teach us what happened in the past ... The Old Testament narratives have a didactic intention to stimulate godly living through the stories of God's interaction with His people in the past" [K. Lawson Younger, *Judges and Ruth*, The NIV Application Commentary [Grand Rapids, Mich.: Zondervan, 2002], 45].

第三章

「歷史書」的再認識

I. 從對「文體」的認識來再認識歷史書

A. 文體是甚麼？

根據著名舊約學者 Tremper Longman 的看法：「文體是指文本按著在結構上、內容上、語調上和場景上的相同而被放置在其中的類別。」¹

B. 文體的重要

1. 舊約學者 Tremper Longman：「在解釋聖經的工夫上，最重要的一個文學概念可能是『文體』。」²
2. 新約學者 Grant Osborne：「[文體的鑑別]對於明白文本的文意，是不可或缺的。」³
3. 另一新約學者 Craig Blomberg：「鑑別一個文學的文體，是一個有效的、合法的詮釋所需要的。」⁴

1 Longman: "Genres are classes of texts grouped according to similarities in structure, content, mood, or setting" [Tremper Longman, "Literary Approaches and Interpretation," in *A Guide to New International Dictionary of Old Testament Theology and Exegesis*, ed. Willem A. VanGemeren [Grand Rapids, Mich.: Zondervan, 1999], 114].

2 Longman, "Literary Approaches and Interpretation," in *New International Dictionary of Old Testament Theology and Exegesis*, 114; *ibid.*: "Perhaps nothing influences our interpretation of a text more than what we conclude about its genre or literary type" [Tremper Longman, *Job*, Baker Commentary on the Old Testament [Grand Rapids: Baker Academic, 2012], 29].

3 Osborne: "[Genre recognition] is an indispensable prerequisite for comprehending the *sensus literalis* of a text" [Grant Osborne, "Genre Criticism-Sensus Literalis," *Trinity Journal* 4 [1983]: 5].

4 Blomberg: "To recognize what for a longer work of literature would be called its 'genre' is necessary for valid interpretation" [Craig L. Blomberg, *The Historical Reliability of the Gospels* [Nottingham: Apolllos; Downers Grove, Ill.: IVP Academic, 2007], 22].

4. Daniel Hays : 「作為詮釋者，我們要注意所研究的是甚麼文體，這是很重要的，因為我們不能用同一的方法，來研究不同文體的書卷。」⁵
5. Ray Clendenen : 「不同的文體要求不同的釋經策略，因此，每卷聖經的文體定位是很重要的。」⁶
6. Philips Long : 「聖經是由不同文體組成，因此，詮釋絕不能忽略這事實。」⁷

C. 文體的作用

1. 舊約學者 Gordon Wenham : 「文體這個課題是重要的，因為它提供一些線索，引導讀者明白作者如何理解他的著作，並他期望他的讀者也是這樣的理解。」⁸
2. 舊約學者 Stephen Bramer : 「文體……提醒詮釋者對所讀的資料，如它的目的和信息，應有甚麼期望。」⁹
3. 舊約學者 Bo-Krister Ljungberg : 「『文體』產生意思：它塑造讀者的期望，以預備他們進入明白 [他

5 Hays: "It is important for us interpreters to be aware of the genre that we are studying because we cannot approach all types of biblical literature in the same way" [J. Daniel Hays, *The Message of the Prophets: A Survey of the Prophetic and Apocalyptic Books of the Old Testament* [Grand Rapids: Zondervan, 2010], 46].

6 E. Ray Clendenen, "Textlinguistics and Prophecy in the Book of the Twelve," *Journal of the Evangelical Theological Society* 46 (2003): 387.

7 Long: "the Bible comprises a library of various genres, and that interpretation must never lose sight of this fact" [V. Philips Long, "History and the Genre(s) of the Bible: Is the Bible a History Book?" chapter in *The Art of Biblical History* [Grand Rapids: Zondervan, 1994], 56].

8 Wenham: "[The] issue of genre is important for it gives a clue to the author's understanding of his work and how he hoped his readers would understand it" [Gordon Wenham, *A Guide to the Pentateuch, Exploring the Old Testament* [Downers Grove: IVP, 2003], 2].

9 Bramer: "Genre ... alerts the interpreter to what he or she might expect as to the type of material and thus to the purpose and message of that material" [Stephen J. Bramer, "The Literary Genre of the Book of Amos," *Bibliotheca Sacra* 156 [1999]: 48-49].

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們所讀的文本]。】¹⁰

4. 舊約學者 Paul House：「文體的研究有助將文本的目的，和它所用來表達的方法顯明。」¹¹
5. 舊約學者 Tremper Longman：「文體分類是明白一份文本的入門，促使讀者採納某個閱讀策略，從而排除判斷該文本時的一些錯誤期望及準則。」¹²

II. 讀經的第一步

- A. 在我們開始讀任何一個文本以先，我們首先需要問：「這文本是屬於甚麼類型的文體？」¹³
- B. 若我們正確地認定那文本的文體，我們便會按著該文體的特色來了解它：它會提醒我們用甚麼閱讀策略來讀，¹⁴並且引導我們需要留意的地方是甚麼。¹⁵
- C. 若我們一開始便錯認了那文本的文體，無論我們如何努力地讀，我們最終也不能把那文本的正確意思讀出來。¹⁶

10 Bo-Kroster Ljungberg, "Genre and Form Criticism in Old Testament Exegesis," in *Biblical Hebrew and Discourse Linguistics*, ed. R. D. Bergen (Dallas: SIL, 1994), 421.

11 House: "genre studies help illuminate the text's purpose and method of presentation" [Paul House, *1, 2 Kings: An Exegetical and Theological Exposition of Holy Scripture*. The New American Commentary [Broadman & Holman Publishers, 1995], 54-55].

12 Tremper Longman III, *Literary Approaches to Biblical Interpretation* (Grand Rapids: Zondervan, 1987), 83.

13 House: "A first step in interpreting any piece of literature is to determine what genre, or type of writing, it may be" [House, *1, 2 Kings*, 54]; Longman: "no reading of the book can proceed without making a genre identification" [Tremper Longman III, *How to Read Genesis* [Downers Grove: IVP/Bletchley: Paternoster Press, 2005], 23].

14 Longman: "By prompting a reading strategy and ruling out false expectations and standards of judgment of a text, genre classification represents an entrée to the meaning of the text" (Longman, *Literary Approaches to Biblical Interpretation*, 83).

15 Ryken: "As readers, we need to approach passages in the Bible with the right expectations. Our awareness of genre programs our encounter with a biblical text, telling us what to look for and how to interpret what we see" [Ryken, *Words of Delight*, 16].

16 Organ: "The definition of genre, or type, of writing is crucial ... To confuse the genre is to confuse the purpose of a text and ultimately to miss its meaning" [Barbara

III. 約書亞記、士師記、撒母耳記、列王紀、路得記、以斯帖記、以斯拉記、尼希米記和歷代志是屬於甚麼文體？

- A. 正如我們在上一章所指出，這些經卷不是歷史書。若它們不屬歷史書，那麼，它們屬何種類型的文體？
- B. 近代，很多學者正確地指出，這些一直以來被看為歷史書的經卷，其實是屬於敘事文體 (narrative)：
1. Robert Chisholm：「歷史書很多時是被歸類為敘事文學，因為它們以似故事的形式，來記錄以色列的歷史。」¹⁷
 2. Eugene Merrill：「舊約聖經的歷史，絕大部分是以敘事來表達。」¹⁸
 3. David Howard：「歷史書是以散文敘事的形式來印刷……歷史敘事是一種以散文來寫的文學。」¹⁹
 4. Leland Ryken：「歷史的寫作很多時是走向敘事文學的方向。」²⁰

E. Organ, *Is the Bible Fact or Fiction?: An Introduction to Biblical Historiography* [New York: Paulist Press, 2004], 6]; Longman: "To misunderstand a genre is to misconstrue its message and meaning" [Longman, *How to Read Genesis*, 59].

- 17 Chisholm: "The historical books are often classified as narrative literature because they give an account of Israel's history in story-like fashion" [Robert B. Chisholm, Jr., *Interpreting the Historical Books: An Exegetical Handbook* [Grand Rapids, MI: Kregel Publications, 2006], 25].
- 18 Merrill: "The history of the Old Testament is overwhelmingly narrative in expression" [Eugene Merrill, "Old Testament History: A Theological Perspective," in *A Guide to Old Testament Theology and Exegesis: The Introductory Articles from the New International Dictionary of Old Testament Theology and Exegesis*, ed. Willem A. VanGemeren [Grand Rapids: Zondervan, 1997], 68].
- 19 Howard: "Historical books are printed as prose narratives ... Historical narrative is a type of literature written in prose" [Howard, *An Introduction to the Old Testament Historical Books*, 24-25].
- 20 Ryken: "Historical writing often moves in the direction of literary narrative" [Ryken, *Words of Delight*, 16].

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- C. 又因當中所記敘的事件是曾經真實地在歷史中發生，所以，更準確的稱呼是歷史敘事 (historical narrative)：
1. David Howard：「在歷史書中所找到的整體結構，顯示出它們的意圖是歷史敘事。」²¹
 2. Robert Chisholm：「福音派會肯定舊約聖經的敘事，包括故事，都是真實的。但他們亦注意到這些敘事，特別是故事，是有文學層面。舊約聖經的敘事，不只是讓讀者知道昔日有甚麼事情發生。這些文學有一個美學、文學的層面，而這個層面，對整體的神學目的，是有貢獻的。」²²
 3. B. Halpern：「歷史敘事，就是一種用來介紹歷史的形式，採用文學手法；很多時都呈現出高度的寫作技巧。」²³

IV. 甚麼是敘事？

- A. 舊約聖經以不同的文體來寫成，²⁴而主要的文體有兩

21 Howard: "the overall structure found in the historical books reveals their intent to be *historical narratives*" (Howard, *An Introduction to the Old Testament Historical Books*, 25).

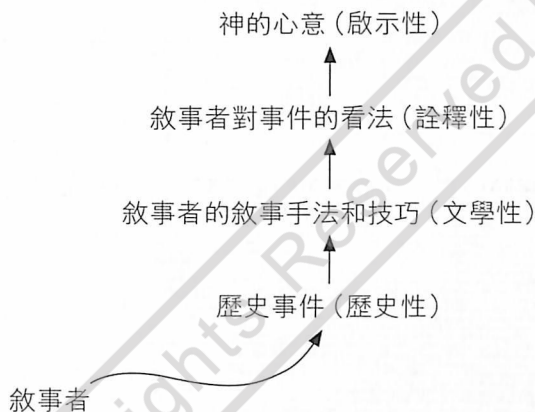
22 Chisholm: "Evangelicals affirm that Old Testament narratives, including the stories, are historically accurate, yet they also recognize that narratives, especially the stories, have a literary dimension. Old Testament narratives do not simply inform the reader what happened. The literature has an aesthetic, literary dimension that contributes to its overall theological purpose" (Chisholm, *Interpreting the Historical Books*, 26).

23 Halpern: "Historical narrative, the form in which history is presented, employs literary tropes; it is often highly stylized [as are the annals of the Assyrian kings, which by and large are fairly reliable]" (B. Halpern, "Biblical or Israelite History?" *The Future of Biblical Studies: The Hebrew Scriptures*, ed. R. E. Friedman and H. G. M. Williamson [Atlanta: Scholars Press, 1987], 111).

24 Ryken: "The main literary genres in the Bible are narrative or story, poetry, proverbs, and visionary writing (including both prophecy and apocalypse)" (Ryken, *Words of Delight*, 16).

種，就是敘事和詩歌。²⁵

- B. 簡單來說，敘事是聖經作者（敘事者）以講故事的寫作手法和技巧（文學性），將真實的歷史事件記敘（歷史性）下來，藉此表達他對那些事件的看法（詮釋性），²⁶ 以致讀者能從中明白神的心意（啟示性），²⁷ 得到教導。²⁸



25 Sailhamer: "There are many kinds of literature in the Bible. However, nearly all the books of the Bible can be grouped into two basic styles: historical narrative and poetry" [John H. Sailhamer, *First and Second Chronicles*, Everyman's Bible Commentary [Chicago: Moody, 1983], 9]; Longman: "... the Bible is mostly story and poetry" [Longman, "Storytellers and Poets in the Bible," 147; Waltke: "40% of Bible is narrative" [Bruce Waltke, "How to Teach and Preach Narrative," Ming Dao Bible Lecture [22 May, 2006]].

26 Chisholm: "The story's literary dimension is often the means whereby the raw facts of history are given a theological dimension" [Chisholm, *Interpreting the Historical Books*, 26].

27 Arnold and Beyer: "Besides their historical worth, these books are also important for what they teach theologically. They describe Israel's history, but they are more than history or a record of mere historical facts. They are God's word today for all Christian believers" [Arnold and Beyer, *Encountering the Old Testament*, 158].

28 Younger: "The Old Testament historical books are not just there to teach us what happened in the past ... The Old Testament narratives have a didactic intention to stimulate godly living through the stories of God's interaction with His people in the past" [Younger, *Judges/Ruth*, 45].

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V. 敘事與歷史的分別

敘事和歷史是不同的：

敘事	歷史
寫作技巧	平鋪直述
敘事者的看法	客觀、中立
「神」的因素 (divine factor)	時空下的因果
有信息的歷史	歷史

因此，把約書亞記、士師記、撒母耳記、列王紀、路得記、以斯帖記、以斯拉記、尼希米記和歷代志視為敘事，與把它們視為歷史，是會大大影響我們對這些經卷的理解。

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舊約聖經研究系列

舊約聖經的歷史書——從文體到信息

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封面設計：林乃揚
排版與印刷：濠一設計坊
出版：黃儀章
全球總代理：基道出版社

香港沙田火炭坳背灣街26號富騰工業中心1011室
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網址：www.logos.com.hk

2016年12月初版

國際書號 -13：978-988-99534-3-0

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Studies on the Books of the Old Testament

The Historical Books of the Old Testament: From Genre to Message

Author: Yee-cheung Wong
Proof Reader: Cheng Tao
Designer: Nai-yeung Lam
Type-setting and Printing: MI Design Ltd.
Publisher: Yee-cheung Wong
Worldwide Distributor: Logos Publishers

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26 Au Pui Wan St., Fo Tan, Shatin, Hong Kong
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Email: info@logos.com.hk
Website: www.logos.com.hk

1st edition: December, 2016
ISBN-13: 978-988-99534-3-0

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筆者為了黃儀章博士（以下簡稱「黃博」）的新作《舊約聖經的歷史書——從文體到信息》感恩。接他邀請為這書寫序時，筆者因接受了兩次手術而身體疲弱，提不起精神做任何事，本應即時婉拒，後卻電郵給他：「我樂意為你新作寫序，因為：第一，我同意你的看法，由敘事的進路去讀歷史書是正確的路線，深信你的新作會祝福多人；第二，學術研究是你的強項，作品極具分量。」這兩方面是黃博新作的特點。

第一，黃博在書中指出，我們慣稱為「歷史書」的 12 經卷（由約書亞記到以斯帖記）是「不一樣的舊約歷史書」，他這新作也是「不一樣的舊約歷史書簡介」，其論點新穎卻有根據，提供一條研讀這 12 經卷的正確路線。

第二……黃博治學及寫作都極其嚴謹……他治學及寫作最像他的老師馮蔭坤博士，兩位學者的書籍也類似，同樣採用大量有權威的作品佐證論點（黃博引用 11 位學者的觀點解釋為何要按文體讀經），且註腳的字數比內文多。中國神學研究院眾多的畢業生中，黃博在這方面最有馮博士的風範。

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Cat No. HR157

ISBN 978-988-99534-3-0



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