

舊約正典與現代信法

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I. 舊約聖經的編排

A. 四分法

根據中文和英文聖經，舊約聖經由四部分組合而成：¹

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
	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

這個分法²將舊約聖經三十九卷經卷，按不同的體裁（genre）歸入四大類，就是律法書、歷史書、詩歌智慧書和先知書，並按時間的先後次序來排列，³給信徒一個整齊的感覺，也能夠幫助他們將這三十九卷經卷的名稱牢記在

¹ 這部分主要內容為本人所寫〈舊約正典淺談（1）〉，曾於《天道書樓快訊》第七期（1997年5月）刊登。

² 把舊約聖經分為四部分，即「律法書」、「歷史書」、「詩歌智慧書」和「先知書」的做法，始於主前二世紀希伯來文聖經被翻譯為希臘文（七十士譯本）的時候。（Bernhard W. Anderson, *Contours of Old Testament Theology* [Minneapolis: Fortress Press, 1999], 6.）

³ Cole: "The Greek tradition, at least, in the Christian era, is based principally on chronology and classification according to literary genre" (Robert Cole, "Canon of the Old Testament," 5 from <http://www.sebts.edu>); Williamson: "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

心裏。

但細心讀聖經的弟兄姊妹，不難發現以上的編排不是沒有值得商榷的地方。正典的第一部份稱為「律法書」，這稱號很自然給人一種感覺，就是這組經卷是以律法為主。但創世記、出埃及記、利未記、民數記和中命記是否真的以律法為主呢？研究這組經卷的學者大多指出，以律法的角度來了解它可能有偏差。⁴與其說是律法（law），倒不如說這組經卷講及一個敘述（narrative）、⁵一個真實的敘述（historical narrative）。⁶律法只不過是這組經卷的一部份，而有關律法的經文都是在敘述的框架（narrative framework）中出現。⁷從來

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); Graffy: "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)。

⁴ Kaiser: "When the Hebrew word *hrt* was rendered in the Greek Septuagint as *no,moj*, an incorrect (or at least an overly restrictive, narrow, and inadequate) translation arose. This, in turn, gave rise to the English rendering 'law,' the French *loi*, and the German *Gesetz*. Unfortunately, each of these translations continues to give credence to the notion that this portion of Scripture denotes merely formal regulations, often with ritual associations, to which those in the community who wished to attain redemption were subjected" (Walter Kaiser, "Images for Today: The Torah Speaks Today," in *Studies in Old Testament Theology: Historical and Contemporary Images of God and God's People*, edited by R. L. Hubbard, R. K. Johnston and R. P. Meyer [Dallas-London-Vancouver-Melbourne: Word Publishing, 1992], 117-18); Eskenazi: "the translation of Torah as 'Law' obscures the narrative nature of the Torah" (Tamara Cohn Eskenazi, "Torah as Narrative and Narrative as Torah," in *Old Testament Interpretation: Past, Present, and Future: Essays in Honor of Gene M. Tucker*, ed. James L. Mays, David L. Petersen and Kent H. Richards [Nashville: Abingdon Press, 1995], 14); Wenham: "On the face of it 'law' seems a good description of Exodus 20 to the end of Deuteronomy, at least if one ignores the narrative framework of the laws, but it seems somewhat awkward to describe the stories of Genesis as law, or the account of Moses' early life and the exodus from Egypt" (Gordon Wenham, *A Guide to the Pentateuch*, Exploring the Old Testament [Downers Grove: IVP, 2003], 4); "should the whole Pentateuch be described as 'law' when so much of it is narrative?" (Wenham, *A Guide to the Pentateuch*, 2).

⁵ Wenham: "It is essentially a long narrative" (Wenham, *A Guide to the Pentateuch*, 1); Blenkinsopp: "[the Torah] is first and foremost a narrative" (Joseph Blenkinsopp, *The Pentateuch: An Introduction to the First Five Books of the Bible* [New York: Doubleday, 1992], 31); Clines: "[The Torah] is essentially a narrative" (David Clines, *The Theme of the Pentateuch*, rep. ed. [Sheffield: JSOT Press, 1984], 102); Mann: "The Pentateuch is . . . unified narrative" (Thomas W. Mann, *The Book of the Torah: The Narrative Integrity of the Pentateuch* [Atlanta: John Knox Press, 1988], 6); Alexander: "Although the books of Genesis to Deuteronomy are made up of very diverse components, someone has skillfully brought them together to form a narrative plot" (T. Desmond Alexander, *From Paradise to the Promised Land: An Introduction to the Main Themes of the Pentateuch* [Carlisle: Paternoster Press, 1995], 2); "As it stands, the Pentateuch is an unfinished story" (Alexander, *From Paradise to the Promised Land*, 5); Whybray: "The form in which the Pentateuch presents itself to the reader is that of a history. The narrative thread which begins in Genesis 1 continues unbroken up to the notice of the death of Moses at the end of Deuteronomy. Other elements—laws, poems and songs—are also sung by persons who appear in the narrative, and so form an integral part of it. There is no break in the chronological sequence of the events" (R. Norman Whybray, *Introduction to the Pentateuch* [Grand Rapids: Zondervan, 1992], 13); "The Pentateuch presents itself as a *history*. That is, it is a narrative or 'story' in which the events which it narrates, from the creation of the world to the death of Moses, are arranged in chronological sequence" (R. Norman Whybray, *Introduction to the Pentateuch* [Grand Rapids: Eerdmans, 1995], 8); 李熾昌：「聖經首五卷是以色列人歷代的訓誨，以故事的形式表達出來」（李熾昌：《古經今釋》[香港：崇基，1988]，頁34）。

⁶ Sailhamer: "Events and characters are put before the reader as happening just as they happen in real life. The reader looks at the events in the narrative in much the same way as he or she would look at events in real life" (John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* [Grand Rapids: Zondervan, 1992], 13). 有關這組經卷的歷史性的研究，讀者可參 K. A. Kitchen, *The Bible in Its World* (Downers Grove: IVP, 1977); 作者同上，*Ancient Orient and Old Testament* (Downers Grove: IVP, 1966); A. R. Millard and D. J. Wiseman, ed., *Essays on the Patriarchal Narratives* (Leicester: IVP, 1983)。

⁷ Kaiser: "the legal sections of the Torah are a relatively small part of the Torah as a whole. And these laws, or directions, appear fully integrated within the total story and text of the Pentateuch which traces the progress of God's word of promise to his people" (Kaiser, "Images for Today: The Torah Speaks Today," 118); Eskenazi: "of course not all the material in the Torah is prose

沒有一條律法或一部法典是獨立存在的。⁸

再者，「律法書」這稱號也需要再評估。根據希伯來文聖經，這組經卷稱為 תורה (Torah；參尼 8:7 Torah (תורה)；但 9:11 Torah of Moses (תורה מֹשֶׁה)；拉 7:10 Torah of Yahweh (תורה יהוה)；書 1:8 Book of the Torah (סֵפֶר התורה)；尼 9:3 Book of Torah of Yahweh (סֵפֶר תורת יהוה)；代下 25:4 The Torah, the Book of Moses (תורה מֹשֶׁה)。(有學者把 Torah 譯為「妥拉」，⁹英文聖經譯為「Law」，而中文聖經則譯為「律法書」。但有研究 Torah 的學者正確地指出，Torah 的基本意思不是律法，而是訓誨 (instruction)¹⁰或教導 (teaching)。¹¹Torah 的作者，

narrative; the Torah incorporates laws, songs, genealogies, and lists. But these are carefully embedded in narrative and receive their meaning from the narrative context" (Eskenazi, "Torah as Narrative and Narrative as Torah," 14).

⁸Wenham: "all the laws are set within a narrative framework" (Gordon Wenham, *Leviticus*, NICOT [Grand Rapids: Eerdmans, 1979], 5-6); Sailhamer: "The Decalogue follows the account of the Covenant ceremony in Exodus 19:1-25. This narrative is complex and includes two major segments: an account of the establishment of an initial covenant on Mount Sinai (19:1-16a) and an account of Israel's fearful retreat from God (19:16b-25). The Decalogue (20:1-17), in turn, is followed by a short narrative, again recounting the fear of people at Sinai (20:18-21). The Covenant Code is then embedded in the Sinai narrative between Exodus 20:21 and 24:1ff.; it is followed by the code of the Priests (Ex 25-Lev 16). Furthermore, the account of the making of the golden calf (Ex 32) and the reestablishment of the Sinai covenant (Ex 33-34), both parts of the Sinai narratives, break into the Code of the Priests just after the instructions for making the tabernacle (Ex 25-31) and before the account of its completion (Ex 35-40). Consequently, the instructions for building the tabernacle are separated from the remainder of the Code of the Priests by the account of the failure of the house of Aaron in the incident of the golden calf (Ex 32) as well as by the account of the renewal of the Sinai covenant (Ex 33-34)" (Sailhamer, *The Pentateuch as Narrative*, 44-59).

⁹李熾昌：《古經今釋》，頁 34。

¹⁰周永健：「『律法』不僅是指法律的條文，還含有訓誨、教導的意思」(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)；李熾昌：「垂經前五卷是以色列人歷代的訓誨，以故事的形式表達出來」(李熾昌：《古經今釋》，頁 34)；Blenkinsopp: "the basic meaning of *torah* is 'instruction'" (Blenkinsopp, *The Pentateuch*, 31); Wenham: "*Torah* derives from the verb *yarah* to 'teach' or 'instruct', so we would be wiser to render *torah* as 'instruction' rather than 'law'"; "It is not purveying historical facts for facts' sake or laws for laws' sake; rather it is seeking to persuade its hearers to obey. It instructs in order to persuade 'that it may go well with you, and with your children after you' (Deut 4:40)" (Wenham, *A Guide to the Pentateuch*, 4); Miller: "[Torah] reminds us that law is to be understood as instruction or teaching, which is what the term 'torah' means. All that the Old Testament has by way of commandments, statutes, ordinances, and the like is given to the community of faith as instruction for life" (Patrick D. Miller, "The Way of *Torah*," in *Israelite Religion and Biblical Theology* [Sheffield: Sheffield Academic Press, 2000], 498); Bratcher: "in the Old Testament it most frequently has the meaning of 'instruction' or 'guidance'" (Dennis R. Bratcher, "Torah as Holiness: Old Testament 'Law' as Response to Divine Grace," from <http://www.cresourcei.org>); Block: "To call the first five books of the Bible 'Law' is not only to adopt a term that is too legalistic, but also to overlook the fact that large portions of the Pentateuch are not law at all: Genesis; Exodus 1-18; 32-34; Numbers 10-17; 22-24; Deuteronomy 1-4; 32-33. In fact, the book of Deuteronomy in its entirety is presented to us as Mosaic preaching, rather than Mosaic law. A general term like Torah, which means 'instruction,' is much more appropriate not only because this is how the book of Deuteronomy classifies itself (1:5), but also because this expression encompasses the wide range of materials contained in the Pentateuch: story, poetry, law, prayers, prophetic oracles, etc" (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); Baylis: "Torah simply means instruction. The Torah came to be the name for the first five books of the Bible, Genesis through Deuteronomy. As we open the Bible, we encounter that instruction" (Albert H. Baylis, *From Creation to the Cross: Understanding the First Half of the Bible* [Grand Rapids: Zondervan, 1996], 25); 希伯來文字典 *The New Brown-Driver-Briggs-Gesenius Hebrew-Aramaic Lexicon*, 1:404。

¹¹Motyer: "The word 'law' (*torah*) means 'teaching,' the loving instruction of a caring parent (Prov 1:8; 4:1-2)" (Alec Motyer, *The Story of the Old Testament* [Grand Rapids: Baker, 2001], 9); Ross: "The noun *hrt*(teaching, instruction, Torah) is related to the *Hiphil* form of *lry* which means 'to point, direct, teach'" (Allen Ross, *Introducing Biblical Hebrew* [Grand Rapids: Baker, 2001], 256); Alexander: "The Hebrew term *torah* is best translated 'instruction' or 'teaching'" (T. Desmond Alexander, "Genesis to Kings," in *New Dictionary of Biblical Theology*, ed. T. D. Alexander and Brian S. Rosner [Leicester: IVP, 2000], 115); Lalleman: "This word is often translated 'law.' The Old Testament was thus divided into the Law, Historical Books, Prophets, and Poetical Books (or, following the Jewish division, into Law, Prophets, and Writings). 'Law,' however, is not the best translation of 'Torah' . . . A more adequate translation is 'teaching' or 'directions for life.' . . . the Torah points us in a certain direction, showing and explaining how believers can live their lives in the way God wants them to" (Hetty Lalleman, *Celebrating*

正正是要透過對以色列人過往歷史的深切反省，用敘述形式來訓誨或教導神的兒女如何活出討神喜悅的生活，就是不憑守律法，而是憑信靠順服（trust and obedience）來跟從神的生活。Torah 的作者不是要突出律法，而是要強調信心。¹²近年，有學者稱這組經卷為訓誨書（Instruction Books）。¹³

正典的第二部分是「歷史書」。按這稱號來了解，這組經卷主要是記載以色列人進入神所應許賜給他們的迦南地，經過士師時期、王國時期，然後國家滅亡、百姓被擄，以致回歸故土的一段歷史。¹⁴但問題是：這組經卷是否只是記載歷史？單從歷史的角度來了解這組經卷是否有不足之處呢？

研究這組經卷的學者，大多指出當聖經作者寫這些經卷時，他們的目的不在記載歷史，也不在保存史料，¹⁵而是要透過對歷史的回顧與反省，揭示神對祂子民的心意。¹⁶所以，這些經卷與一般的歷史書有很大的分別。¹⁷若從「歷史進路」（historical approach）來讀這組經卷，將重點放在歷史的考究和重建（historical research and re-construction）上，我們便誤解了這組經卷的性質及寫作目的，¹⁸更不要說明白神藉著這些經文向我們有甚麼啓示了。¹⁹

the Law? Rethinking Old Testament Ethics [Patternoster Press, 2004], xii); Mann, *The Book of the Torah*, 7.

¹² 參 Sailhamer, *The Pentateuch as Narrative*, 59-79。

¹³ Tremper Longman, III, *Reading the Bible with Heart and Mind* (Colorado Springs: NavPress, 1997), 100; 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。

¹⁴ Victor P. Hamilton, *Handbook on the Historical Books* (Grand Rapids: Baker, 2001), 13.

¹⁵ Gerhard von Rad, "Antwort auf Conselmanns Fragen," *EvT* 24 (1964): 「在舊約聖經裏，我們完全找不到純史實（bruta facta）；我們只能找到經過詮釋和反省的歷史。」

¹⁶ 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).

¹⁷ 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. 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); "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).

¹⁸ Block: "Many readers of Scripture read the 'historical' books as if they were 'history,' concentrating on the names, times, and places of events, often with the view to reconstructing what actually happened.¹⁸ But few narrative texts in the Old Testament are intended to be read this way" (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 and Michael A. Grisanti [Grand Rapids: Kregel, 2003], 413); 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); Gabel and Wheeler: "Although the Bible is intimately bound up with history, it can not properly be read as a history book" (John B. Gabel and Charles B. Wheeler, *The Bible as Literature: An Introduction*, 2nd ed. [Oxford University Press, 1990], 44); Howard: 「聖經作者一致地表達出，他們意識到他們所做的是從神的角度對歷史和人性作出分析」（David M. Howard, *An Introduction to the Old Testament Historical Books* [Chicago: Moody, 1993], 47）；Dentan: 「我們所關注的，不是事件的時序，而是它們的神學意義」（Robert C. Dentan, *The Design of the Scriptures—A First Reader in Biblical Theology*; from www.religion-online）。

¹⁹ 對這組經卷有興趣的弟兄姊妹，可參閱 V. Philips long, *The Art of Biblical History* (Grand Rapids: Zondervan, 1994); Howard, *An Introduction to the Old Testament Historical Books*。

舊約聖經的第三部分是「詩歌智慧書」。這稱號很容易給信徒一種錯覺，以為舊約聖經裏的詩歌和有關智慧的經文，都全在這組經卷內。其實，舊約聖經裏的詩歌，除了詩篇和雅歌，還有很多不在這個組別的經文。²⁰耶利米哀歌是不是詩歌呢？當然是，²¹而且是寫得非常美麗和工整的詩歌。²²此外，敏銳的弟兄姊妹亦不難發現，在訓誨書(Torah) (如創 49; 出 15:1-18; 申 32-33)和先知書(如士 5; 撒下 1:19-27; 22:2-51; 23:2-6; 賽 5:1-7; 27:2-6; 拿 2:1-9; 鴻 1:1-15; 哈 3:2-15)裏面，也蘊藏著不少美麗的詩歌。再者，智慧文學如約伯記、箴言和傳道書也有詩歌的出現呢(參伯 28; 箴 31:10-31; 傳 3:1-14)！

詩歌不獨存在於詩篇和雅歌裏，有關智慧的經文也不局限於約伯記、箴言和傳道書。研究舊約智慧文學的學者均指出，和智慧有關的經文也可見於訓誨書(如創 3; 37-50)、²³先知書(如摩 5:4, 6, 14, 15; 何 8:7; 彌 3:2; 6:8)²⁴和詩篇(如詩 1; 19; 37; 49; 73; 112; 119; 127; 128 等)。²⁵

舊約聖經的第四部分是「先知書」。這部分收集了各卷有關先知的一些事蹟和他們所宣講的信息。但問題是：耶利米哀歌為何會屬於這個組別呢？從任何角度來看，耶利米哀歌也不似先知書。書中沒有人被神呼召作先知的記載，也沒有任何先知起來宣告說：「耶和華如此說……。」再仔細看清楚，但以理書和其他的先知書也有很大分別。²⁶書中只記載了但以理對夢和異象的解釋，卻沒有像其他先知般被神呼召來宣告責備和安慰的信息。為何但以理書會被放在這部分呢？²⁷

B. 三分法

其實，舊約聖經是有另一個編排的。根據希伯來文聖經，²⁸舊約經卷可分為

²⁰ Longman: "poetry makes up much of the Old Testament" (Tremper Longman, *How to Read the Psalms* [IVP, 1988], 90).

²¹ Cole: "On literary grounds it is not nearly 'prophetic' in the generally-held concept of this term but rather 'poetic'" (Cole, "Canon of the Old Testament," 5).

²² 哀歌是由五首詩歌組合而成。頭四首是字母詩 (acrostic poem)，每一節的第一個字開首的字母都是按著二十二個希伯來文字母的先後次序而排列。第五首雖然不是字母詩，但它有二十二節，呼應著頭四首以希伯來文字母排列的字母詩。在四首字母詩中，第三首(哀三)是最突出的。雖然它與頭兩首詩歌一樣都是字母詩，並且大家都有六十六行(每一節有三行)，但它與頭兩首卻有顯著的分別。在頭兩首字母詩中，只有每節第一行第一個字的第一个希伯來文字母是按次序而排列。但在第三首字母詩中，每節三行第一個字都以同一個希伯來文字母開始。

²³ Sailhamer, *The Pentateuch as Narrative*, 102-104, 210-15; J. L. Crenshaw, "Method in Determining Wisdom Influence upon 'Historical Literature,'" in *Studies in Ancient Israelite Wisdom*, ed. by J. Crenshaw (New York: Krav Publishing House, 1976), 481-94.

²⁴ R. B. Y. Scott, *The Way of Wisdom in the Old Testament* (New York: 1971), 101-33.

²⁵ Roland E. Murphy, "A Consideration of the Classification, 'Wisdom Psalms,'" in *Studies in Ancient Israelite Wisdom*, 456-67.

²⁶ Joyce G. Baldwin, *Daniel*, TOTC (IVP, 1978), 13.

²⁷ 參黃儀章：《活出盼望：但以理文學註釋》(香港：天道，2002；第二版，2005)，頁 13-20。

²⁸ K. Ellinger and W. Rudolph, eds., *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1967/77), 簡稱

三部分，就是訓誨書(חורה; Torah)、²⁹先知書(נביאים; Prophets)和著作(כתבים; Writings)：³⁰

訓誨書	先知書	著作
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 ³¹	箴言
民數記	列王紀 ³²	路得記

BHS。

²⁹筆者提出以「訓誨書」來稱呼這組經卷，因為 hrwt 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，大部份研究這組經卷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；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>；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* [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* [Paternoster 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。

³⁰ Bruce: "The books of the Hebrew Bible are traditionally twenty-four in number, arranged in three divisions. The first division is the *torah* ('Law' or 'direction'), comprising the five 'books of Moses' [Genesis, Exodus, Leviticus, Numbers, Deuteronomy]. The second division is the *Nebiim* (prophets): it is further subdivided into the four Former Prophets [Joshua, Judges, Samuel, Kings] and the four Latter Prophets [Isaiah, Jeremiah, Ezekiel, and the Book of the Twelve Prophets]. The third division is called the *Ketubim* [writings]: it comprises eleven books. First comes the Psalms, Proverbs and Job; then a group of five called the *Megillot* or 'scrolls' [Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther]; finally Daniel, Ezra-Nehemiah [reckoned as one book], Chronicles. This is the arrangement regularly followed in printed editions of the Hebrew Bible" (F. F. Bruce, *The Canon of Scripture* [Downers Grove: IVP, 1988], 29).

³¹在希伯來文聖經中，撒母耳記上下是一卷書。不小學者在這方面表示贊同，如 Sailhamer：「在希伯來文聖經裏...撒上和撒下之間是沒有分割的」(John Sailhamer, *NIV Compact Bible Commentary* [Grand Rapids: Zondervan, 1994], 216)；Howard：「撒母耳記上和撒母耳記下最初是被看為一本書。直至主後十五世紀，在所有的希伯來文手抄稿中，它們都是一本書」(Howard, *An Introduction to the Old Testament Historical Books*, 142)；「撒母耳記和列王紀分別被分開為兩本書，但在主後十四和十五世紀之前，這在希伯來文手抄本是得不到證實的」(Howard, *An Introduction to the Old Testament Historical Books*, 170)；「撒母耳記原本是一本書；但可能因為書卷太長，在七十士譯本便被分成兩部份，即王國上和王國下」(Howard, *An Introduction to the Old Testament Historical Books*, 136)；Martin: "The traditional division of the book (i.e., 1 Sam and 2 Sam) is certainly not adequate. Several lines of evidence lead the reader to the conclusion that the books were at one time considered one literary unit. A cursory reading of the last chapter of 1 Samuel and the first chapter of 2 Samuel reveals that the subject matter in those two chapters belongs together" (John A. Martin, "The Structure of 1 and 2 Samuel," *BibSac* 141 [1984]: 30)；Raymond Dillard 和 Tremper Longman 也有相同的觀察 (Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* [Grand Rapids: Zondervan, 1994], 136)。

³²在希伯來文聖經中，列王紀上下是一卷書。在這方面，Howard 指出：「書的英文名稱『列王紀』來自希伯來文聖經的標題。七十士譯本把這兩卷稱為第三統治和第四統治，緊隨著第一統治和第二統治（即撒母耳記上下）。我們可清楚看見列王紀上下本來是一卷書。這兩卷書分開的地方是在記載亞哈謝的事蹟的中間，看起來是人為的」(Howard, *An Introduction to the Old Testament Historical Books*, 150)；「列王紀上下的分開是人為的，原因好可能是為了切合書卷長短的方便。以色列王亞哈謝的記述在王上 22:51 開始，但卻在王下 1:18 才結束。另一方面，先知以利亞事奉的記述在王上 17 開始，卻在王下 2 結束」(Howard, *An Introduction to the Old Testament Historical Books*, 170)；Sailhamer 也指出：「在希伯來文聖經，書的標題是列王紀；在王上和王下之間是沒有分開的」(Sailhamer, *NIV Compact Bible Commentary*,

申命記

以賽亞書

雅歌

耶利米書

傳道書

以西結書

哀歌

十二之書³³

以斯拉記

但以理書

以斯拉記

尼希米記

歷代志

這個編排比我們慣用的四分法較少為人認識。不少弟兄姊妹對這三分法更是聞所未聞。雖是這樣，筆者仍認為希伯來文聖經的三分組合，比中英文聖經的四分組合更合理、更應為信徒所認識和學習。其實，在耶穌時期（參路 24:44³⁴）或更早的時候，³⁵這三分法已廣為人所接受和應用。³⁶新約聖經的

250)；Dillard 和 Longman 亦指出：「列王紀這兩本書本來是一本書，這是清楚看得見的。書的分開出現在亞哈謝的記述的中間，表面看來是人為的」(Dillard and Longman, *An Introduction to the Old Testament*, 150)。

³³ 希伯來文聖經將所謂的十二小先知書統稱為「十二之書」，當中包括何西阿書、約珥書、阿摩司書、俄巴底亞書、約拿書、彌迦書、那鴻書、哈巴谷書、西番雅書、哈該書、撒迦利亞書和瑪拉基書。這「十二之書」被視為一本書而不是十二本書。在這方面，House 指出：“One of the most noticeable differences between the English and Hebrew Bibles is how each counts the twelve smaller prophetic books. The English Bible considers them as twelve separate books. The Hebrew Bible, however, counts them as a single prophecy” (Paul R. House, *Old Testament Survey* [Nashville: Broadman Press, 1992], 180)；Rendtorff 也指出：「我們有證據顯示，早在主前 190 年，這些較短的先知書被組合成一本書，即十二小先知書。Jesus Sirach (49:10)有提及這方面」(Rolf Rendtorff, *The Old Testament: An Introduction*, trans. John Bowden, 1st paper ed. [Philadelphia: Fortress Press, 1991, 188]。在近代對這些經卷的研究中，愈來愈多學者建議這十二卷小先知書應從一個整體的角度來理解，如 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); Dale Allan Schneider, *The Unity of the Book of the Twelve* (Ph.D. Dissertation, Yale University, 1979); Terrence Collins, “The Scroll of the Twelve,” in *The Mantle of Elijah: The Redaction Criticism of the Prophetic Books* (Sheffield: JSOT Press, 1993), 59-87; 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, *Literary Precursors to the Book of the Twelve* (BZAW, 217; Berlin: de Gruyter, 1993); 作者同上, *Redactional Processes in the Book of the Twelve* (BZAW, 218; Berlin: de Gruyter, 1993); 作者同上, “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: JSOT Press, 1993), 193-202; James D. Nogalski and M. Sweeney, ed. *Reading and Hearing the Book of the Twelve* (Atlanta: SBL, 2000); James Watts and Paul House, ed., *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts* (Sheffield: Sheffield Academic Press, 1996); Edgar W. Conrad, “The End of Prophecy and the Appearance of Angels/Messengers in the Book of the Twelve,” *JSOT* 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): 63-73; J. Gordon McConville, *A Guide to the Prophets*, Exploring the Old Testament (Downers Grove: IVP, 2002), 133-34; Ronald Pierce, “Literary Connectors and a Haggai-Zechariah-Malachi Corpus,” *JETS* 27 (1984): 277-89; 作者同上, “A Thematic Development of the Haggai-Zechariah-Malachi Corpus,” *JETS* 27 (1984): 401-11; Robert Cole, “The Book of the Twelve,” from <http://www.sebts.edu>。中文文章，可參陳廷忠：「舊約十二小先知書研究的新方向」《澳洲維省聖經學院中文部期刊》第七期（2002年11月）。

³⁴ 「耶穌對他們說，這就是我從前與你們同在之時，所告訴你們的話，說，摩西的律法、先知的書，和詩篇上所記的，凡指著我的話，都必須應驗。」耶穌在這裏提及到摩西的律法、先知的書，和詩篇上所記的，所指的就是組成當時的希伯來文聖經的三部份，即 hrt (摩西的律法或訓誨)、~yaybn (先知的書) 和 ~ybtk (以詩篇為首的著作)。Bruce: “There is one place in the New Testament which may reflect the threefold division. In Luke’s account of the appearance of the risen Lord to his disciples in Jerusalem, they are reminded how he had told them ‘that everything written about me in the Law of Moses and the prophets and the psalms must be fulfilled (Luke 24:44). Here ‘the psalms’ might denote not only the contents of the Psalter but also the whole of the third division—the Writings—of which the Psalter was the first book” (Bruce, *The Canon of Scripture*, 31-32); Lasor, Hubbard, Bush: “In the New Testament Jesus alludes to ‘the law of Moses and the Prophets and the psalms’ (Luke 24:44) (William Sanford LaSor, David Allan Hubbard, Frederic William Bush, *Old Testament Survey: The Message, Form, and*

作者們對這三分組合的舊約聖經也是熟識的。³⁷

當我們嘗試比較四分和三分這兩個不同的組合時，我們不難發覺兩者有著顯著的不同的。第一，希伯來文聖經是沒有「歷史書」這個類別的。我們所謂的歷史書如約書亞記、士師記、撒母耳記和列王紀，在希伯來文聖經裏被放在「先知書」中，屬前先知書。³⁸在猶太人眼中，這些聖經不純是記載歷史、回顧歷史，³⁹而是要前瞻未來。⁴⁰研究這組經卷的學者，⁴¹大多指出這些經卷展示出一個先知性的面貌（prophetic outlook）。⁴²聖經作者從先知的眼界和角度來詮釋並批判以色列人過往的歷史，從而帶出前面他們應走的方向——存一顆信靠順服的心與神同行，⁴³像約書亞（書 11:23）、基甸（士 6:27）、大衛（撒下 17；參王上 9:4；11:38；14:8）、亞撒（下上 15:11）、希西家（下

the Background of the Old Testament [Grand Rapids: Eerdmans, 1982], 21).

³⁵ Bruce: "How old is the threefold division? It is widely believed, and perhaps rightly, that it is referred to for the first time by the grandson of Jeshua Ben Sirach when, shortly after emigrating from Palestine to Alexandria in Egypt in 132 BC, he translated his grandfather's book of wisdom (commonly called Ecclesiasticus or Sirach) from Hebrew into Greek. Repeatedly in the prologue to his translation he speaks of his grandfather as a student of 'the law and the prophets and the other books of our fathers', 'the law itself, the prophecies and the rest of the books'. Here we may indeed have a reference to the Law, the Prophets and the Writings" (Bruce, *The Canon of Scripture*, 31); LaSor, Hubbard, Bush: "Evidence for the threefold catalog of sacred writings is found prior to 150 B.C. the book of Ecclesiastes, an apocryphal wisdom book also known as en Sirach, was provided with a preface by the author's grandson, who translated the work into Greek ca. 312 B.C. In this preface the author refers to 'the Law and the Prophets' as well as 'the other [books] that follow after them. From this it seems likely that Ben Sirach himself (ca. 190) recognized the threefold division of the Old Testament canon" (LaSor, Hubbard, Bush, *Old Testament Survey*, 21).

³⁶ Roger Beckwith, *The Old Testament Canon of the New Testament Church* (Grand Rapids: Eerdmans, 1985), 110.

³⁷ LaSor, Hubbard, Bush: "In the New Testament . . . the Old Testament is more often called 'the law and the prophets' (e.g., Matt. 5:17; Luke 16:16), undoubtedly including the Writings with the Prophets (LaSor, Hubbard, Bush, *Old Testament Survey*, 21).

³⁸ 自中世紀開始，先知書被劃分為「前先知書」和「後先知書」。「前先知書」包括約書亞記、士師記、撒母耳記和列王紀；「後先知書」則包括以賽亞書、耶利米書、以西結書和十二之書 (Rolf Rendtorff, *The Old Testament: An Introduction*, trans. by John Bowden, paper edition [Philadelphia: Fortress Press, 1991], 164; Brevard S. Childs, *Introduction to the Old Testament as Scripture* [London: SCM, 1979], 230; Richard D. Nelson, *The Historical Books* [Nashville: Abingdon, 1998], 177)。

³⁹ 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；神透過這歷史來啓示祂自己，以及祂對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)。

⁴⁰ 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).

⁴¹ 福音派學者稱這組聖經為「以申命記為基礎的歷史」(Deuteronomistic History)，例如：John Sailhamer: "these four books [Joshua, Judges, Samuel and Kings] show a remarkable amount of similarity in theme and purpose and seem to have the same central message—one closely associated with the themes and message of Deuteronomy. It is this singularity of purpose that allows us to call this group of books the Deuteronomistic History" (Sailhamer, *NIV Compact Bible Commentary*, 175); David Howard: "there is a strong influence [of Deuteronomy] found throughout Joshua-2 Kings . . . With some refinements and qualifications, however, the idea of a Deuteronomistic History can indeed be helpful" (Howard, *An Introduction to the Old Testament Historical Books*, 78, 180-82); Dillard and Longman: "the books of Joshua-Kings are often called the 'Deuteronomistic History' since they are written from a perspective strongly influenced by the book of Deuteronomy" (Dillard and Longman, *An Introduction to the Old Testament*, 149).

⁴² LaSor, Hubbard, Bush: 「縱觀前先知書，信仰的看法是顯著主導的。那麼，這就不像現代史學家所寫的歷史了。反之，簡單來說，它是從先知角度寫成的歷史」(LaSor, Hubbard, Bush, *Old Testament Survey*, 191)；「前先知書含有從先知的角度選取的歷史資料」(LaSor, Hubbard, Bush, *Old Testament Survey*, 192)；Arnold 和 Beyer 也指出：「這些經卷從先知的觀點來展視以色列的歷史」(Bill T. Arnold and Bryan E. Beyer, *Encountering the Old Testament* [Grand Rapids: Baker, 1999], 160)。這本書已譯成中文：比爾阿諾德，布賴恩著《舊約透析》[香港：國際聖經協會，2001]。

⁴³ Sailhamer, *NIV Compact Bible Commentary*, 175.

18:3)、約西亞(王下 22:2)等所行的。⁴⁴與此同時，聖經作者亦指出神的信實和彌賽亞盼望的重要信息。雖然以色列人和帶領他們的君王都不斷重複地叛逆神，但神仍是信實的，祂沒有違背祂曾與大衛所立的約(參撒下 7)，⁴⁵就是應許大衛一個永恆的國度，並且在這國度的寶座上，必有一位大衛的後裔坐著為王。雖然以色列國終有一日會滅亡，但大衛的國度必定會被重建起來(參摩 9:11)。所以到了前先知書的結尾(王下 25:27-30)，聖經作者特別記載了約雅斤王被釋放一事，來刻意強調神沒有忘記祂的應許。神並沒有毀約，祂仍是那位信實的神。約雅斤王被釋放，並在巴比倫王朝與王共膳，正是大衛王朝未完全倒塌，並有朝一日能得以重建的先兆和印證。彌賽亞王一定會來臨，把那倒塌的帳幕重新建造起來。⁴⁶因此，以色列人——神的子民——是應該充滿盼望的⁴⁷。

此外，我們亦不難發現在希伯來文聖經的三分組合裏，哀歌和但以理書並不屬於先知書。這兩卷聖經都放在第三部分，即「著作」。上文我們已指出這

⁴⁴ 負面的例子有以利的兩個兒子(撒下 2:12-17)、掃羅(撒下 13:13-14; 15:23)、所羅門(王上 11:9-11)、神人(王上 13:21)和大部份的北國君王如耶羅波安(王上 14:7-11)、亞比央(王上 15:3)等。

⁴⁵ 舊約學者 Anderson 指出，這約代表「撒母耳記... (若不是申命記歷史整體)的神學重點」(A. A. Anderson, *2 Samuel*, WBC [Waco: Word, 1989], 112); Brueggemann 指出：「[撒下 7] 在整卷撒母耳記中，扮演著一個戲劇性和神學性的中心，」「也是舊約聖經中最重要神學性宣告」(Walter Brueggemann, *First and Second Samuel*, IBC [Louisville: John Knox, 1990], 253, 259: “[It is] the dramatic and theological center of the entire Samuel corpus,” “and the most crucial theological statement in the Old Testament”); 舊約學者 Youngblood 指出：「[它] 是申命記歷史的中心和焦點」(Ronald Youngblood, *1, 2 Samuel*, EBC, ed. F. E. Gaebelain [Grand Rapids: Zondervan, 1992], III: 880: “[It is] the centre and focus of the Deuteronomistic history”); House 也指出，這約「是舊約故事的高峰」(House, *Old Testament Survey*, 111); Greenslade 亦指出：“2 Samuel 7 has, not unsurprisingly, been called an ‘ideological summit’ in the Old Testament. With the fourfold promise of a lasting house, throne and kingdom within a special father-son relationship, it is ‘a mountain peak of redemptive history’” (Philip Greenslade, *A Passion for God’s Story* [Carlisle: Paternoster Press, 2002], 111); Bergen 也指出：“words recorded here arguably play the single most significant role of any Scripture found in the Old Testament in shaping the Christian understanding of Jesus” (R. Bergen, *1, 2 Samuel*, NAC [Nashville: Broadman & Holman, 1996], 337)。

⁴⁶ Howard：「在表達出有關將來一個充滿盼望的信息，書末部分(王下 25:27-30)是最重要的... 不少學者試圖減輕這結尾的重要性。他們認為縱然這幅圖畫是正面和樂觀，卻不能抗衡整卷列王紀所表達的負面基調。但這數節經文是不能忽視的；它的作用就是帶給被擄的人一線曙光，即他們的君王仍然生存，神對大衛的應許也沒有完全死亡」(Howard, *An Introduction to the Old Testament Historical Books*, 170)。

⁴⁷ Dempster：“This hope, occurring at the mid-point of the Former Prophets, is maintained throughout 1-2 Kings, even at the end when the imprisoned Davidide, Jehoiachin, is shown compassion by a foreign ruler. God is not finished with Israel. He has every right to be but he is not because of David” (Stephen Dempster, “An ‘Extraordinary Fact’: Torah and Temple and the Contours of the Hebrew Canon: Part 2,” *Tyndale Bulletin* 48 [1997]: 196); Sailhamer, *NIV Compact Bible Commentary*, 272：「對列王紀的作者來說，國家的滅亡和被擄並不代表一切完結。在神對大衛家的應許上，前面是有盼望的，因為這應許是永恆的(撒下 7:16)。因此，在書的結尾，他轉向將來，指出大衛家不僅存在，而且還在巴比倫王的國中昌盛。大衛寶座的繼承者約雅斤王坐在一尊貴的位上，比其他一切與他同時在巴比倫的王更尊貴(第二十八節)。毫無疑問，這是要啟發出因神對祂的應許的信實而有的盼望」；Anderson, *Contours of Old Testament Theology*, 169-70：「那歷史學家(列王紀的作者)似乎是想暗示，當以色列人(北國和南國)已經失敗了，神卻沒有停止工作。縱然在政治和信仰上都失敗了，神卻不會不繼續完成祂向大衛所應許。因此，縱使時勢困難，但透過大衛之約，作者暗示神能夠用人意想不到的方式來將將來開放。申命記歷史以一位大衛的王子約雅斤王，從半獄中被釋放的事件(雖然仍然被禁在家中)來結束絕不是偶然。這是一個小小的指示，一個不太清楚，以致國家主義的人會容易誤解的指示。但從神的約的角度來看，特別是從神與大衛所立的「永約」來看，將來不是封閉的。人會失敗，但神是一位信實的伴。祂向人展示出意想不到的和他們所不配的忠誠，並且祂不會拋棄祂的「產業」；Waltke, “The Kingdom of God in Biblical Theology,” 26：「申命記歷史的作者在前卷的結束時提到大衛的最後一個兒子約雅斤被擄至巴比倫，但卻坐在高位，比其他的君王更受尊榮。在被擄時期，大衛家仍然生存」(Bruce Waltke, “The Kingdom of God in Biblical Theology,” in David Baker, ed., *Looking Into the Future: Evangelical Studies in Eschatology* [Grand Rapids: Baker, 2001], 26)。

兩卷經卷與其他先知書有很大分別；哀歌徹頭徹尾都不像先知書，而但以理書亦顯出它某程度上似「啓示文學」(apocalyptic literature)⁴⁸或「智慧文學」。⁴⁹這卷經卷被放在第三部分，⁵⁰與以斯帖記、以斯拉記、尼希米記和歷代志一同在「著作」的後半部，正是要強調神對祂子民的保守和信實的信息。

最後，希伯來文聖經沒有一類稱爲「詩歌智慧書」的組合。我們所認識的詩歌智慧書(約伯記、詩篇、箴言、傳道書和雅歌)都被放在第三部分，即「著作」。值得一提的是路得記是在箴言之後，⁵¹而不是在「歷史書」中。除路得記外，以斯帖記、以斯拉記、尼希米記和歷代志這些我們慣常視爲歷史書的，都被放在這部分。歷代志更是希伯來文聖經的最後一卷。⁵²

II. 舊約正典形狀的神學意義⁵³

A. 舊約正典的形狀

由訓誨書、先知書和著作三合一而成的舊約正典，含有一個獨特的形狀。⁵⁴換言之，舊約正典的每一部分之所以被放在現今的位置，並不是任意的。⁵⁵細心觀察，我們便會發現正典的三部分是彼此緊扣而連成一體，並有一個可描述的形狀：⁵⁶

⁴⁸ Baldwin, *Daniel*, 53.

⁴⁹ Ronald S. Wallace, *The Message of Daniel*, BST (IVP, 1979), 27.

⁵⁰ Rendtorff 指出：「根據希臘和拉丁[以致英文和中文]傳統，但以理書在大先知書的最末，但在希伯來正典，它是在第三部份，在著作當中」(Rendtorff, *The Old Testament*, 188)；參黃儀章：《活出盼望：但以理書文學註釋》(香港：天道，2002；2005 第二版)，頁 13-20。

⁵¹ 箴言提及「才德的婦人」(箴 31:10)，而路得記也提及「賢德的女子」(得 3:11)。在希伯來文聖經，這兩句的寫法是完全一樣的。這相同的句子把這兩卷經卷串連起來(參 Sailhamer, *NIV Compact Bible Commentary*, 213, 335)。

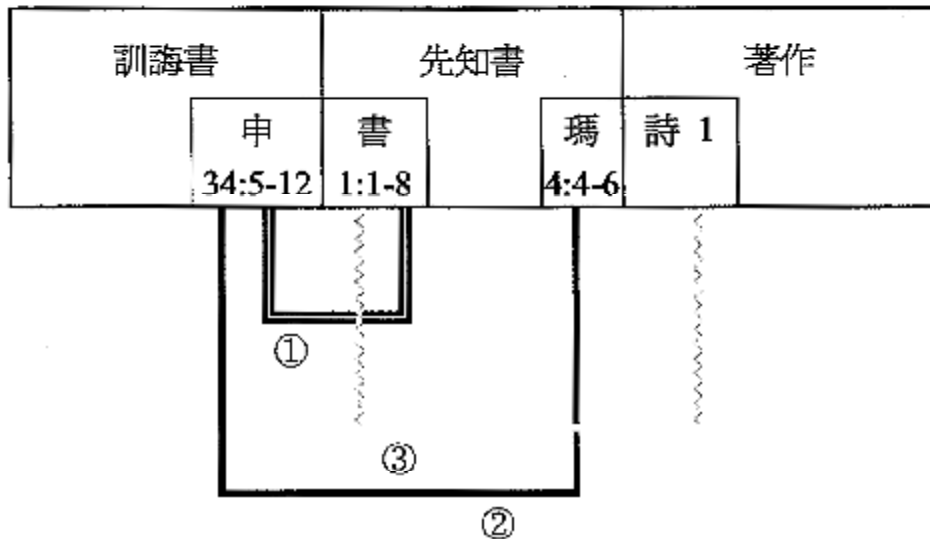
⁵² 按這三分法來介紹舊約聖經概論的書籍有 Brevard S. Childs, *Introduction to the Old Testament as Scripture* (London: SCM Press, 1979); Rolf Rendtorff, *The Old Testament: An Introduction*, trans. John Bowden, 1st paper ed. (Philadelphia: Fortress Press, 1991); Paul House, *Old Testament Survey* (Nashville: Broadman Press, 1992); William J. Dumbrell, *The Faith of Israel: Its Expression in the Books of the Old Testament* (Leicester: Apollos, 1989); James Crenshaw, *Old Testament: A Literary and Theological Introduction* (Peabody: Hendrickson Publishers, 1992); Walter Brueggemann, *An Introduction to the Old Testament: The Canon and Christian Imagination* (Louisville/London: Westminster John Knox, 2003); Steven L. McKenzie and M. Patrick Graham, ed., *The Hebrew Bible Today: An Introduction to Critical Issues* (Louisville: Westminster John Knox Press, 1998) 等。

⁵³ 這部分的內容出自本人所寫〈舊約正典淺談(2)：舊約正典的形狀與意義〉，曾於《天道書樓快訊》第 8 期(1997 年 7 月)刊登。

⁵⁴ 舊約學者 Sailhamer 指出：「我們現在所有的希伯來文聖經擁有一個特定的形狀：TaNaK (Torah, Prophets, Writings) (John H. Sailhamer, *Introduction to Old Testament Theology* [Grand Rapids: Zondervan, 1995], 249)。Sailhamer 亦指出：「希伯來文聖經擁有一個有意義的形狀，這不是一個新的觀念」(Sailhamer, *Introduction to Old Testament Theology*, 239)。

⁵⁵ Dempster: "one mind has been at work in editing the canon" (Stephen Dempster, "An 'Extraordinary Fact': Torah and Temple and the Contours of the Hebrew Canon, Part I," *Tyndale Bulletin* 48 [1997]: 41).

⁵⁶ 有關這方面的詳細研究，有興趣的讀者可參考 Sailhamer, *Introduction to Old Testament Theology*, 239-52。



1. 申 34:5-12 與書 1:1-8 的相關

這兩段經文代表著訓誨書（舊約正典的第一部分）的結尾，和先知書（舊約正典的第二部分）的起頭。細心觀察這兩段經文，我們不難發現它們有以下共同的地方，緊緊地把訓誨書和先知書這兩部分連接起來：

- a. 兩處都稱摩西為耶和華的僕人（申 34:5⁵⁷；書 1:1⁵⁸, 2⁵⁹, 7⁶⁰）
- b. 兩處都記載摩西的死亡（申 34:5-8⁶¹；書 1:1-2⁶²）
- c. 兩處都介紹約書亞為摩西的接班人（申 34:9⁶³；書 1:1-2⁶⁴）
- d. 兩處都強調約書亞不像摩西：摩西是先知（申 34:10⁶⁵），而約書亞則是一個智慧人（申 34:9⁶⁶）、一個專以認識神話語為己任的人（書 1:8⁶⁷；

⁵⁷ 「於是耶和華的僕人摩西死在摩押地，正如耶和華所說的。」

⁵⁸ 「耶和華的僕人摩西死了以後，耶和華曉諭摩西的幫手嫩的兒子約書亞，說：」

⁵⁹ 「我的僕人摩西死了，現在你要起來，和眾百姓過這約但河，往我所要賜給以色列人的地去。」

⁶⁰ 「只要剛強，大大壯膽，謹守遵行我僕人摩西所吩咐你的一切律法，不可偏離左右，使你無論往那裏去，都可以順利。」

⁶¹ 「於是耶和華的僕人摩西死在摩押地，正如耶和華所說的。耶和華將他埋葬在摩押地、伯瑣頭對面的谷中，只是到今日沒有人知道他的墳墓。摩西死的時候，年一百二十歲，眼目沒有昏花，精神沒有衰敗。以色列人在摩押不願為摩西哀哭了三十日，為摩西居喪哀哭的日子就滿了。」

⁶² 「耶和華的僕人摩西死了以後，耶和華曉諭摩西的幫手嫩的兒子約書亞，說：我的僕人摩西死了，現在你要起來，和眾百姓過這約但河，往我所要賜給以色列人的地去。」

⁶³ 「嫩的兒子約書亞，因為摩西曾接手在他頭上，就被智慧的靈充滿，以色列人便聽從他，照著耶和華吩咐摩西的行了。」

⁶⁴ 「耶和華的僕人摩西死了以後，耶和華曉諭摩西的幫手嫩的兒子約書亞，說：我的僕人摩西死了，現在你要起來，和眾百姓過這約但河，往我所要賜給以色列人的地去。」

⁶⁵ 「以後以色列中再沒有興起先知像摩西的。他是耶和華面對面所認識的。」

⁶⁶ 「嫩的兒子約書亞，因為摩西曾接手在他頭上，就被智慧的靈充滿，以色列人便聽從他，照著耶和華吩咐摩西的行了。」

⁶⁷ 「這律法書不可離開你的口，總要晝夜思想，好使你謹守遵行這書上所寫的一切話，如此你的道路就可以亨通，凡事順利。」

參詩 1:1-2⁶⁸)

2. 申 34:10-12 與瑪 4:4-6 (希伯來文聖經 3:22-24) 的相關

這兩段經文代表著訓誨書的結尾和先知書的結尾。當我們將這兩段經文放在一起時，以下的特徵便同時間出現在舊約正典的第一和第二部份的結尾：

- a. 兩處都提及一位能行神蹟奇事的先知，就是摩西 (申 34:10-12⁶⁹) 和以利亞 (瑪 4:5-6⁷⁰)。前者是訓誨書的主角，而後者則是先知書裏面一位很突出的先知
- b. 兩處都稱摩西為神的僕人 (申 34:5⁷¹；瑪 4:4⁷²)
- c. 兩處都是指向將來(future-oriented)，並且期望著一位偉大的先知的出現 (申 34:10⁷³；瑪 4:5⁷⁴)
- d. 兩處都強調摩西及其訓誨的重要 (申 34:9⁷⁵；瑪 4:4⁷⁶)

3. 書 1:1-8 與詩 1:1-6 的相關

這兩段經文代表著先知書的起首和著作的起首。當我們將這兩段經文放在一起來互相參照時，我們便不難發現以下相關的地方：

- a. 兩處都強調神話語的重要：書 1:8 提到「這訓誨書」(סֵפֶר הַתּוֹרָה；“the Book of the Torah”)；詩 1:2 提到「耶和華的訓誨」(תּוֹרַת יְהוָה；“the Torah of Yahweh”)
- b. 兩處都強調認識和遵行神話語的重要：書 1:8⁷⁷提到「晝夜思想」(וּלְלִילָה וּלְיוֹמָם)；詩 1:2⁷⁸提到「晝夜思想」(יְהוָה יוֹמָם וּלְלִילָה)
- c. 兩處都強調遵行神話語的人，凡事順利：書 1:8⁷⁹提到「你的道路就可

⁶⁸ 「不從惡人的計謀、不站罪人的道路、不坐褻慢人的座位，惟喜愛耶和華的律法、晝夜思想、這人便為有福。」

⁶⁹ 「以後以色列中再沒有興起先知像摩西的，他是耶和華面對面所認識的。耶和華打發他在埃及地，向法老和他的一切臣僕，並他的全地行各樣神蹟奇事，又在以色列眾人眼前顯大能的手，行一切大而可畏的事。」

⁷⁰ 「看哪，耶和華大而可畏之日未到以前，我必差遣先知以利亞到你們那裏去。他必使父親的心轉向兒女，兒女的心轉向父親，免得我來咒詛遍地。」

⁷¹ 「於是耶和華的僕人摩西死在摩押地，正如耶和華所說的。」

⁷² 「你們當記念我僕人摩西的律法，就是我在何烈山為以色列眾人所吩咐他的律例典章。」

⁷³ 「以後以色列中再沒有興起先知像摩西的，他是耶和華面對面所認識的。」這節經文期盼一位像摩西的先知 (參申 18:18) 的來臨 (Sailhamer, *Introduction to Old Testament Theology*, 249)。

⁷⁴ 「看哪，耶和華大而可畏之日未到以前，我必差遣先知以利亞到你們那裏去。」

⁷⁵ 「嫩的兒子約書亞，因為摩西曾按手在他頭上，就被智慧的靈充滿，以色列人便聽從他，照著耶和華吩咐摩西的行了。」

⁷⁶ 「你們當記念我僕人摩西的律法，就是我在何烈山為以色列眾人所吩咐他的律例典章。」

⁷⁷ 「這律法書不可離開你的口，總要晝夜思想，好使你謹守遵行這書上所寫的一切話，如此你的道路就可以亨通，凡事順利。」

⁷⁸ 「惟喜愛耶和華的律法，晝夜思想，這人便為有福。」

⁷⁹ 「這律法書不可離開你的口，總要晝夜思想，好使你謹守遵行這書上所寫的一切話，如此你的道路就可以亨通，凡

以亨通」(תָּצִלָּה אֶת־רַגְלֶךָ); 詩 1:3⁸⁰提到「凡他所作的，盡都順利」(כָּל־אֲשֶׁר־יַעֲשֶׂה)

- d. 兩處都指出認識、默想並遵行神話語是智慧人的生活方式。⁸¹要領悟並得著真智慧，明白神的心意，就要多認識和默想神的話語

B. 舊約正典形狀的神學意義

舊約正典的形狀不是一個歷史的偶然，亦不是一個毫無意義的組合。如果這個形狀不是隨意而成，而是有一定的設計和編排，這形狀也必定含有特定的意義：⁸²

1. 舊約正典的形狀強調神話語的重要

申 34:10-12 和瑪 4:4-6 強調，透過先知的宣講(spoken word)來知曉神心意的途徑已成過去。先知們曾經出現過，他們亦已經忠心地完成神所交託給他們的使命——向以色列人傳講神的心意。但他們都已經先後離世。⁸³在希伯來文正典形成時，神再沒有差遣先知來傳講祂的心意。一位像摩西、像以利亞的先知會再回來(申 34:10; 瑪 4:5)，但卻不是在那一刻，而是在將來。在這位先知還未出現以前，神透過這正典裏的經卷(written word)來啓示祂的心意。聖經(written word)因而取代了先知(spoken word)，成為神啓示祂心意的途徑。舊約正典的形成正正是成為神啓示祂心意的所在地(the locus of God's revelation)。聖經就是神的話、神的啓示。⁸⁴

事順利。」

⁸⁰ 「他要像一棵樹栽在溪水旁，按時候結果子，葉子也不枯乾，凡他所作的，盡都順利。」

⁸¹ 訓誨書形容約書亞為一位被智慧的靈充滿的領袖(參申 34:9)，而詩 1 通常被學者理解為一首智慧詩(參 Peter Craigie, *Psalms 1-50*, Word Biblical Commentary [Waco: Word Books, 1983], 58; Derek Kidner, *Psalms 1-72*, TOTC [IVP, 1993], 47)。

⁸² Dempster: “there is a ‘definitive shape’ . . . a shape which organizes and unifies the material and invests it with meaning” (Dempster, “An ‘Extraordinary Fact’: Torah and Temple and the Contours of the Hebrew Canon: Part 2,” 216); Sailhamer 指出：「這形狀不似是一個歷史意外，而是經過刻意的安排，為的是要表達出關乎希伯來文聖經的一些基本觀念」(Sailhamer, *Introduction to Old Testament Theology*, 249)。

⁸³ Sailhamer: “As it stands, Deuteronomy 34:10 assumes that prophecy, or at least the office of prophecy, had already ceased and that a prophet like Moses never arose” (Sailhamer, *Introduction to Old Testament Theology*, 247-48); Dempster: “The text assumes a long look back over a vast sweep of history in which many prophets have arisen who can be compared with Moses” (Dempster, “An ‘Extraordinary Fact’: Torah and Temple and the Contours of the Hebrew Canon, Part I,” 54); Joseph Blenkinsopp 清楚地指出申 34:10 應理解為「沒有一個似摩西的先知曾出現過」(no prophet like Moses ever came) (Joseph Blenkinsopp, *Prophecy and Canon* [Notre Dame: University of Notre Dame Press, 1977], 86)。「以後以色列中再沒有興起先知像摩西的，他是耶和華面對面所認識的。」舊約學者 Joseph Blenkinsopp 指出：“in all instances where [a . . . d] this particular construction occurs in the Hebrew Bible it never means ‘not yet’ with the implication ‘it hasn’t happened yet but it will later.’ Following attested usage it must on the contrary be translated ‘never again,’ ‘never since,’ or ‘no longer’ with no limitation of time unless expressly stated” (Blenkinsopp, *Prophecy and Canon*, 86); 參英文聖經 KJV 和 JPS: “Never again did there arise in Israel a prophet like Moses”。

⁸⁴ Sailhamer, *Introduction to Old Testament Theology*, 249. 從另一角度來分析，Dempster 也看見舊約正典形狀在這方面的含意：“The meaning stresses the importance of the Word of God, a word with life and death significance. The same words that

2. 舊約正典的形狀強調認識、查考、默想，並遵行神話語的重要

申 34:5-12、書 1:1-8 和詩 1:1-6 都強調，既然聖經就是神的啓示，要明白神的心意，除了透過聖經，就再沒有其他途徑。所以，認識聖經是明白神心意的唯一祕訣。要明白聖經，就要像約書亞和詩篇第一篇的智慧人，常常查考聖經、默想聖經，並且有一顆順服和遵行神話語的心。⁸⁵這樣的人，他的生命必定是豐盛的，他所作的也必定是順利的。一個以神的話爲伴、爲樂的人，才是真正幸福和喜樂的人。所以，神的話既已在這本舊約正典裏被寫下來，我們就應該珍惜，好好認識聖經，明白神的心意，處處活出以聖經爲本的信仰。

created the world (Gen 1) can be meditated upon day and night to create a nation (Jos 1) and they can also create an individual who does the same (Ps 1). Conversely disobedience of the divine word brings curse (Gen 3) to Adam and Eve and their progeny, to Israel in Canaan (Jos 7) and to the wicked (Ps 1:1, 6) and the nations who choose to meditate on emptiness (Ps 2:1; cf. Deut 32:47). This stress on the critical importance of the divine word betrays the understanding which the canonical editors had for this literature" (Dempster, "An 'Extraordinary Fact': Torah and temple and the Contours of the Hebrew Canon: Part 2," 216).

⁸⁵ Sailhamer: "Just as Joshua 1:1-8 reinforced the conclusion of the Pentateuch by portraying Joshua as an ideal wise man meditating day and night on the Torah, so also Psalm 1, which follows Malachi 3 in the TaNaK, presents the ideal of the wise man who meditates day and night on the Torah (Ps 1:2-3)" (Sailhamer, *Introduction to Old Testament Theology*, 249); Dempster: "The text stress repeatedly the importance of studying the words of the canon, particularly the Torah" (Dempster, "An 'Extraordinary Fact': Torah and temple and the Contours of the Hebrew Canon: Part 2," 217).