

自序

感謝神的幫助，讓我有精神、體力和腦力來完成這本書的寫作。

自從1994開始在神學院的事奉，一轉眼已經是三十多年了。在這幾十年，筆者只懂得教舊約聖經。有時間中同學生講笑：「除了舊約聖經，其他科目我是不懂得怎樣教的。」正面來說，在過去的幾十年，筆者只專心做一件事，就是舊約聖經的教導。

舊約聖經常給弟兄姊妹一個感覺，就是這是一本很難讀、不容易明白的聖經。對於這感覺，筆者是明白和理解的，因筆者也曾和他們一樣，對舊約聖經，有相同的感受。因這緣故，筆者立志要把這本聖經讀好，若神憐憫，被神所用成為一個教授舊約聖經的傳道人。就這樣，舊約聖經的教導成為了筆者一生的事奉。

當然，我不是以為自己已經得著了，舊約聖經仍然是我要努力追求認識的。在這本書，筆者將自己在過去的日子，

是如何讀舊約聖經、如何教舊約聖經寫出來，一方面給自己留下一些回憶，而另一方面，和弟兄姊妹分享自己對舊約聖經的一些領受。父神若用得著，盼望這本書也為華人教會和神學院留下少少屬靈的資產。

筆者十分感謝謝慧兒博士為這本書而寫的推介文。筆者有幸與謝博曾有一段短暫的時間，在香港建道神學院成為同工。謝博是資深的華人舊約學者，她的博士論文指導老師是著名福音派舊約學者 Tremper Longman。謝博特別專長於舊約聖經的詮釋，她所寫的《傳道書：試看人生》帶給華人教會對傳道書很大的啟發。

筆者也多謝濛一設計坊的 Hazel 姊妹和女兒勵盼在書的排版和設計上，給予筆者很大的幫助，使到這本書成為一本美觀、整齊，令人很想拿起來讀的書。

但願這本書蒙父神使用，成為弟兄姊妹的祝福，好使他們愛讀舊約聖經，並且體會到舊約聖經，他們也可以明白。

黃儀章

2026年6月1日

第一部分 認識你的舊約聖經

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第一章

舊約聖經是神的話

作為一個基督徒，自從我們信耶穌的那天開始，聖經便成為我們生命的一部分，並且是十分重要的部分。

為何這本聖經對我們這麼重要？它究竟是一本怎樣的書？你認識嗎？在這章，我們從耶穌、保羅和其他新約聖經作者對舊約聖經的看法，來幫助我們對這本舊約聖經有正確的定位。¹

I. 耶穌對舊約聖經的看法

耶穌從少努力讀舊約聖經（參路2:41-52²），³在他的一生中，舊約聖經佔一個非常重要的位置。⁴究竟耶穌如何看舊約聖經？⁵

1 在這本書，筆者只集中討論舊約聖經。

2 「每年到逾越節，他父母就上耶路撒冷去。當他十二歲的時候，他們按着節期的規矩上去。守滿了節期，他們回去，孩童耶穌仍舊在耶路撒冷。他的父母並不知道，以為他在同行的人中間，走了一天的路程，就在親族和熟識的人中找他，既找不着，就回耶路撒冷去找他。過了三天，就遇見他在殿裏，坐在教師中間，一面聽，一面問。凡聽見他的，都希奇他的聰明和他的應對。他父母看見就很希奇。他母親對他說：我兒！為甚麼向我們這樣行呢？看哪，你父親和我傷心來找你！耶穌說：為甚麼找我呢？豈不知我應當以我父的事為念嗎？」

3 當然，在主耶穌的時代，還未有新約聖經，因此耶穌從沒有讀新約聖經（Wright: "... Jesus never actually read the New Testament" [Christopher J. H. Wright, *Knowing Jesus Through the Old Testament* (Downers Grove: InterVarsity Press, 1992), ix]）。

4 除了舊約聖經（希伯來文聖經），耶穌沒有其他聖經（Bright: "Jesus knew no Scripture save the Old Testament" [John Bright, *The Authority of the Old Testament* (Grand Rapids: Baker, 1967), 77]）。

5 Saucy: "Since He is our Lord, it is important that we take special notice of what He said about the Scriptures. His attitude toward God's Word must also be ours" [Robert Saucy, *Scripture: Its Power, Authority, and Relevance* (Nashville: Word Publishing, 2001), 109].

耶穌稱舊約聖經為 γραφή⁶（「聖經」）或 γεγραπται⁷（「經上記著說」）。這些稱呼⁸表明寫在經上的，就是神的話，⁹是永恆主的不變心意的具體表達。¹⁰在他一生的事奉，耶穌引用舊約聖經如同神的話。¹¹

對耶穌來說，舊約聖經有它的權威和認受性。耶穌說：「莫想我來要廢掉律法和先知。我來不是要廢掉 (καταλυω)，乃是要成全 (πληρωω)。」（太5:17）「律法和先知」是指耶穌當時用的希伯來文聖經，¹²即我們今日讀的舊約聖經，¹³耶穌清楚指出，他的出現帶來一個新的時代，但舊約聖經並沒有被廢掉 (καταλυω)。¹⁴耶穌進一步指出：「我實在告訴你們，只要天地還沒有消逝 (παρερχομαι)，律法中的一點一畫都不會消逝 (παρερχομαι)，直到一切都成

6 參路4:21；約7:38；10:35；13:18；17:12；耶穌的門徒（約2:22）和跟隨耶穌的羣眾（約7:42）都是用同一個稱呼。

7 參太4:4, 6, 7, 10；11:10；21:13；26:24, 31；可9:12, 13；11:17；14:21, 27；路4:4, 8, 10；19:46；24:46；來10:7；施洗約翰也用過這個稱呼（路7:27）。

8 保羅和其他新約聖經的作者也是用這兩個名稱來稱呼他們的聖經。

9 Wenham: "... Jesus understood 'it is written' to be equivalent to 'God says'" [John W. Wenham, *Christ and the Bible* (Bedford Square, London: Tyndale Press, 1972), 22].

10 Wenham: "There is a grand and solid objectivity about the perfect tense γεγραπται, 'it stands written': here is the permanent, unchangeable witness of the Eternal God, committed to writing for our instruction" (ibid.).

11 Sailhamer: "Throughout his ministry, Jesus quoted and used the Scriptures as God's Word" [John H. Sailhamer, *The Books of the Bible* (Grand Rapids: Zondervan, 1998), 12]; 參本書第十章〈還需要舊約聖經嗎？——你的舊約聖經也是耶穌昔日讀的聖經〉。

12 France: "The Law and the Prophets is a regular Jewish name for the entire Old Testament" [R. T. France, *Matthew*, Tyndale New Testament Commentaries (Leicester: IVP/Grand Rapids: Eerdmans, 1985), 114]; Carson: "... what 'Law or the Prophets' here means: the Scriptures" [D. A. Carson, *Matthew*, in *The Expositor's Bible Commentary*, vol. 8, ed. Frank E. Gaebelin [Grand Rapids: Zondervan 1984], 142]; John Stott, *Christian Counter-Culture: The Message of the Sermon on the Mount*, *The Bible Speaks Today* (Downers Grove: InterVarsity Press, 1978), 70; 參太5:17；7:12；11:13；22:40；路16:16；約1:45；徒13:15；28:23；羅3:21）。

13 參本書第十章〈還需要舊約聖經嗎？——你的舊約聖經也是耶穌昔日讀的聖經〉。

14 Anderson: "... Jesus did not come to 'destroy' Israel's Scriptures but to 'fulfill' them... to 'complete' them" [Bernhard W. Anderson, *Contours of Old Testament Theology* [Minneapolis: Fortress, 1999], 5].

就 (γινομαι)。」(太 5:18; 新漢語譯本) 在耶穌時代,「律法」是指整本希伯來文聖經,¹⁵即我們今日的舊約聖經。「一點」是指希伯來文最細的一個字母 y,「一畫」是指分辨一個希伯來文字母與另一個希伯來文字母(例如,י和י')的最細筆畫。¹⁷耶穌指出,就算天地消逝,聖經都不會消逝,要算是當中最少的部分,都會繼續存在。¹⁸對耶穌來說,聖經的永恆性是不容懷疑的,因當中所講的,是神不變的心意。

耶穌又說:「經上的話(γραφη)是不能廢(λuthnai)的。」¹⁹(約 10:35)「經上的話(γραφη)」是指當時耶穌和猶太人讀的希伯來文聖經,也即是我們今日讀的舊約聖經。耶穌說這話的意思,是指舊約聖經是不能被廢掉或擱置一旁的;²⁰它的權威是不能被否定的。²¹對耶穌來說,舊約

15 除了「律法和先知」,耶穌和當時的猶太人也以「律法」(參太 5:18; 約 10:34; 12:34; 15:25; 林前 14:21)或「律法、先知和詩篇」(參路 24:44)來稱呼他們的希伯來文聖經 (Carson, *Matthew*, 142)。

16 Saucy: "... 'Law' [5:18] in Jesus' day... referring to the entire Old Testament writings" (Saucy, *Scripture: Its Power, Authority, and Relevance*, 119).

17 Saucy: "... Jesus referred to the smallest letter in the Hebrew alphabet, y, which is smaller than our English letter i, and to a tiny stroke that distinguished one Hebrew letter from another, smaller but comparable to the stroke that distinguishes E from F" (Saucy, *Scripture: Its Power, Authority, and Relevance*, 119).

18 Saucy, *Scripture: Its Power, Authority, and Relevance*, 119.

19 參環球聖經譯本「聖經是不能廢除的」; 新漢語譯本「經上的話是不能廢掉的」。

20 Bruce: "Scripture cannot be annulled" or "made void" (Mark 7:13); it cannot be set aside when its teaching is inconvenient. What is written remains written" (F. F. Bruce, *The Gospel of John* [Pickering & Inglis, 1983], 235); Carson: "... the words the Scripture cannot be broken mean that the Scripture cannot be annulled or set aside" (D. A. Carson, *The Gospel According to John* [Leicester: InterVarsity Press/Grand Rapids: Eerdmans, 1991], 399); Saucy: "Scripture cannot be voided or annulled" (Saucy, *Scripture: Its Power, Authority, and Relevance*, 120).

21 Warfield: "... the meaning of the declaration is that it is impossible for the Scripture to be annulled, its authority to be withstood, or denied" (Benjamin B. Warfield, *The Inspiration and Authority of the Bible* [Phillipsburg, N. J.: The Presbyterian and Reformed Publishing Company, 1948], 139); Young: "The Scriptures ... possess an authority so great that they cannot be broken. What they say, will stand and cannot be annulled or set aside" (Edward J. Young, *Thy Word Is Truth* [Grand Rapids:

聖經就是「終審法庭」、是最高的權威,因此,無論是教導,或是辯論,耶穌都以舊約聖經為他的準則:²²

「經上記着……你們沒有念過嗎?」(太 12:3)

「律法上所記的……你們沒有念過嗎?」(太 12:5)

「這經你們沒有念過嗎?」(太 19:4)

「經上說……的話,你們沒有念過嗎?」(太 21:16)

「這經你們沒有念過嗎?」(太 21:42)

「上帝在經上向你們所說的,你們沒有念過嗎?」(太 22:31)

「摩西吩咐你們的是甚麼?」(可 10:3)

「律法上寫的是甚麼?你念的是怎樣呢?」(路 10:26)

「經上記着……這是甚麼意思呢?」(路 20:17)

「你們的律法上也記着說……」(約 8:17)

「你們的律法上豈不是寫着……嗎?」(約 10:34)²³

耶穌不單沒有廢掉舊約聖經,²⁴他更「成全」(πληρωω)舊約聖經,即將舊約聖經的深度涵意,²⁵就是關乎神在舊約

Eerdmans, 1957], 27); Saucy: "... they will not lose their force and be no longer binding" (Saucy, *Scripture: Its Power, Authority, and Relevance*, 120).

22 Kaiser: "The foundation of Jesus' teaching was the Old Testament" (Walter C. Kaiser, Jr., *Preaching and Teaching from the Old Testament: A Guide for the Church* [Grand Rapids: Baker Academic, 2003], 27).

23 全部深體屬筆者。

24 Wilson: "... neither Jesus nor the apostles ever declared the first thirty-nine books of Sacred Scripture dead or abolished" (Marvin R. Wilson, *Our Father Abraham: Jewish Roots of the Christian Faith* [Grand Rapids: Eerdmans, 1989], 107).

25 Goldingay: "The fulfilling of Torah and Prophets might then involve ... fulfilling them out (Jesus will work out the deeper implications of the Torah and the Prophets)" (John Goldingay, *Key Questions about Biblical Interpretation: Old Testament Answers* [Grand Rapids: Baker Academic, 2011], 230).

聖經的終極心意，²⁶活現出來，使它達到它的目的。²⁷

另一方面，耶穌又一而再、再而三清楚指出，他在世的目的，是要應驗（πληρωω）經上的話。耶穌所指的「經」是希伯來文聖經，亦即是我們今日稱為的舊約聖經。耶穌完全接受舊約聖經的權威，並願意順服它，²⁸活出神的心意（約18:11）。²⁹因著耶穌對舊約聖經的順服，他拒絕彼得不要上耶路撒冷去受苦和被殺的勸告，並且指出這勸告不是出於神的心意，而是撒但的心意（太16:21-24³⁰）。在耶穌被捉拿前的晚上，他在客西馬尼園禱告，說：「我父啊，倘若可行，求你叫這杯離開我。然而，不要照我的意思，只要照你的意思。」（太26:39）「我父啊，這杯若不能離開我，必要我喝，就願你的意旨成全。」（太26:42）禱告完畢，隨即有許多人帶着刀棒，上前下手拿住耶穌。有跟隨耶穌的一個人伸手拔出刀來，將大祭司

的僕人砍了一刀，削掉了他一個耳朵。耶穌對他說：「收刀入鞘吧！凡動刀的，必死在刀下。你想，我不能求我父現在為我差遣十二營多天使來嗎？若是這樣，經上所說，事情必須如此的話怎麼應驗呢？」³¹（太26:52-54；可14:47-49）³²

從以上的觀察，筆者贊成 Saucy 和 Wenham 的看法：

「毫無疑問，耶穌對〔舊約〕聖經抱持一個崇高的看法。」³³

「對基督來說，舊約聖經是神自己的說話。」³⁴

「……對基督來說，舊約聖經是真實的、是有權柄的、是來自神的。」³⁵

II. 新約聖經的作者對舊約聖經的看法

A. 保羅

在耶穌之後，保羅也稱呼舊約聖經為 γραφή³⁶（「經」）和 γεγραπται³⁷（「經上所記」）。這些稱呼表達神的啟

26 Moo: "... Jesus claims that His teaching is the ultimate, climatic expression of the will of God" (Douglas J. Moo, "The Problem of Sensus Plenior," in *Hermeneutics, Authority, and Canon*, ed. D. A. Carson and John D. Woodbridge [Grand Rapids: Zondervan Publishing House, 1986], 191).

27 Goldingay: "... 'fulfilled' as meaning something like being filled out or brought to its goal" [John Goldingay, *Reading Jesus's Bible: How the New Testament Helps Us Understand the Old Testament* [Grand Rapids: Eerdmans, 2017], 66].

28 Saucy: "Jesus' respect for the Scriptures is ... seen in His submission to its authority" (Saucy, *Scripture: Its Power, Authority, and Relevance*, 113); Stott: "There can be no doubt ... that Jesus gave His reverent assent to the authority of the Old Testament Scripture, for He submitted to its authority Himself ... First, Jesus submitted to the Old Testament in His personal conduct ... Secondly, Jesus submitted to the Old Testament in the fulfilment of His mission ... Thirdly, Jesus submitted to the Old Testament in His controversies" [John R. W. Stott, *Understanding the Bible* [London: Scripture Union, Glendale; California: Regal Books Division, G/L Publications, 1972], 191-192].

29 Young: "How obedient He is to these Scriptures" [Young, *Thy Word Is Truth*, 52].

30 「從此，耶穌才指示門徒，他必須上耶路撒冷去，受長老、祭司長、文士許多的苦，並且被殺，第三日復活。彼得就拉着他，勸他說：主啊，萬不可如此！這事必不臨到你身上。耶穌轉過來，對彼得說：撒但，退我後邊去吧！你是絆我腳的；因為你不體貼上帝的意思，只體貼人的意思。」

31 深體屬筆者。

32 Saucy: "Jesus' submission to Scripture is evident in the way He saw Himself as the fulfillment of that Scripture" (Saucy, *Scripture: Its Power, Authority, and Relevance*, 113).

33 Saucy: "Clearly Jesus held a high view of the Scriptures" (ibid., 22).

34 Saucy: "To Christ the Old Testament Scriptures were the words of God Himself" (ibid., 119).

35 Wenham: "... to Christ the Old Testament was true, authoritative, inspired" (Wenham, *Christ and the Bible*, 12).

36 參羅4:3；9:17；10:11；11:2；加3:22；4:30；提前5:18；提後3:16；羅1:2〔特別指出這「經」為「聖」經：grafaia agiaia〕；保羅也用過 proegraph（「從前所寫的」）來稱呼舊約聖經（參羅15:4）。

37 參羅1:17；2:24；3:4，10；4:17；8:36；9:13，33；10:15；11:8，26；12:19；14:11；15:3，9，21；林前1:19，31；2:9；3:19；4:6；10:7；15:45；林後8:15；9:9；加3:10，13；徒23:5。

示已**被寫在**文本上，³⁸是不會變的。³⁹神永恆的心意透過舊約聖經已顯明出來。舊約聖經所講的，就是神所講的。在他的書信中，保羅不時間回到舊約聖經來建立和支持他的教導。⁴⁰

此外，保羅也視舊約聖經為「神的聖言」(τα λόγια του θεου) (羅 3:2)。「聖言」(λογία)是指說出來的話，因此，「神的聖言」是指神的說話。⁴¹對保羅來說，寫在經上的，等同是神的說話，是神所講的。⁴²例如，在羅 9:17 保羅引用經上的話來講明神的主權：「因為經上有話向法老說：我將你興起來，特要在你身上彰顯我的權能，並要使我的名傳遍天下。」很明顯，保羅所引用的經文是來自舊約聖經的出埃及記 (出 9:16)，但當我們翻開這節經文時，便會發現它是上主透過摩西向法老講的話。這段上主向法老的說話，在羅馬書卻被保羅形容為「經上有話向法老說。」換句話說，保羅視「上主的話」為「經上的話」；經上的話與上主的話是等同的。⁴³另一個例子是加 3:8，在這節經文保

羅引用創世記 22:18 「萬國都必因你得福」來指出外邦人得救，都是因信稱義。在創世記，這節經文是上主向亞伯拉罕說的，但在加拉太書，保羅卻說「並且聖經既然預先看明。」換句話說，保羅視「聖經」等同於上主的話。「聖經」所說的，就是神自己的說話。⁴⁴為何保羅對舊約聖經有這個看法？保羅在提後 3:16 指出：「聖經是神所默示的……。」這節經文有兩方面需要我們作進一步的解釋：第一，「聖經」(γραφή)所指的是甚麼？第二，「默示」(θεοπνευστος)的意思是甚麼？⁴⁵關於第一方面，保羅所提及的「聖經」是指希伯來文聖經（而不是後來才出現的翻譯聖經），⁴⁶即今日教會稱為的舊約聖經。⁴⁷當保羅寫這節經文的時候，新約

44 Young: "Paul here identifies Scripture with God.... What it speaks is the very Word of God" (ibid.).

45 關於這節經文的詳細解釋，參 R. T. France, *The Gospel of Matthew* (Grand Rapids, Michigan/Cambridge, U.K.: Eerdmans, 2007), 585-590.

46 Stott: "... what the inspired text of Scripture is... is the original Hebrew or Greek text as it came from the authors' hands... no special inspiration or authority for any particular translation" (Stott, *Understanding the Bible*, 187); Wright: "Strictly speaking, of course, this divine 'outbreathing' applies to the original text in the original languages (Hebrew, Aramaic, and Greek)" (Christopher J. H. Wright, "Understanding the Bible as the Word of God," in Christopher J. H. Wright and Jonathan Lamb, *Understanding and Using the Bible* [London: Society for Promoting Christian Knowledge, 2009], 10).

47 Kaiser: "... the 'Scripture' [Greek: *grapha*, 'writing'] that was available to Timothy when Paul wrote was the Old Testament" (Kaiser, *Preaching and Teaching from the Old Testament*, 17); Goldingay: "When Paul refers here to 'the Holy Scriptures,' he of course means the First Testament [when Paul wrote, the documents that make up the rest of the New Testament had not yet been written]. It is these writings that are 'God-breathed' and useful" (Goldingay, *Reading Jesus's Bible*, 4); Wright: "... at the time Jesus and Paul lived, when people talked about 'the Scriptures' they meant the books that are now contained in what we call the Old Testament" (Christopher J. H. Wright, *How to Preach and Teach the Old Testament for All Its Worth* [Grand Rapids: Zondervan 2016], 18); Leder and Vroeghe: "The apostle Paul's instruction that 'all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness' [2 Tim. 3:16] is, in its original reference, a description of the literature that the church today knows as the Old Testament" (Arie C. Leder and David A. Vroeghe, "Reading and Hearing Leviticus," *Calvin Theological*

38 希臘文 *gegraptai* 是被動式；深體屬筆者。

39 Wenham: "There is a grand and solid objectivity about the perfect tense *gegraptai*, 'it stands written': 'here is the permanent, unchangeable witness of the Eternal God, committed to writing for our instruction'" (Wenham, *Christ and the Bible*, 22).

40 參本書第六章〈還需要舊約聖經嗎？——舊約聖經太「舊」？〉。

41 Young: "An oracle is something that is spoken. The oracles of God, therefore, are those things which God has spoken to us (Young, *Thy Word Is Truth*, 45).

42 Warfield: "In one of these classes of passages the Scriptures are spoken of as if they were God; in the other, God is spoken of as if He were the Scriptures: in the two together, God and the Scriptures are brought into such conjunction as to show that in point of directness of authority no distinction was made between them" (Warfield, *The Inspiration and Authority of the Bible*, 299).

43 Young: "According to Paul, therefore, the Scripture is saying the very things that God says. The actual words of the Old Testament are attributed to God Himself" (Young, *Thy Word Is Truth*, 46).

聖經還未出現。⁴⁸另一方面，這「聖經」是指最後的（final）、成為正典的（canonical）文本聖經。任何在這文本形成之前的資料來源、集成文獻、編輯工夫等，都不屬於保羅所講的「默示」的範圍。⁴⁹還有一點我們要指出的，就是被默示的「聖經」，是指聖經的原稿，⁵⁰而不是後來的手抄本或印刷本。

關乎第二方面，有一些弟兄姊妹以為「默示」就是「默書」的意思，因此，他們以為舊約聖經是作者從神那裡默回來，好像老師叫學生默書一樣。⁵¹神學家稱這看法為「默書理論」（dictation theory）或「機械式默示觀」（mechanical theory of inspiration）。⁵²從「默示」的希臘文（θεοπνευστος）來看，它絕對不是「默書」

的意思。⁵³θεοπνευστος 是由兩個字組成——θεος（God；神）和 πνεω（breathe out；呼出），⁵⁴意思是「被神呼出」。⁵⁵因此，這節經文的意思是——「聖經都是被神

53 Young: "... the Bible... most emphatically does not teach a mechanical dictation view of inspiration" (Young, *Thy Word Is Truth*, 66); France: "The process envisaged, which gives to the texts of Scripture this character, is almost certainly not to be understood in the strict sense as divine dictation" (France, *The Gospel of Matthew*, 589); Linton: "A high view of the infallibility of the Scriptures in the original languages need not embrace any 'dictation theory' of inspiration. The consequence of being filled by the Holy Spirit is not a diminishment of human individuality, freedom, and personality, but a realization of all that being human means. The various writers of the books of the Bible wrote in their own styles, reflecting their temperaments, degrees of learning, and differences of aesthetic sensibility" (Calvin D. Linton, "The Bible as Literature," in Frank E. Gaebeline, ed., *The Expositor's Bible Commentary*, vol. 1: Introductory Articles [Grand Rapids: Zondervan, 1979], 130); Stott: "... the process of inspiration was not a mechanical one. God did not treat the human authors of Scripture as dictating machines or tape recorders, but as living and responsible persons" (Stott, *Understanding the Bible*, 184); Wright: "To affirm the inspiration of the Bible does not imply 'mechanical dictation' (or any other theory of the mechanism of inspiration). It does not reduce the human authors to tape recorders" (Wright: "Understanding the Bible as the Word of God," in Wright and Lamb, *Understanding and Using the Bible*, 11).

54 Saucy: "... θεοπνευστος, a Greek word that combines the noun 'God' (*theos*) and the adjective pneustos formed from the verb 'to breathe' (*pneō*)" (Saucy, *Scripture: Its Power, Authority, and Relevance*, 98).

55 Saucy: "θεοπνευστος always has the passive meaning of 'God-breathed' (NIV), not 'God-breathing.' The sense then is that the Scriptures are the product of the breath of God; they were breathed out by Him" (Saucy, *Scripture: Its Power, Authority, and Relevance*, 98); Wright: "The word 'God-breathed' (NIV) is *theopneustos* in the original Greek. It is sometimes translated as 'inspired', but that word suggests a 'breathing into', whereas Paul's word means 'breathed out by God'" (Wright, "Understanding the Bible as the Word of God," in Wright and Lamb, *Understanding and Using the Bible*, 9); Wright: "Paul meant that the words we now have in the writings of the Old Testament Scriptures were 'breathed out' by God" (Wright, *How to Preach and Teach the Old Testament for All Its Worth*, 19); Stott: "The single Greek word θεοπνευστος would be literally translated 'God-breathed' and indicates not that Scripture itself or its human authors were breathed into by God, but that Scripture was breathed or breathed out by God" (John R. W. Stott, "The Message of 2 Timothy," in *The Message of Timothy and Titus* [Leicester, England: Inter Varsity Press, 1997], 101; idem, *Understanding the Bible*, 183); La Sor, Hubbard and Bush: "The New Testament Greek word ... is θεοπνευστος, which means 'breathed out by God'" (William Sanford La Sor, David Allan Hubbard and Frederic William Bush, *Old Testament Survey: The Message, Form, and Background of the Old Testament* [Grand Rapids: Eerdmans, 1982], 12-13); Kaiser: "... the emphasis was on God's activity of 'breathing-out; or 'exhaling' the γραφή rather than his infusing or breathing into it" (Walter C. Kaiser, "A Neglected Text in Bibliology Discussions: 1 Corinthians 2:6-16," *Westminster Theological Journal* 43 [1981]: 309).

Journal 34 [1999]: 431); Grudem: "Here 'scripture' (γραφή) must refer to the Old Testament written Scripture, for that is what γραφή refers to in every one of its fifty occurrences in the New Testament" (Wayne Grudem, "Scripture's Self-Attestation and the Problem of Formulating a Doctrine of Scripture," in D. A. Carson and John D. Woodbridge, ed. *Scripture and Truth* [Grand Rapids: Baker, 1992], 39); Buis: "All Scripture' evidently means the Old Testament. Almost all critical scholars accept this viewpoint" (Harry Buis, "The Significance of 2 Timothy 3:16 and 2 Peter 1:21," *The Reformed Review* 14 [1961]: 44).

48 Barclay: "... that the scripture of which Paul ... is the Old Testament; as yet the New Testament had not come into being" (William Barclay, *The Letters to Timothy, Titus, and Philemon* [Philadelphia: Westminster, 1960], 199); House: "The first disciples' only Scripture was the Old Testament" (Paul R. House, *Old Testament Survey* [Nashville: Broadman, 1992], 20).

49 Wright: "... whatever we discover about the underlying history of the text we now have, it is that final text that we call 'the Scriptures' to which Paul was referring when he called it *theopneustos*" (Wright, "Understanding the Bible as the Word of God," in Wright and Lamb, *Understanding and Using the Bible*, 11).

50 Young: "... inspiration extends only to the original manuscripts of Scripture" (Young, *Thy Word Is Truth*, 61).

51 Young: "When we speak of dictation, there immediately comes to mind the thought of ... the teacher dictating an exercise to her pupils" (ibid., 66).

52 Saucy: "... inspiration has often been falsely characterized as 'the dictation theory,' as if the human writers simply functioned as secretaries of the Holy Spirit" (Saucy, *Scripture: Its Power, Authority, and Relevance*, 134); Young: "... the human writers were mere pen holders whose hands moved under the direction of the Spirit" (Young, *Thy Word Is Truth*, 65).

呼出來的」，⁵⁶意思是聖經是從神那裡來的。⁵⁷當保羅指出聖經是神所「默示」的，他的重點是要指出聖經的來源——⁵⁸它不是來自人，而是來自神。⁵⁹

不單如此，保羅更指出**全部**⁶⁰的聖經都是神所呼出的。在希臘文聖經，在「聖經」之前是有 *πασα*（全部）這個字。⁶¹在強調聖經本身是出於神的時候，保

羅亦強調是**全部**聖經（*πασα γραφή*），而不是其中的部分，是來自神的。⁶²神是整本舊約聖經的作者（Divine Author）。⁶³

還有一點我們需要加倍注意——當保羅在提後3:16指出「聖經都是神所默示的」，他清楚指出神所默示的不是寫聖經的**作者是誰**、⁶⁴不是作者**如何**寫聖經，⁶⁵也不是寫聖經的作者**如何得知**他要寫的，⁶⁶而是**聖經**（*γραφη*）本身。⁶⁷

56 參 NIV “All Scripture is God-breathed ...”。

57 環球聖經譯本把這節經文翻譯為「全部聖經都出自神的靈……」（原文並沒有「靈」這個字），凸出聖經的出處：Warfield: “... it is breathed out by God, ‘God-breathed,’ the product of the creative breath of God. In a word, what is declared by this fundamental passage is simply that the Scriptures are a Divine product, without any indication of how God has operated in producing them. No term could have been chosen, however, which would have a more emphatically asserted the Divine production of Scripture than that which would have been more emphatically asserted the Divine production of Scripture than that which is here employed... . When Paul declares, then, that ‘every scripture,’ or ‘all scripture,’ is the product of the Divine breath, ‘is God-breathed,’ he asserts with as much energy as he could employ that Scripture is the product of a specifically Divine operation” (Warfield, *The Inspiration and Authority of the Bible*, 133); Kaiser: “... in a word, the Scriptures as written were declared to be a divine product. They were the result of the ‘breath of God’” (Kaiser, “A Neglected Text in Bibliology Discussions,” 309); Kaiser: “... the OT in its totality, or in each and every one of its parts, is the product of the divine breathing-out” (Walter C. Kaiser, Jr., *Toward Rediscovering the Old Testament* [Grand Rapids: Zondervan, 1987], 27); Kaiser: “It came as a product of God” (Kaiser, *Preaching and Teaching from the Old Testament*, 17).

58 Saucy: “The verse... emphasizes the source of the Scriptures” (Saucy, *Scripture: Its Power, Authority, and Relevance*, 98); Wright: “These verses... affirm the source... of the Scriptures (they come from God, and he breathed them out)” (Wright, “Understanding the Bible as the Word of God,” in Wright and Lamb, *Understanding and Using the Bible*, 9); La Sor, Hubbard and Bush: “It refers to the fact that the Scriptures ultimately have God as their source (La Sor, Hubbard and Bush, *Old Testament Survey*, 13); 深體屬筆者。

59 Young: “... the Bible is basically a book of divine origin” (Edward J. Young, *An Introduction to the Old Testament* [Grand Rapids: Eerdmans, 1964], 26); Packer 理解「默示」為 defines “God-breathedness” or divine origin (J. I. Packer, *God Has Spoken* [Downers Grove, IL: Inter-Varsity Press, 1979], 112); Stott 對「默示」的理解跟 Packer 相似，重點是：“... the origination of truths which were not there until God thought and spoke them” (John Stott, “The Authority and Relevance of the Bible in the Modern World,” CRUX 16 [1980]: 11-12)。

60 深體屬筆者。

61 參新譯本「全部聖經」；呂振中譯本「全部聖經」；TEV 中譯「全部聖經」；環球聖經譯本「全部聖經」；所有英文譯本都翻譯為“All Scripture”；深體屬筆者。

62 France: “... *pasa graphē* were to mean ‘the OT as a whole,’ which see likely ...” (France, *The Gospel of Matthew*, 588); Wright: “When Paul says ... ‘all Scripture,’ he means the whole of what we call the Old Testament (Wright, *How to Preach and Teach the Old Testament for All Its Worth*, 18).

63 Young: “Basically ... it is divine, and God Himself is its Author” (Young, *An Introduction to the Old Testament*, 27); 保羅在這節經文並沒有指出這本聖經所包含的經卷是甚麼，他要強調的，是它的來源和價值 (Warfield: “... the apostle does not stop here to tell us ... what particular books enter into the collection which he calls Sacred Scriptures ... It was the value of the Scriptures, and the source of that value in their Divine origin, which he required at the moment to assert” [Warfield, *The Inspiration and Authority of the Bible*, 134-135])。

64 所有深體屬筆者。

65 Young: “The Scripture is silent as to the mode which God employed to preserve His Word from error” (Young, *Thy Word Is Truth*, 71); Kantzer: “The focus of Biblical teaching regarding Scripture, it is important to note, is not upon the method of inspiration or upon the inner relationship between the divine and the human activity in the production of Scripture. The Biblical emphasis regarding Scripture is upon the result of its inspiration, that is, upon Scriptures as a product of God’s activity in such a sense that He secures in Scripture what He desires in order to convey satisfactorily the ideas He wishes to communicate... . The burden of scriptural teaching regarding Biblical inspiration, therefore, is not the method but the fact of its divine ‘spiration’ and its consequent authority and complete trustworthiness” (Kenneth S. Kantzer, “The Communication of Revelation,” in Merrill C. Tenney, ed., *The Bible: The Living Word of Revelation* [Grand Rapids: Zondervan, 1968], 75-76).

66 Wright: “To say that God inspired the text of the bible does not tell us anything about the psychological or spiritual processes involved in the human authorship” (Wright, “Understanding the Bible as the Word of God,” in Wright and Lamb, *Understanding and Using the Bible*, 10).

67 Kaiser: “... rather than claiming that God infused or breathed into the Scriptures or even into the writers an *effect*, the claim is that the **Scriptures of the OT** had their origin in God and came as a result of God’s ‘breathing-out’” (Kaiser: “... the OT in its totality, or in each and every one of its parts, is the product of the divine breathing-out” [Kaiser, *Toward Rediscovering the Old Testament*, 29; emphasis mine];

B. 彼得

保羅之外，彼得對舊約聖經也表達與保羅類似的看法（參彼後 1:19-21）：

「我們還有非常確實的先知話語，你們要特別留心才好，好像留心在暗處照耀的明燈，直到天亮、晨星在你們心裡出現的時候。最要緊的是你們要知道：聖經裡所有的先知話語，都不是出於先知自己的見解，因為先知話語從來不是出於人意，而是人受聖

靈感動說出從神而來的話。」（環球聖經譯本）⁶⁸

彼得指出，若信徒想對耶穌基督的大能和他的降臨有一個正確的認識，第一，是藉著彼得和其他使徒的教導，因為他們都是這事的見證人——當耶穌從父神那裡得到尊貴榮耀的時候，有這樣的聲音在極顯赫的榮耀裡對他說：「這是我的愛子，我喜悅他。」這從天上發出的聲音，是彼得和其他使徒在聖山上親自聽見的（彼後 1:17；參太 17:1-5；可 9:2-6；路 9:28-35）。第二，是藉著〔舊約〕聖經中（即先知書；希伯來文聖經稱為『後先知書』）先知的話⁶⁹，因為先知的話（記載在先知書中）不是出於先知自己的見解，也從來不是出於人意，而是人被聖靈揀負（φερομενοι⁷⁰），⁷¹說出從神而來的話。⁷²在彼得的理解中，舊約聖經的先知

Wright: "Strictly speaking, inspiration in the biblical sense applies to the **writings** (the product), not to the authors themselves" (Wright, "Understanding the Bible as the Word of God," in Wright and Lamb, *Understanding and Using the Bible*, 10; emphasis mine); Sailhamer: "When we affirm our evangelical faith that the **text** of the Old Testament, and only the **text**, is inspired, we affirm at the same time with Paul (2 Tim 3:16) that it is the text of the Old Testament which should be given the highest claim to authority" (John H. Sailhamer, "Exegesis of the Old Testament as a Text," in Walter C. Kaiser, Jr. and Ronald F. Youngblood, eds., *A Tribute to Gleason Archer* [Chicago: Moody, 1986], 279; emphasis mine); Saucy: "... when the apostle Paul wrote that 'all Scripture is inspired' (literally, 'God-breathed,' 2 Tim 3:16), the emphasis is on the result of inspiration or the nature of the **Bible** itself. It is God-breathed writings" (Saucy, *Scripture: Its Power, Authority, and Relevance*, 133-34; emphasis mine); Kantzer: "The doctrine of inspiration indicated in 2 Tim 3:16 is a divine productivity of Holy Scripture which renders it trustworthy and thus a reliable guide for the thought and life of the Christian. This divine 'spiration,' of course, applies to **Scripture**" (Kantzer, "The Communication of Revelation," 74; emphasis mine); Packer: "According to 2 Tim 3:16 what is inspired is precisely the biblical writings. Inspiration is a work of God terminating, not in the men who were to write Scripture (as if, having given them an idea of what to say, God left them to themselves to find a way of saying it), but in the actual written product. It is **Scripture**-γραφη, the **written text** - that is God-breathed" (J. I. Packer, 'Inspiration,' in *New Bible Dictionary*, 2d ed., 515-18; emphasis mine); Pinnock: "Inspiration is a quality possessed by **Holy Scripture**" (Clark H. Pinnock, *Biblical Revelation: The Foundation of Christian Theology* [Chicago: Moody, 1971], 67; emphasis mine); Henry: "Inspiration is primarily a statement about God's relationship to **Scripture**, and only secondarily about the relationship of God to the writers" (Carl F. H. Henry, *God, Revelation, and Authority, Vol. 4: God Who Speaks and Shows* [Waco: Word Books, 1979], vol. 4, 143; emphasis mine); Grudem: "... it is **writings** that are said to be 'breathed out'" (Grudem, "Scripture's Self-Attestation and the Problem of Formulating a Doctrine of Scripture," 39; emphasis mine); Waltke: "The **biblical text** is the end product of inspiration by the God of Israel" (Bruce K. Waltke, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* [Grand Rapids: Zondervan, 2007], 33; emphasis mine).

68 比較和合本：「我們並有先知更確的預言，如同燈照在暗處。你們在這預言上留意，直等到天發亮，晨星在你們心裏出現的時候，才是好的。第一要緊的，該知道經上所有的預言沒有可隨私意解說的；因為預言從來沒有出於人意的，乃是人被聖靈感動，說出上帝的話來。」新漢語譯本：「而且，我們有更確鑿的東西，就是先知的話：你們務必留心先知的話，好像留心在黑暗處發亮的燈一樣，直到天亮，晨星在你們心中升起的時候。最重要的，你們要知道聖經所有的預言都不是先知自己的見解，因為預言從來都不是按人的心意發出來的，相反，這人被聖靈感動，從神那裏得着信息而說出來的。」

69 Sailhamer: "God's prophetic word is like 'a light shining in a dark place' (v. 19b; cf. Ps 119:105). In the imagery Peter uses here (cf. Ge 1:3; Isa 9:2), his point is that reading and meditating on Scripture dispels the darkness of the mind in the same way that the sunrise brings the clear light of day" (John H. Sailhamer, *NIV Compact Bible Commentary* [Grand Rapids: Eerdmans, 1994], 581).

70 分詞、現在、被動、複數、陽性。

71 和合本、新譯本、TEV 中譯、環球聖經譯本和新漢語譯本把 φερομενοι 翻譯為「感動」，思高聖經譯為「推動」，大部分英文譯本譯為 "moved"，NIV 譯為 "carried along"；Warfield: "The term here used is a very special one. It is not to be confounded with guiding, or directing, or controlling, or even leading in the full sense of that word. It goes beyond all such terms, in assigning the effect produced specifically to the active agent. What is 'borne' is taken up by the 'bearer,' and conveyed by the 'bearer's' power, not its own, to the 'bearer's' goal, not its own" (Warfield, *The Inspiration and Authority of the Bible*, 137).

72 Warfield: "The men who spoke from God are here declared, therefore, to have been taken up by the Holy Spirit and brought by His power to the goal of His choosing.

書毫無疑問是神的話，因為當中的先知所傳講的信息，不是來自自己的，而是來自神的。

像保羅一樣，彼得也稱呼舊約聖經為 γραφή⁷³（「聖經」）或 γεγραπται⁷⁴（「經上記著」）。

C. 其他新約聖經的作者如雅各，都稱舊約聖經為 γραφή⁷⁵（「聖經」），他們都認為寫在經上的，是永恆主不變心意的具體表達、是神的話、是確實的、是有權威的、是來自神的。對他們來說，舊約聖經的神是活著的神，而舊約聖經的教導是活著的神的教導。聖經說，就是神說，⁷⁶例如，在希伯來書（來 1:5-13），當作者引用舊約聖經時，他都用「神說」來引介，但回到舊約聖經，這些被引用的經文，其中四處並不是神說的，而是詩人說的：⁷⁷

希伯來書	舊約聖經
「再者，神使長子到世上來的時候，就說：神的使者都要拜他。」（來 1:6）	「讓神的兒子拜他……讓神的使者歸力量給他。」（申 32:43；七十士譯本） 「祂的使者，你們都當拜他。」（詩 97:7；七十士譯本）
「論到使者，又說：神以風為使者，以火焰為僕役。」（來 1:7）	（詩 103:4；七十士譯本）
「論到子卻說：神啊，你的寶座是永永遠遠的；你的國權是正直的。」（來 1:8）	「上帝啊，你的寶座是永永遠遠的；你的國權是正直的。」（詩 45:6）
「又說：主啊，你起初立了地的根基；天也是你手所造的。」（來 1:10）	「你起初立了地的根基；天也是你手所造的。」（詩 102:25）

在他們的書信中，他們不時回到舊約聖經來建立他們的教導。⁷⁸

從以上的分析，我們可以說，無論是耶穌、保羅、彼得或是其他新約聖經的作者，都一致視舊約聖經為神的話、⁷⁹舊

The things which they spoke under this operation of the Spirit were therefore His things, not theirs" (Warfield, *The Inspiration and Authority of the Bible*, 137).

⁷³ 參彼前 2:6。

⁷⁴ 參彼前 1:16。

⁷⁵ 參雅 2:23；4:5。

⁷⁶ Wenham: "To them ... the Old Testament was true, authoritative, inspired. To them ... the God of the Old Testament was the living God and the teaching of the Old Testament was the teaching of the living God. To them ... what Scripture said, God said" (Wenham, *Christ and the Bible*, 84).

⁷⁷ Saucy: "In introducing each of those quotations he wrote that God said those words. Yet in four of them [1:6, 7, 8-9, 10-12] the speaker in the Old Testament was actually someone else" (Saucy, *Scripture: Its Power, Authority, and Relevance*, 99).

⁷⁸ Wenham: "Justification is ... argued from Scripture by James [2:21-25]... The divine Sonship and the High Priesthood of Jesus are interpreted at considerable length in Hebrews [Heb 1:15-2:9; 5:6-7:28] from the Old Testament. The final judgment is proved in Romans 14:11 by Isaiah 45:23. 1 Peter 1:24 appeals to Isaiah 40:6 to show the unfailing character of the word of God. In establishing ethical principles appeal is also made to the Old Testament. Love, humility, avoidance of revenge, steadfastness in trial, obedience to parents, abstention from idolatry, avoidance of the unequal yoke, freedom from the ceremonial law, unfaithfulness in marriage – are all upheld by scriptural quotations. To show the proper attitude to the state, and for the regulation of such affairs as the payment of workers and the gift of speaking in tongues, appeal is made to the Old Testament" (Wenham, *Christ and the Bible*, 86); 參本書第六章〈還需要舊約聖經嗎？——舊約聖經太「舊」？〉。

⁷⁹ Grudem: "Paul affirms that all of the Old Testament writings are *theopneustos*, breathed out ... by God. Since it is the writings that are said to be 'breathed out,' this breathing must be understood as a metaphor for speaking. Thus verse [2

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