

在歷史書中的基督

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唐興 譯

CHRIST IN THE HISTORICAL BOOKS

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英文聖經中的《約書亞記》到《以斯帖記》通常被認為是包括在舊約“歷史書”的標題下。這些書卷，在包含律法書（the Law）、先知書（the Prophets）和著作書（the Writings）的希伯來文聖經裡，並沒有屬於自己的部分。如此的分配表示歷史的記錄與其他的聖經資料——先知書、智慧書和律法——具有密切的關係。它們並不包含“原始的事實（brute facts）”（難道真有此事？），並且，它們所記錄的歷史不是“廢話（bunk）。”歷史書中事件的意義，要靠舊約中其他的書卷來闡明。它們屬於神向祂子民之自我啟示的一部分。它們記錄了以色列人，從進入應許地直到她被放逐到巴比倫以後歸回的歷史。這些敘述文若講到關於基督的事，肯定與以色列的歷史有關係。

The books of the Old Testament that are usually thought of under the heading “Historical Books” are those from Joshua to Esther in our English Bibles. They are not assigned a section of their own in the Hebrew Bible which comprises the Law, the Prophets and the Writings. This distribution indicates that historical records have close connections with the other kinds of biblical material—prophetic, wisdom and legal. They do not contain “brute facts” (are there ever such?), and the history that they record is not “bunk.” They contain events whose meanings are illuminated by the rest of the Old Testament. They are part of the self-revelation of God to his people. They record the history of Israel from her entry into the Promised Land to her reoccupation of it after the Exile in Babylon. If these narratives have anything to say about Christ, it is in what is said about the history of Israel.

歷史書：以色列與聖約

The Historical Books: Israel and Covenant

《約書亞記》、《士師記》、《路得記》、《撒母耳記》、《列王記》、《歷代誌》、《以斯拉記》、《尼希米記》和《以斯帖記》都是在回溯以色列人從埃及被拯救出來，並且成為神的子民，受到神的統治和照顧。藉著摩西在西奈山所立的約（出 19: 4-6），以及後來與他們的王——大衛所立的約（撒下 7: 12-17）他們成為神的子民。

The books of Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra-Nehemiah and Esther all fold back on the deliverance from Egypt and her constitution as the people of God under his rule and care. This was brought about first by way of the covenant made at Sinai through Moses (Exod 19:4-6) and then with David as their king (2 Sam 7:12-17).

歷史書提供了連續的圖像，展現出以色列人如何以神子民的身份生活，無論是享受約的祝福，或是承受約的咒詛（被放逐是咒詛的極致），都是與聖約關係的條件有關的。The historical books provide a succession of snapshots that show how Israel as the people of God lived in relation to the terms of that covenant relationship, whether enjoying its blessings or enduring its curses climaxing in exile.

因此，高峰代表以色列歷史中的興盛和平安，低谷代表受侵略和蹂躪。但是，這上下起伏的歷史具有一個共同的主題——神如何與祂的子民一同忍耐，不論在平順時，或在困難時，神都一直忠於自己對他們的承諾。這些歷史文獻揭開了神與祂的子民，在這一千多年的時期中的相處和生活。

High points therefore mark the history of Israel, for example prosperity and safety, and so also do low points, in terms of invasion and devastation. But this undulating history has a common thread—how the Lord perseveres with his people and remains faithful to his commitment to them through not only good, but bad times, too. It is this living and varied interaction between God and his people that the historical literature unfolds over a period of some thousand years.

這些書卷是在聖約關係的交織下被製作成形的，就是在西奈山，以及與大衛所建立的聖約關係。一方面，講到神的信實，期盼彌賽亞的受差遣/來臨；另一方面，講到神子民的失敗，使彌賽亞的來臨成為必需的事。這就是從這些記錄中看到基督的一般性視角。These books are crafted on the loom of covenant relationship, established at Sinai and with David's house. On the one hand, God's faithfulness anticipates the sending/coming of the Messiah, and on the other, the people's failure necessitates it. That is the general perspective on seeing Christ in these records.

歷史書：以色列與基督

The Historical Books: Israel and Christ

因此，藉由聖約的子民和他們的王，我們可以從歷史書中看到基督。無論怎麼說，歷史終究是由事件所形成的，並不僅是一個浩大的計劃。在這些記錄中，我們如何以及從何處能夠找到“基督”呢？所有的書卷中，一方面，有關於先知們、祭司們和君王們（士師們）豐富的資料，另一方面也有關於“俗人”，以及關於他們仇敵的豐富資料。這些被選擇記錄下來的事實，其重要性在於：它們組成了“瞬間的景象”，描繪出在伊甸園中所應許的神的國度（參創 3: 15）。這個國度在西奈山暫時地被建立起來（出 19: 5-6），並且設立了大衛王（撒下 7: 11-16），而這些事件就是在那時期發展演變起來的。神的國度是否往前發展呢？若沒有，原因為何？神的國度是否，甚至受到威脅呢？這些威脅是外在的，還是內在的呢？是否那些應該引導人歸向神的人，事實上卻帶領人遠離神呢？Christ is therefore seen in the Historical Books through the covenant people and their king. After all is said and done, history is made up of “stuff” and is not just a grand scheme. Where and how can “Christ” be found in the records themselves? In all of these books there are abundant references to prophets, priests and kings (judges) on the one hand and to the “laity” on the other—and also to their foes. These selected facts are important because they compose the “snapshot” that depicts how the kingdom of God, promised in Eden (see Gen 3:15), provisionally set up at Sinai (see Exod 19:5-6)

and established with King David (2 Sam 7:11-16), was faring at the time. Was it being advanced or not? If not, why not? Was it even being threatened? And was that happening from without or from within? Were those who should have led the people to God in fact leading them away from him?

我們要從舊約中引用兩個事件，一個是正面的，另一個是負面的，來思想如何在經文中發現這些原則，以及它們如何朝前指向基督和新約時代。

We will now take two sample events, positive and negative, from the Old Testament and see how these principles are found in the text and point forward to Christ and the new covenant era.

I. 衰敗：《列王記上》12：25-33

I. Decline: 1 Kings 12:25-33

這裡最值得注意的例子，就是以色列北國的整個歷史，持續了 200 多年並且結束於西元前 722 年。《列王記》記錄了這段歷史的主要部分。以上所選的部分（王上 12：25-33）描述了尼巴的兒子耶羅波安如何地鞏固他的統治。神的旨意是要他按照大衛所行統治某些族的人。相反地，他卻設立了另外一種神權。他建造城市是為了防禦，而非信靠神；他建造敬拜中心是為了非亞倫系統的祭司們的職事。他們在那裡設立偶像，並且自己訂定節日，使人想起西乃山的金牛犢事件。

The most noteworthy example of this kind is the whole history of the Northern Kingdom of Israel that lasted some two hundred years and was brought to an end in 722 BC. It is documented mainly in the Books of Kings. The portion selected above (1Kgs 12:25-33) shows how Jeroboam the son of Nebat consolidated his rule. While it was in God's purpose for him to rule certain tribes, he was to govern them as David had done (1Kgs 11:38-39). Instead, he erected an alternative theocracy. He built cities for defense instead of trusting God, and religious centers where non-Aaronic priests functioned, where idols reminiscent of the golden calves incident at Sinai were set up and self-determined feasts were established.

從在這段經文中，我們看到了統治神子民的負面例子。它也呈現了一個對比的圖像，告訴我們大衛偉大的兒子，要如何來建造神的家，也就是新約的教會。祂不會引導祂的子民進入罪中，而是要帶領他們為了神的榮耀行走義路。

In this passage we have an example of how not to rule God's people. But it also presents a contrasting picture of what David's greater Son will do in building a house for God, that is, the New Testament church. He will not lead his people into sin, but to paths of righteousness for God's glory.

II. 復興：《以斯拉》8：21-23

II. Recovery: Ezra 8:21-23

這是一件決然不同的事件。以色列被擄到巴比倫已經接近尾聲。一批猶太人已經與所羅巴伯一同歸回（參拉 1:5-2:70），建築了祭壇，在壇上獻燔祭，並且在原有的基地上建造了聖殿的基礎。所有的都是按照摩西的律法書所寫的（拉 3：2-3），與耶羅波安的作法成為明顯的對比！撒瑪利亞人反對此事，但是他們的抗議遭到大利烏的否決；哈該和希番雅

所傳講的信息，使猶太人克服了懶散。他們完成了聖殿的重建，並且守逾越節。這乃是聖約神權統治的恢復。

Here is a very different event. Exile in Babylon has come to an end. A group of Jews has returned with Zerubbabel (see Ezra 1:5-2:70), erected the altar, offered sacrifices, and laid the foundation of the temple on its previous site. All was done in accord with the prescriptions of the Law of Moses (Ezra 3:2-3), in telling contrast to what Jeroboam had done! Opposition came from the Samaritans but their protest was overruled by Darius; indolence on the part of the Jews was overcome by the prophesying of Haggai and Zechariah. The temple was finished, and the Passover was observed. Here is the resumption of the covenant theocracy.

五十多年之後，以斯拉決心要率領其他人從巴比倫歸回耶路撒冷（拉 7： 1-6）。作為一個祭司-文士，他的計劃是要在以色列教導以色列人神的律法，進行更進一步的重建（v.10）。再者，他被賦予了完成重建工作的恩賜，提供了建殿所需，擁有權柄任命以色列人官職。他接著招聚了利未人進行聖殿的事奉。

Some fifty years later, Ezra resolved to return to Jerusalem from Babylon and to take others with him (Ezra 7:1-6). A priest-scribe, his plan was to teach the law of God in Israel and so take this restoration further (v.10). In addition, he was provided with gifts to furnish and supply the temple with what was needed and authority to appoint officials in Israel. He then gathered Levites for temple service.

以上所選的經文（拉 8： 21-23），描述了他招聚歸回的人和他們的兒女，向主尋求一條通往耶路撒冷的安全道路。主的守護大能就這樣得到見證，他們也開始熱心地祈求主的同在。這就是一個處在外邦土地上的小教會，準備向地上的耶路撒冷展開朝聖之旅。

The section chosen above (Ezra 8:21 –23) shows him gathering the returnees and their children to seek from the Lord a safe passage to Jerusalem. A testimony to the Lord's protecting power had been borne and now earnest prayer for his presence is made. Here is a mini-church in a foreign land about to make its pilgrimage to the earthly Jerusalem.

也許這些會讓某些讀者想到約翰·羅賓森牧師和清教徒們（Pastor John Robinson and the Pilgrims），在 17 世紀時，離開雷敦（Leyden）到新世界（the New World）。但是，這裡呈現出一個更偉大的景象。作為教導的祭司，以斯拉是彌賽亞的預表，我們在這裡預先瞥見每一個主日要發生的事。主耶穌基督招聚祂朝聖的子民在河邊，使他們的心歡暢，與他們一同讚美神，替他們並與他們一同祈求，使得世界曠野中的任何事物，都無法阻止他們任何一個人到達屬天的錫安。

This may remind some readers of Pastor John Robinson and the Pilgrims who left Leyden for the New World in the 17th century. But there is a greater scene to call to mind. As a teaching priest, Ezra is a type of the Messiah, and here is a glimpse in advance of what happens every Lord's Day. The Lord Jesus Christ gathers his pilgrim people by the river that gladdens their hearts, praises God with them, prays for them and with them that nothing in this wilderness of a world may prevent any one of them from reaching the heavenly Zion.

Conclusion 結論

從基督徒的角度來看，常會說歷史是“祂”的故事（history is “His” story）。按著祂的護理（providence），神在時間、地方和人所交織形成的人類歷史中，成就了救恩，達到祂救贖的目的。在新約的福音書中，特別地看到這一點。《福音書》記錄了永恆的神決然地親自進入時間和空間中，祂在成為肉身的兒子的本身和工作上，以及在世界基督教會歷史中，成就了這項奇蹟事件的結果。《使徒行傳》是其繼續行動的典範——是神和人類的、善和惡的、神和撒但的持續行動。對舊約的以色列而言，也同樣正是如此，除了其記錄的方式是要盼望彌賽亞的來到，而不是結果。

From a Christian standpoint it has often been said that history is ‘His’ story. By his providence, God accomplishes salvation and works out his saving purpose in and through the web of times, places and people that make up human history. This is seen particularly in the New Testament Gospels which record that the eternal God himself stepped decisively into time and place in the person and work of his incarnate Son and in the history of the Christian church in the world as a consequence of that miraculous event. The book of the Acts of the Apostles is a paradigm of that continuing activity — divine and human, good and bad, divine and satanic. It is exactly the same in the Old Testament with regard to Israel, except that it is there recorded by way of anticipation of the coming Messiah and not consequence.

因此，舊約歷史不是一連串不同，或無目的事件。它是神在建造耶穌基督的國度時，所彰顯出的聖約的公義和憐憫。

Old Testament History is therefore not a disparate or purposeless succession of events. It is the outworking of the covenant justice and mercy of God as he builds the kingdom of Jesus Christ.

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