

The Bible is Enough 聖經就足夠了

Hebrews 希伯來書 1:1-4

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Have you ever wondered if the Bible is really able to help with your deepest problems? Have you struggled to know what to do with your life, and wished you had some special word from God?

你有沒有想過《聖經》是否真的能幫助你解決最深層的問題？您曾否掙扎不知道該怎樣處理自己的生命，並希望得到上帝的一些特別的話語？

Have you thought to yourself that the biblical teaching on sexuality needs updating? Have you ever wished for a more direct, more personal revelation that what you get from slowly and consistently reading the Bible?

您有否想過《聖經》中關於性的教導需要更新？你曾否希望透過緩慢而持續地閱讀《聖經》來獲得更直接、更個人化的啟示？

Have you ever secretly wanted to add something to the Bible, just to make things safer? Have you ever wanted to take something away to make the Bible? If you have answered yes to any of these questions, and we all will at times, then you are struggling with the sufficiency of Scripture.

你曾否暗自想在《聖經》中加入一些東西，只是為了讓事情變得更安全？你有沒有想過拿走一些東西來使《聖經》更好？如果你對這些問題的任何一個的回答是肯定的，而且我們有時都會這樣做，那麼你正在為《聖經》的充分性而掙扎。

It is not unusual for Christian to be familiar with the attributes of God, on the other hand, what's not as commonly known are the attributes of the Bible. Protestant theologians generally highlight four essential characteristics of the Bible.

基督徒熟悉神的屬性並不罕見，但另一方面，《聖經》的屬性卻不太為人所知。新教神學家普遍強調《聖經》的四個基本特徵。

The **sufficiency, clarity, authority, and necessity** of the Bible. Another way to put all that is God's word is final, God's word is understandable, God's word is necessary, and God's word is enough. Which is our topic today.

《聖經》的充分性、清晰性、權威性和必要性。換句話說，神的話是最終的，神的話是可以理解的，神的話是必要的，神的話就足夠了。這就是我們今天的主題。

THE BIBLE IS ENOUGH 聖經就足夠了

The sufficiency of Scripture means the Bible is clear enough to make us responsible for carrying out our present responsibilities to God. It's an ethical doctrine. No one can say God has not revealed enough for us to be saved or to live a life pleasing to him.

《聖經》的充分性意味著《聖經》足夠清楚去使我們有責任履行我們目前對上帝的責任。這是一種倫理學說。沒有人可以說神沒有向我們顯明足夠的信息啟示，好讓我們得救，或活出討祂喜悅的生命。

We don't need to add to it in any way in order to meet the challenges of the modern world or take away from it so that it aligns better with the modern world.

我們不需要以任何方式去添加來應對現代世界的挑戰，也不需要對其進行刪減，以使其更好地與現代世界保持一致。

God's word is perfect and complete, giving us all that we need to know about God, Jesus, salvation, and living a life aligned with God's purpose.

神的話語是完美和完整的，給了我們所有我們需要知道的關於神、耶穌、救恩以及活出與神的目的一致的生命的知識。

And yet, this is the one attribute of the Bible that Bible believing Christians are likely to forget first.

然而，這是相信《聖經》的基督徒可能首先忘記的《聖經》屬性。

The sufficiency of the Bible is the one attribute so quickly doubted or undermined by the average church goer. It is possible to say all the right things about the Bible, and read it regularly, but when life gets tough or confusing or a little boring, we look for new words, new revelation, new experiences to bring us closer to God.

《聖經》的充分性是普通去教會的信徒很快就懷疑或破壞的一個屬性。我們可以說出關於《聖經》的所有正確的事情，並定期閱讀它，但是當生活變得艱難或令人困惑或有點無聊時，我們會尋找新的話語、新的啟示、新的經歷來使我們更接近上帝。

We might not feel excited about the Bible's description of heaven, but we are mesmerised by a story of someone who claims to have gone there and back again. We soak up stories of those who declare a special revelation from God, those who claim personal communication, those who attest to inward promptings.

我們可能不會對《聖經》對天堂的描述感到興奮，但我們會對一個聲稱去過天堂又回來的人的故事感到著迷。我們沉浸在那些宣稱來自上帝的特殊啟示的人的，那些聲稱個人交流的，那些證明內在提示的人的故事。

If only I could have something MORE than the Bible, then I too would feel really close to Jesus and know his love for me.

如果我能擁有《聖經》以外更多的東西，那麼我也會感到與耶穌非常親近，並知道祂對我的愛。

But here's the issue, the finality of Christ's redemption for us is intimately tied to the finality of his revelation to us. This leads me into the second point – Jesus is enough.

但問題是，基督對我們救贖的最終性與祂對我們啟示的最終性密切相關。這引出第二點——有耶穌就夠了。

JESUS IS ENOUGH 有耶穌就夠了

The big idea in the first verses of Hebrews is the big idea of the whole book of Hebrews. God has spoken by his Son, and his Son is superior to all persons, heavenly beings, institutions, rituals, and any other means of revelation and redemption.

《希伯來書》頭幾節的大思想就是整卷《希伯來書》的大思想。上帝透過祂的兒子說話，而祂的兒子高於所有人、天上的、機構、儀式以及任何其他啟示和救贖的方式。

The first two verses begin with contrasts: *In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.* (Hebrews 1:1-2)

前兩節經文以對比開始：古時候，上帝藉著眾先知多次多方向列祖說話，末世，藉著他兒子向我們說話，又立他為承受萬有的，也藉著他創造宇宙。（來 1:1-2）

These two verses contrast eras, recipients, agents, ways of God's revelation. All four contrasts are meant to lead us to the same conclusion, a conclusion that is decisively spelled out in vv2-4.

這兩節經文對比了上帝啟示的時代、接受者、代理人和方式。所有四個對比都旨在引導我們得出相同的結論，這一結論在 2-4 節中明確的闡明。

That conclusion is that Jesus Christ is the superior and final agent of God's redemption and revelation. The writer of Hebrews, drawing from Psalm 2 and 110, makes seven affirmations to this end.

這個結論是，耶穌基督是神救贖和啟示的最高和最終代理人。《希伯來書》的作者根據《詩篇》第 2 和 110 篇，為此做出了七個肯定。

The Son is the heir of all things...creator of all things...sustainer of all things. The son is the revelation of God. The son made purification for our sins. The Son sat down. Just as a parent might sit down at the end of the day because the kids are finally in bed and the dishwasher is on, so Jesus sat down at the right hand of God because his work had been accomplished. The task of sacrifice for sin was complete in his death on the cross and so he was permanently enthroned.

聖子是承受萬有的 ... 創造宇宙... 托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。正如父母可能會在一天結束時，因為孩子們終於上床睡覺，洗碗機也開了，而坐下來。耶穌也坐在神的右邊，因為他的工作已經完成。當他死在十字架上時，他為罪而獻牲的任務就完成了，因此他永遠登基了。

The seventh is in v4, *The Son, therefore, has become much superior to angels.*

第七個是在第 4 節中，所以他遠比天使崇高。。

The whole theme of Hebrews is that Jesus Christ is the superior and final agent of God's redemption and revelation.

《希伯來書》的整個主題是耶穌基督是神救贖和啟示的最高和最終代理人。

Chapters 1 & 2 Jesus is superior to angels. Chapter 3, Jesus is superior to Moses. Chapters 3 & 4, Jesus is superior to Joshua. Chapter 5, Jesus is superior to Aaron, chapter 6 Abraham, chapter 7 Melchizedek, the old covenant in chapter 8,

the tabernacle in chapter 9. Jesus is superior to the high priest in chapter 10. The treasures of this world in chapter 11, to Mount Sinai in chapter 12, and to the city we have here on earth in chapter 13.

第 1 和 2 章耶穌遠比天使崇高。第 3 章，耶穌超越摩西。第 3 和 4 章，耶穌優於約書亞。第 5 章，耶穌超越亞倫，第 6 章亞伯拉罕，第 7 章麥基洗德，第 8 章《舊約》，第 9 章會幕，在第 10 章耶穌超越大祭司，第 11 章是這個世界的寶藏，第 12 章中的西乃山，以及第 13 章我們在地球上的城市。

Jesus Christ surpasses all others because in him we have the fullness and finality of God's redemption and revelation. Jesus is enough because he is the superior and final agent of God's redemption and revelation.

耶穌基督超越所有其他人，因為在祂裡面我們擁有神的救贖和啟示的完全和最終。耶穌就夠了，因為祂是神救贖和啟示的最高和最終代理人。

JESUS AND THE BIBLE ARE ENOUGH 耶穌和聖經就夠了

The question you might have now is, what does any of that do with the sufficiency of Scripture? That is a great question, I'm glad I'm prepared with my third point, Jesus and the Bible are enough.

你現在可能有的問題是，這與《聖經》的充分性有什麼關係？這是一個很好的問題，我很高興我已經準備好了第三點，耶穌和聖經就夠了。

A moment ago, I said: *Jesus Christ surpasses all others because in him we have the **fullness** and **finality** of God's redemption and revelation.* In many cases we understand the **fullness** bit.

剛才我說：耶穌基督超越所有其他人，因為在祂裡面我們擁有神的救贖和啟示的**完全**和**最終**。在許多情況下，我們已理解**完全豐滿**。

Everything in the Old Testament was pointing to Jesus, and he completed all its intention and purpose. Jesus is the fulfillment of God's revelation.

舊約中的一切都指向耶穌，而祂完成了它的所有意圖和目的。耶穌是神的啟示的應驗。

The bit we are often not so clear on is the **finality** of Jesus' work. God has definitively made himself known in Jesus. Jesus has once for all paid for all sin. He came to earth, lived amongst us, died on a Roman cross, and cried out in his dying moments, "*It is finished!*"

我們常常不太清楚的是耶穌工作的**終結性**。神已經透過耶穌明確地讓自己為人所知。耶穌一次償還了所有的罪。他來到世上，活在我們中間，死在羅馬十字架上，在臨死的時刻喊道：「成了！」

We are not waiting for another king to rule us, or another prophet to give us some more information, or a further priest to deal with our sin. The work of redemption is complete.

我們不是在等待另一位王來統治我們，或另一位先知給我們更多的信息，或另一位祭司來處理我們的罪。救贖的工作已經完成。

We cannot separate redemption from revelation, both are finished and fulfilled in Jesus. While the written word of God, and the Word of God made flesh - Jesus Christ - are distinct, they are also inseparable.

我們不能將救贖與啟示分開，兩者都在耶穌裡完成並應驗了。雖然上帝的書面話語和道成肉身的上帝的道——耶穌基督——是截然不同的，但它們也是不可分割的。

Every act of redemption - from the exodus out of Egypt, to the return from exile in Babylon, to the cross itself - is also a revelation. They tell us something about the nature of sin, the way of salvation, and the character of God.

每一個救贖的行動——從出埃及，到從巴比倫被擄歸來，再到十字架本身——也是一個啟示。它們告訴我們一些關於罪的本質、救贖的方式和上帝的品格的事。

Likewise, the point of all revelation is to redeem sinful people to God. All the words of the prophets and apostles are not to make us smart, but to get us saved and like Jesus in character and priorities. Redemption reveals. Revelation redeems.

同樣，所有啟示的目的都是為了將有罪的人救贖歸給神。先知和使徒的所有話語並不是為了讓我們變得聰明，而是為了讓我們得救，並在品格和優先事項上像耶穌一樣。救贖揭示。啟示救贖。

Jesus is God's full and final act of redemption and God's full and final revelation of himself. As John Frame has written: *Nothing can be added to his redemptive work, and nothing can be added to the revelation of that redemptive work.* (Doctrine of the Word of God, p.227)

耶穌是神完全和最終的救贖行動，也是神對自己完全和最終的啟示。正如約翰·弗雷姆所寫：沒有什麼可以添加到他的救贖工作中，也沒有任何東西可以添加到那救贖工作的啟示中。（《神話語的教義》，第 227 頁）

Therefore, if we say revelation is not complete, then we automatically say the work of redemption is not complete. 因此，如果我們說啟示還不完整，那麼我們自然而然地在說救贖的工作還沒完成。

I am not saying that God no longer speaks, but we must be careful to understand how God speaks now. God still speaks through his Son, Jesus Christ.

我並不是說神不再說話，而是我們必須小心仔細了解神現在如何說話。神仍然通過祂的兒子耶穌基督說話。

Jesus still works through his finished work, and God keeps speaking through what he has already said. Hebrews 4:12 tells us: **The word of God is living and active.** And in 3:7 we are told that when the Scriptures are read, the Holy Spirit speaks.

耶穌仍然通過祂已完成的工作來工作，神繼續通過祂已經說過的話說話。《希伯來書》4 章 12 節告訴我們：**上帝的道是活潑的，是有功效的。** 3 章 7 節告訴我們，當《聖經》被閱讀時，聖靈就是在說話。

God continues to communicate with us personally and directly, but this ongoing communication is NOT ongoing revelation. The Holy Spirit no longer reveals new doctrines but takes everything from Christ.

神繼續親自和直接地與我們溝通，但這種持續的溝通並不是持續的啟示。聖靈不再啟示新的教義，而是一切出自基督。

In fact, it is only because the Bible is the final and complete revelation of God, that we can have this dynamic where God can continue to speak to us today.

事實上，正是因為《聖經》是神最終和完整的啟示，我們今天才能擁有神能繼續對我們說話的動態。

The great Anglican, 18th Century preacher, George Whitfield was one of the greatest orators in the history of the world. He named his only child John, after John the Baptist. He told a crowd on one occasion its because God had told him that his son was going to be a great preacher.

十八世紀偉大的英國聖公會傳教士喬治·惠特菲爾德是世界史上最偉大的演說家之一。他以施洗約翰的名字為他唯一的孩子命名為約翰。有一次他告訴人群，這是因為上帝告訴他，他的兒子將成為一個偉大的傳教士。

A few months later, his son died. In the depths of his grief, he realised that he had taken a good and natural feeling in his heart, he wanted the world for his child, and he deified it. He thought it was God telling him something rather than the longing of his heart.

幾個月後，他的兒子去世了。在悲傷的深淵中，他意識到自己的內心有了一種美好而自然的感覺，他想要為他的孩子擁有這個世界，並且他將它神化了。他以為這是神在告訴他什麼，而不是他內心的渴望。

I am not saying that God cannot lead you through your feelings, or through impressions or impulses, but I am saying you can't be ever sure in that moment.

我並不是說上帝不能透過你的感覺、印像或衝動來引導你，但我是說你在那一刻永遠無法確定。

Even if you are certain in that moment, you will still have experiences like George Whitfield. The Bible is enough.

即使你在那一刻很確定，你仍然會有像喬治惠特菲爾德那樣的經歷。有聖經就夠了。

If you are going to have a personal relationship with someone you have to have words that you know are actually from them. There are moments when Nat and I look at each other and we 'wordlessly' adore each other.

如果你要與某人建立個人關係，你必須有你確實知道來自他們的話語。有時，當太太和我看著對方，我們「無言地」彼此愛慕。

The only reason that works is because we've spent 27 years of talking to each other. If we had spent 27 years just staring at each other I'm pretty sure we would not be still together. We need words for personal relationship.

唯一可以這樣做的原因是我們花了 27 年的時間互相交談。如果我們花了 27 年的時間互相凝視，我很確定我們已不會再在一起了。我們需要言語來表達個人的關係。

The first dynamic of a personal relationship with God is the acceptance of the fullness and finality of the Bible. Every single word is a word from God to you.

個人與神的關係的第一個動力是接受《聖經》的完整性和最終性。每一個字都是神對你說的話。

But that is not all, because when we trust the Bible like that, it is not just a book of true facts like the Guinness Book of Records.

但這還不是全部，因為當我們信《聖經》是這樣時，它就不僅是一本像《金氏紀錄》那樣記載真實事實的書。

Have a look at Hebrews 4:12 and 13: ***For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints, and marrow; it judges the thoughts and attitudes of the heart. Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.***

請看《希伯來書》4:12 和 13：**上帝的道是活潑的，是有功效的，比一切兩刃的劍更鋒利，甚至魂與靈、骨節與骨髓，都能刺入、剖開，連心中的思念和主意都能辨明。被造的，沒有一樣在他面前不是顯露的；萬物在他眼前都是赤露敞開的，我們必須向他交賬。**

God's word is alive and active. When God speaks, action happens. His word is active. When he commands light, light happens. If I was to say, 'let there be light' I then have to do something; turn on a switch or screw in a bulb.

神的話是活潑的、有功效的。當神說話時，行動就會發生。他的話很有功效。當他命令光時，光就會發生。如果我說「要有光」，那麼我就必須做點什麼；打開開關或擰入燈泡。

For God his word is his deed. His word is his power. His power operates through his word. His word is how his power operates in our lives. Every word is personal, dynamic, penetrating just like a surgeon's scalpel.

對神來說，祂的話語就是祂的行為。他的話語就是他的力量。他的力量通過他的話語發揮作用。祂的話語就是祂的力量在我們生活中運作的方式。每一個字都是個人化的、充滿活力的、具有穿透力的，就像外科醫生的手術刀一樣。

I remember preparing a sermon a while ago. The passage was about judgementalism. As I was writing, I had a name pop into my head several times. Someone who I considered had sinned against me in this way.

我記得不久前要準備一篇講道。那段經文是關於評判主義的。當我在寫時，一個名字多次出現在我的腦海裡。是一個我認為以這種方式得罪了我的人。

Then all of a sudden, the scalpel fell, if you will, and I was convicted by the word of God for doing the exact same thing to them. I saw the log in my own eye as I was fixated on their speck.

然後突然之間，手術刀刺入剖開，如果你願意的話，上帝的話讓我確信我對他們做了同樣的事情。當我注視著他眼中的刺時，我看到了自己眼中有梁木。

It led to repentance and gratitude as I reflected on Jesus by judged and condemned for me so that there is no longer any condemnation for those who are in Jesus.

當我反思耶穌並為我受審判和定罪，使那些在耶穌裡的人就不再受到任何定罪，這導致了悔改和感恩。

God speaks immediately, penetratingly, personally through his word. For this dynamic to happen in our lives we need to accept the bad news God has to give us.

神通過祂的話語立即、深入、親自地說話。為了讓這種動力發生在我們的生命中，我們需要接受上帝給我們的壞消息。

The word of God has the power to show us things we don't want to see or accept. No one wants to hear how self-absorbed they are. Most of us think we are really good people, but the Bible will wipe us out on that point.

神的話語有能力向我們展示我們不想看到或接受的事。沒有人想聽他們是多麼自私。我們大多數人都認為自己是真正的好人，但《聖經》會在這一點上把我們打倒。

If we don't believe the Bible is enough, then that cannot happen. Any personal relationship that has ever been of any help to me or you is one where the other person had the power to confront us.

如果我們不相信聖經就夠了，那這就不可能發生。任何對我或你有幫助的個人關係都是對方有能力與我們面對我們的關係。

If we leave out of the Bible things we don't like, how will God ever tell us something we don't like? Every single one of my closest friends has offended me some time. Every spouse I know had offended me some time!

如果我們把不喜歡的事從《聖經》中剔除，神怎麼會告訴我們一些我們不喜歡的事呢？我每一位最親密的朋友都曾經冒犯過我。我認識的每一位配偶都曾經冒犯過我！

Only as we see the whole Bible as enough can that happen. However, it is only as we see the Bible as enough, accept it fully, will we be able to accept the great things he wants to tell us.

只有當我們認為整本《聖經》就足夠了時，這種情況才會發生。然而，只有當我們認為《聖經》足夠，完全接受它時，我們才能接受祂想要告訴我們的偉大事情。

Until we accept the hard things, we will not be in a position to accept the great things. 1 John 3:20 says: ***If our hearts condemn us, we know that God is greater than our hearts, and he knows everything.***

除非我們接受難的事情，否則我們無法接受偉大的事。《約翰一書》3:20 說：「**即使我們的心責備自己，上帝比我們的心大，他知道一切。**」

We don't want to believe what the Bible says about how bad we are, and therefore we will never understand or believe what the Bible says about how much we are loved.

我們不想相信《聖經》所說的關於我們有多糟糕，因此我們永遠不會理解或相信《聖經》所說的關於我們有多麼被愛。

Unless we are willing to let the Bible tell us things about our sin we don't want to hear, how will the Bible ever come in and tell us we are more loved than we believe?

除非我們願意讓《聖經》告訴我們我們不想聽的關於我們罪的事情，否則《聖經》怎麼會進來告訴我們，我們比我們所相信的更被愛呢？

The Bible is enough for a dynamic, personal, penetrating relationship with Jesus Christ if we accept it as fulfilled and final.

如果我們接受《聖經》是已實現的和是最終的，《聖經》就足以與耶穌基督建立動態的、個人的、深入的關係。

Some of us might be sitting here and thinking, I've read the Bible and never had what you've just described. Some others know what I'm talking about, but it's been quite a while.

我們中的一些人可能會坐在這裡想，我讀過《聖經》，但從未有過你剛才描述的情況。其他一些人知道我在說什麼，但已經是很久之前了。

The answer to both getting it, or getting it back, is not so much getting your doctrine of the Bible straight but getting your doctrine of Jesus Christ straight.

要得到它或要再次得到它的方法，不是在於弄正確你對《聖經》的教義，而在於弄正確你對耶穌基督的教義。

The Bible is not some magical thing that if I start reading it then I will experience God's love. To experience God's love, we have to understand the main message of the Bible.

《聖經》並不是什麼神奇的東西，不是如果我開始閱讀它，我就會體驗到神的愛。要經歷神的愛，我們必須理解聖經的主要信息。

The main message is that the reason the Bible is God's final word is because Jesus Christ is unsurpassable in the beauty and majesty of who he is and what he did.

主要信息是，《聖經》之所以是神的終極話語，是因為耶穌基督是誰和成就了具有無與倫比的美麗和威嚴。

He is the radiance of God's glory and the exact representation of his being. He is God's glory in human form. This is why what he has done for us is so life altering.

祂是上帝榮耀的光輝，精確代表祂的存在。祂是上帝的榮耀以人的形體顯現。這就是為什麼祂為我們所做的一切事情會如此改變我們的生命。

Only as we see this God taking everything we deserve, do we see his beauty and the Bible becomes a living power in our lives. Only as we see again and again that the perfect one with unsurpassable radiance was pierced for us, that his word will pierce us and bring us life and radiance in him.

只有當我們看到這位神承受了我們應得的一切時，我們才能看到祂的美麗，而《聖經》也成為我們生命中活生生的力量。只有當我們一次又一次地看到那完美的、具有無與倫比的光輝的人為我們被釘時，祂的話語才會刺入剖開我們，並在祂裡面給我們帶來生命和光輝。