

# The Bible is Necessary 聖經是必要的

## Psalm 詩篇 19

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In his book *Reflections on the Psalms*, CS Lewis declares that Psalm 19 is *the greatest poem in the Psalter and one of the greatest lyrics in the world*.

路易思的《詩篇反思》一書中宣稱，《詩篇》19 篇是詩篇中最偉大的詩歌，也是世界上最偉大的歌詞之一。

Psalm 19 is all about how God communicates with us. This Psalm breaks up into three parts and tells us about the silent word of God, the perfect and powerful word of God, and finally, the necessary word of God.

《詩篇》19 篇是關於神如何與我們溝通。這首詩分為三部分，告訴我們 - 神無聲的話語、神完美而有力的話語，以及神必要的話語。

### GOD'S SILENT WORD 神無聲的話語

The first six verses are all about communication. They refer to declaring, proclaiming, speech, revealing, and knowledge about God and his glory.

前六節的經文都是關於溝通的。它們指的是關於神和祂的榮耀的述說、傳揚、言語、傳出和知識。

This 'speech' is coming from the natural world – the heavens, the stars, the moon, the sun, the oceans, mountains and valleys.

這種「言語」來自自然世界——諸天、穹蒼、星星、月亮、太陽、海洋、山脈和山谷。

The paradox of this speech is v.3, which says: ***They have no speech, they use no words; no sound is heard from them.***

這些言論的似是而非的悖論是第 3 節，說：**無言無語，也無聲音可聽。**

And yet, v.4, ***their voice goes out into all the earth, their words to the ends of the world.*** There is no sound, but there isn't a place in all creation where the knowledge of God isn't loudly heard.

然而，第 4 節，**它們的聲浪傳遍天下，它們的言語傳到地極。**雖然沒有聲音，但在所有的創造物中，沒有一個地方不大聲聽到上帝的知識。

This paradox is simply a poetic way of describing non-verbal communication. There is such a thing as speechless speech, or wordless words. We can communicate through gestures and facial expressions.

這個悖論只是描述非語言溝通的一種詩意方式。有一種說法叫無言的言語，或者無語的話語。我們可以透過手勢和臉部表情來溝通。

The natural world is sending us no verbal information about God. Psalm 19 is an answer to a set of questions. Questions like, why is it when we gaze at the ocean, or see an eagle soaring, or stand before a mountain peak capped with snow, or stand on the precipice of a deep gorge,

or lay on our back in the darkness looking up on the galaxies - why do these things captivate us and move us and fill us with joy and wonder and grandeur?

大自然在向我們發送有關上帝的非口頭的信息。《詩篇》19 篇是對一系列的問題的回答。例如，當我們凝視大海，或是看到一隻老鷹展翅翱翔，或是站在白雪皚皚的山峰前，或是站在深谷的懸崖邊，或是躺在黑暗中仰望天空，為什麼這些會吸引我們、感動我們、讓我們充滿歡樂、驚奇和宏偉？

The answer from the Bible is that nature affects us like great art, a blockbuster movie, a great piece of architecture or well-written music because that is what it is. Nature is a masterpiece. 聖經的答案是，大自然對我們的影響就像偉大的藝術、一部大片、一件偉大的建築或寫得很好的音樂一樣，因為它就是這樣。大自然是一件傑作。

It is the work of God's hands. Everything in nature is declaring to us that we are not an accident. We are the product of artistic vision. We are the product of design, of passion, of imagination, of purpose, of intentionality of the greatest artist and designer that this world has or will ever know.

這是上帝之手的作品。自然界的一切都在向我們宣告，我們的存在並非偶然。我們是藝術眼光的產物。我們是這個世界已經或將要知道的最偉大的藝術家和設計師的設計、熱情、想像、目的和意圖的產物。

Even if our life is a mess, or we don't believe in God, you still can't help but be captivated by the natural world. No matter our belief system, we can't stop it speaking to us. We are not an accident. Verse 4 tells us that, at some level, everyone is hearing this message.

即使我們的生活一團糟，或者我們不相信上帝，你仍然會情不自禁地被自然世界所吸引。無論我們的信仰體系如何，我們都無法阻止它對我們說話。我們的存在並非偶然。第4節告訴我們，在某種程度上，每個人都在聽到這個信息。

As John Calvin puts it in his commentary: *There is certainly nothing so obscure or contemptible, even in the smallest corners of the earth, in which some marks of the power and wisdom of God may not be seen...there is no language nor speech (where) their voice is not heard.*

正如約翰·加爾文在他的評論中所說：當然，即使在地球上最小的角落，也沒有什麼如此模糊或可鄙的東西，以至看不到上帝的力量和智慧的一些標誌……沒有語言或言語是他們的聲音不被聽到。

I don't know of another view of reality that gives us a higher view of the natural world than Christianity. Eastern philosophies and religions basically see the natural world as an illusion. The Western secular world sees nature as a random accident.

我不知道還有什麼現實觀比基督教更能讓我們對自然世界有更高的看法。東方哲學和宗教基本上將自然世界視為幻象。西方世俗世界將自然視為隨機事件。

What other view of reality gives us more reverence for others and the natural world than Biblical Christianity?

還有什麼其他的現實觀比基於聖經的基督教更能讓我們尊重他人和自然世界呢？

As good as all this is, Psalm 19 cannot end at v.6. Nature by itself is not enough. Nature doesn't tell us enough about God. It doesn't give us everything we need.

儘管這一切都很好，但《詩篇》19 篇不能以第 6 節結束。光靠自然本身是不夠的。大自然沒有告訴我們足夠關於上帝的資訊。它並沒有提供我們所需要的一切。

As great as nature is at revealing a divine designer, it's mixed and unclear. Non-verbal communication is like that. Falling to sleep during the sermon is non-verbal communication – even if you are snoring!

儘管大自然可以好好的揭示了一位神聖的設計師，但所揭示的是複雜和模糊的。非語言溝通就是這樣。在講道期間睡著是非語言的交流—即使你在打鼾！

The sleeping could be a result of many things that have nothing to do with the sermon, but then again, it might. Non-verbal communication is not clear.

睡覺可能是許多與那講道無關的事情所造成的，但話又說回來也有可能是。非語言溝通是模糊不清的。

Does nature really point to a designer and creator God? Yes. But there are mixed messages because there are natural disasters. Romans 1 tells us it is easy to misinterpret and repress what nature is telling us. We need something more than God's silent word.

大自然真的指向一位設計者和創造者上帝嗎？是的。但由於有自然災害，資訊混雜。《羅馬書》第 1 章告訴我們，大自然告訴我們的訊息很容易被誤解和壓制。我們需要的不僅是神無聲的話語。

### **GOD'S PERFECT & POWERFUL WORD 神完美而有力的話語**

The doctrine of the necessity of Scripture reminds us of our predicament – the God whom we need to know the most cannot be discovered on our own. It also assures us that the solution to our predicament is that our creator, God, has made himself known through his word.

《聖經》必然性的教義提醒我們，我們的困境—我們最需要認識的上帝是我們靠自己無法發現的。它也向我們保證，解決我們困境的方法是我們的創造者上帝已經透過祂的話語使祂自己可為人所知。

As the Westminster Confession of Faith puts it: *Although the light of nature and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave humanity inexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary for salvation.*

正如《威斯敏斯特信條》所說：雖然迄今為止，自然之光、創造和天祐的工作確實彰顯了上帝的良善、智慧和力量，使人類無可推諉；然而，它們還不足以讓人了解上帝和祂的旨意，而這是得救所必需的。

The Westminster Confession goes on to say, “the Bible is most necessary”. To use a phrase of John Calvin's, the Bible are the spectacles through which we see God, the world, and ourselves rightly. (*Institutes*, Book 1 Ch 6).

《威斯敏斯特信條》接著說：「聖經是最必要的」。用約翰·加爾文的話來說，《聖經》是我們正確看待上帝、世界和我們自己的眼鏡。（《基督教要義》，第 1 冊第 6 章）。

We cannot truly know God, his will, or the way of salvation apart from the Bible. We see this in Psalm 19.

離開聖經，我們無法真正認識神、祂的旨意或救贖之道。我們在《詩篇》19 篇中看到這一點。

In verses 7-12, David, the author of this Psalm, introduces the perfect word of God. This is the necessary word of God. The perfect, necessary, particular, specific communication of God to humanity comes to us through Scripture – the Christian Bible.

在 7-12 節中，這首詩篇的作者大衛介紹了神完美的話語。這是神必要的話語。上帝與人類完美的、必要的、特別的、具體的溝通是透過聖經——基督教的《聖經》——來到我們。

Notice the emphasis on words, law, statutes, precepts, commands, and decrees again. They are all different words to express the same reality, Scripture. They are not different parts of the Bible; they are all different ways of referring to the Bible.

再次注意對言語、律法、法度、訓詞、命令、典章的強調。它們都是不同的字來表達同一個現實，即聖經。它們不是聖經的不同部分；而是引用聖經的不同方式。

These verses tell us two things about the Bible from these verses. Firstly, the *perfection of the Bible*. See the words that are used to describe the Bible in these verses; perfect, trustworthy, right, radiant, firm, precious, sweet. They are very good and strong words.

這些經文告訴我們關於聖經的兩件事。首先，*聖經的完美*。請參閱這段經文中用來描述聖經的字詞；全備、確定、正直、清潔明亮、堅定公義、比金子可羨慕、比蜜甘甜。這些都是非常好的、強烈的話語。

Take, for instance, the word *right* in v.8 is pretty important. It means literally a “straight edge”. A straight edge is what other things are measured by.

舉個例子，第 8 節中的「**正直**」這個詞非常重要。它的字面意思是「直邊」。直邊是衡量其他事物的標準。

We can't determine whether scripture is true or right by some other standard. All standards are judged by the Scriptures.

我們不能用其他標準來確定《聖經》是否真實或正確，所有標準都是以《聖經》來判斷的。

Take also v.9, where it says, *The decrees of the LORD are firm, and all of them are righteous*. The word firm means ‘sure’ or ‘certain’. This verse is saying that every part of scripture is equally sure, certain, trustworthy, right, and perfect.

又看第 9 節說，*耶和華的典章真實，全然公義*。「真實」一詞的意思是「確定」或「一定」。這節經文是說，《聖經》的每一部分都是同樣確定、一定、值得信賴、正確、完美的。

The perfection of scripture is stated in the most remarkable way.

聖經的完美是最引人注目的方式陳述的。

The second thing we see here is the *power of the Bible*. I get this from the second line of each of the *poetic statements*. For instance, in v.7, the Bible has the power to *refresh the soul*.

我們在這裡看到的第二件事是聖經的力量。我從每句詩的第二行的詩意陳述得到這一點。例如，在第 7 節中，聖經有使人甦醒的能力。

The word soul in v.7 means ‘psyche’. The best way to translate this is that the Bible has the power to show you who you are. It has the power to restore your true identity. Of course, this means there is something wrong with our identities. We are out of touch with who we really are. Its an amazing claim.

第 7 節中的「靈」一詞的意思是「心靈」。最好的翻譯方式就是《聖經》有能力告訴你你是誰。它有能力恢復你的真實身份。當然，這意味著我們的身分有問題。我們與真實的自己脫節了。這是一個驚人的主張。

Only the Bible can do that because when David writes in v7, ***the law of the LORD is perfect, refreshing the soul***, he is contrasting Scripture with nature. The Bible can show you and make you who you are really meant to be, nature can't do that for us.

只有《聖經》可以做到這一點，因為當大衛在第 7 節中寫道，**耶和華的律法全備，使人甦醒**，他是在將聖經與自然進行了對比。聖經可以向你展示並塑造你真正想要成為的人，但大自然無法為我們做到這一點。

The Bible shows us how much we are broken, sinful, flawed than we are prepared to acknowledge, but also more valued, affirmed, forgiven, accepted and loved than we'd ever dream. We are far worse and for better than we ever imagined. The Bible shows us who we are.

聖經向我們展示了我們有多麼破碎、有罪、有缺陷，超越了我們準備承認的程度，但也比我們想像的更受重視、肯定、寬恕、接納和愛。我們比想像的更糟糕，也比想像的更好。聖經向我們展示了我們是誰。

The Bible has the power to refresh the soul, but it also has the power to, v.7 again, ***make wise the simple***. It has the power to make us wise so as to navigate life in God's world well.

聖經有能力使靈魂甦醒，但它也有能力（第 7 節）**使愚蒙人有智慧**。它有能力讓我們變得有智慧，從而在上帝的世界裡很好地駕馭生命。

One of my favourite quotes from American humourist and author Mark Twain is him reflecting on his life and saying that when he was 16, he thought his father was a simple man who didn't understand the world. Then, when he turned 25, he was astounded by how much his father had matured in such a short time!

我最喜歡的美國幽默家和作家馬克吐溫的名言之一是他在反思自己的生命時說的一句話，當他 16 歲時，他認為他的父親是一個不了解世界的簡單人。然後，當他 25 歲的時候，他驚訝地發現父親在這麼短的時間內成熟了這麼多！

Every growing, developing, maturing person I know is able to look back on their life 15 years ago and see how foolish they were then. It's pretty obvious when you compare your 10-year-old self to your 25-year-old self.

我認識的每一個正在成長、發展、成熟的人都能夠回顧自己 15 年前的生命，發現自己當時是多麼愚蠢。當你將 10 歲的自己與 25 歲的自己比較時，這一點非常明顯。

But it's also true when you compare your 25-year-old self with your 40-year-old self. Or, in my case, my 55-year-old self with my 40-year-old self. I can think back to things I'd do differently, and how my perspective has changed, and my heart and emotions too.

但當你將 25 歲的自己與 40 歲的自己比較時，情況也是如此。或者，以我為例，55 歲的我自己和我 40 歲的自己。我可以回想我會做的不同的事情，以及我的觀點如何改變，以及我的內心和情感。

Of course, you realise the implications of this, don't you? Our current selves will look simple and foolish to our 15 years from now selves. That means we are simple and foolish now.

當然，您知道這意味著什麼，不是嗎？對 15 年後的自己來說，現在的自己會顯得簡單又愚蠢。這意味著我們現在是既簡單又愚蠢。

What do we do about that? Verse 11, ***By them your servant is warned; in keeping them there is great reward.*** The Bible warns us against a foolish life now, to get wise now. It makes wise the simple.

對此我們該怎麼辦？第 11 節：***因此你的僕人受警戒，遵守這些有極大的賞賜。***《聖經》警告我們不要過愚蠢的生活，要現在就變得明智。它使使愚蒙人有智慧。

The Bible also has the power to delight our hearts. Verse 8: ***The precepts of the LORD are right, giving joy to the heart.*** Verse 10 expands on that joy: ***They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the honeycomb.***

《聖經》也有能力使人心快活。第 8 節：***耶和華的訓詞正直，使人心快活。***第 10 節進一步闡述了這種喜樂：***比金子可羨慕，比極多的純金可羨慕；比蜜甘甜，比蜂房下滴的蜜甘甜。***

We would normally associate such sweet words with God's promises and his mercy, not his law or his commands. Psalm 1 says a similar thing: ***Blessed is the one...whose delight is in the law of the LORD, and who meditates on his law day and night.*** (Psalm 1:1a & 2 NIV).

我們通常會將這些比蜜甘甜言語與神的應許和憐憫聯繫起來，而不是與祂的律法或命令。《詩篇》第一篇也說了類似的話：***惟喜愛耶和華的律法，晝夜思想他的律法；這人便為有福！***（詩篇 1:1a 和 2）。

Left to our own devices, we don't know how to obey commands except through some kind of coercion. How do we get to the point where we delight in God's commands in such a way that they are sweet, good, beautiful, and joyful? That requires a complete reset of the driving motivation of our lives.

任由我們自己去做，我們不知道如何服從命令，除非通過某種脅迫。我們怎樣才能以神的命令為樂，以致使這些命令成為甜美、良善、美麗、令人喜樂的呢？這需要徹底重置我們生命的驅動動力。

How do we get this reformed identity, the simple made wise, and a reset of the inner drive of our lives? All of them go together. How does it come about? This is where we turn to the last section of Psalm 19 and my last point.

我們如何獲得這種改革後的身份，使愚蒙人有智慧，並重置我們生命的內在動力？所有這些都是相輔相成的。它是怎麼來的？這是我們轉向《詩篇》19 篇的最後一部分，也是我今天的最後一點。

### **GOD'S NECESSARY WORD 神必要的話語**

I'm reading from v12: *But who can discern their own errors? Forgive my hidden faults. Keep your servant also from wilful sins; may they not rule over me. Then I will be blameless, innocent of great transgression. May these words of my mouth and this meditation of my heart be pleasing in your sight, LORD, my Rock and my Redeemer.*

我們從第 12 節讀：誰能察覺自己的錯失呢？求你赦免我隱藏的過犯。求你攔阻僕人不犯任意妄為的罪，不容這罪轄制我，我就完全，免犯大罪。耶和華—我的磐石，我的救贖主啊，願我口中的言語，心裏的意念在你面前蒙悅納。

There is a contradiction in these verses. David starts with *who can discern their own errors*. It's a rhetorical question with the conclusion that no one can.

這些經文有一個矛盾。大衛以誰能察覺自己的錯失開始。這是一個反問句，結論是沒有人能得到。

Then he adds, *Keep your servant also from wilful sins; may they not rule over me. Then I will be blameless, innocent of great transgression*. He adds that the best he can hope for is that he might be able to identify and avoid wilful, obvious, obvious sin.

然後他又補充說，求你攔阻僕人不犯任意妄為的罪，不容這罪轄制我，我就完全，免犯大罪。他補充說，他所能希望的最好的結果就是他能夠識別並避免故意的、明顯的罪惡。

If he can avoid those, then he will be innocent of great transgressions. The obvious one. The deliberate sinning. The stuff everyone sees.

如果他能避免這些，那麼他就不會犯下大罪。最明顯的一個。故意犯罪。大家都看到的東西。

But one thing he says we can't overcome is all the sins of the heart. We can't even see them let alone overcome them. Pride, self-justification, defensiveness, greed, resentment, unkindness.

但他說我們無法克服的一件事是內心的所有罪。我們甚至看不到它們，更不用說克服它們了。驕傲、自我辯護、防衛、貪婪、怨恨、不友善。

All the stuff that is keeping us awake and messing up our lives are things we cannot see. Ironically, the sin that most dominate us, hurt us, hurt others, are the ones we justify.

所有讓我們保持清醒、擾亂我們生命的事情都是我們看不見的。諷刺的是，最主宰我們、傷害我們、傷害他人的罪，卻是我們為之辯解的罪。

To quote Derek Kidner again on this verse: *the fault may be hidden not because it is too small to see, but because it is too characteristic to register* (Psalms 1-72, p.100).

再次引用德瑞克·基德納對這節經文的註釋：過錯可能被隱藏起來，不是因為它太小而看不見，而是因為它太有特徵而無法記錄（詩篇 1-72，第 100 頁）。

In other words, we can't see the hidden sin because it has become respectable, acceptable and justifiable to us and others.

換句話說，我們看不到隱藏的罪惡是因為它已經變得值得我們和他人尊重、接納和合理。

David goes on to say in v14: *May these words of my mouth and this meditation of my heart be pleasing in your sight, LORD, my Rock and my Redeemer.*

大衛在第 14 節接著說：耶和華—我的磐石，我的救贖主啊，願我口中的言語，心裏的意念在你面前蒙悅納。

The word 'pleasing' there is used regularly in the Old Testament in sacrificial settings. The sacrifice was pleasing to God. The sacrifice that was pleasing to God was an animal without blemish.

「蒙悅納」這個字在《舊約》中經常在祭祀場合使用。獻祭是蒙神悅納的。蒙神悅納的祭物是無瑕疵的動物。

So, David appears to be confidently contradicting himself. How can he say *May these words of my mouth and this meditation of my heart be pleasing* - without blemish, fault, failing - *in your sight* when he can't see and overcome the deep sin of his heart?

因此，大衛似乎自信地自相矛盾。當他不能察覺自己的錯失並克服內心深處的罪惡時，他怎麼能說願我口中的言語，心裏的意念在你面前蒙悅納——沒有瑕疵、過錯、失敗呢？

How can he be confident that God will look into his heart and be delighted with what he sees? The only possible answer is in the last few words of the Psalm - *LORD, my Rock and my Redeemer.*

他怎麼能確信神會鑑察他的內心，並喜悅他所看到的？唯一可能的答案就在這詩的最後幾句話—耶和華—我的磐石，我的救贖主啊。

He knows God is a redeemer. What is general for David can be much more specific for us. The Bible tells us that King David was a shadow of a much greater King who delighted in the Law of God completely.

他知道神是一位救贖主。對大衛來說一般性的東西對我們來說可能更具體。《聖經》告訴我們，大衛王是一位更偉大的，完全喜歡上帝的律法的君王的影子。

The New Testament declares Jesus to be the King of Kings. When Satan came after him, he always responded with Scripture. Same when the religious elite came after him. *It is written* was his reply. Garden of Gethsemane, on the way to crucifixion, on the cross itself...scripture after scripture after scripture is what Jesus quotes.



《新約》宣告耶穌是萬王之王。當撒但來試探他時，他總是用《聖經》來回應。當宗教領袖挑戰他時，他的答覆總是經上記著說。在客西馬尼園，在被釘十字架的路上，在十字架上…耶穌引用了一段又一段的經文。

Jesus delighted in scripture. He is the only one who is completely delighted in scripture. Jesus Christ, the only one who ever kept every precept, law, and command of God, died on the cross for all of our disobedience. By his death, he has redeemed us. He has paid the price for our disobedience. He has bought us back to God.

耶穌喜愛聖經。他是唯一完全喜愛《聖經》的人。耶穌基督，唯一遵守上帝每一條誠命、律法和命令的人，為我們所有的悖逆而死在十字架上。藉著祂的死，祂救贖了我們。祂已經為我們的悖逆付出了代價。祂把我們買回上帝身邊。

When we see our failure, come to him, trust him, and then his reward comes over to us. It's the great exchange – the punishment for our imperfect law keep has gone across to him, and the reward for his perfect record transfers to us.

當我們看到自己的失敗時，來到他身邊，信靠他，然後他的獎賞就會臨到我們身上。這是一次偉大的交換——我們不完美的守律法所應受到的懲罰已經轉移到了他身上，而他完美的記錄所帶來的獎勵也轉移到了我們身上。

This is the gospel, the good news of Christianity. This is what rewires the heart. Nature is not enough to rewire the heart. The Bible is necessary to see our predicament, God's solution, and therefore the rewiring of our hearts.

這就是福音，基督教的好消息。這就是重新連塑造心靈的東西。大自然不足以重塑心靈。聖經對於了解我們的困境、上帝的解決方案以及我們內心的重新塑造是必要的。

The moralistic person seeks to obey the word of God out of fear. The relativistic person is indifferent to the word of God. The Christian delights in the Bible because Jesus, the one who delights in the Word, became a curse for me.

道德主義的人出於恐懼而尋求服從上帝的話語，而相對主義的人則對上帝的話語漠不關心。基督徒喜歡聖經，因為耶穌，那個喜歡聖經的人，成為了我的咒詛。

When the Christian now looks into the Bible they see beauty. The Bible becomes the window through which they see more beauty, and majesty and glory.

當基督徒現在研究聖經時，他們會看到美麗。聖經成為他們看見更多美麗、威嚴和榮耀的窗戶。