

# The Bible is Clear 聖經是清楚的

Deuteronomy 申命記 30:11-14

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There is an ancient parable that is found in both Hindu and Buddhist texts. It is known as the parable of *the blind men and the elephant*.

印度教和佛教文獻中都有同一個古老的寓言，被稱為「盲人摸象」的寓言。

A group of blind men heard that a strange animal, called an elephant, had been brought to the town. They found it and they were feeling it to try to work out what it was.

一群盲人聽說一種叫做大象的奇怪動物被帶到了鎮上。他們發現了它，並且正在觸摸它，試圖弄清楚它是什麼。

The first person grabbed hold of the trunk and said, "This being is like a thick snake". Another one had hold of its ear and thought it seemed like a kind of fan.

第一個人抓住了象鼻說：「這個生物就像一條粗蛇」。另一個抓住了它的耳朵，認為它像一把扇子。

Another blind man had his arms wrapped around the leg and said elephants are like tree trunks. The blind man who placed his hand upon its side said, "An elephant is a wall". Another who felt its tail described it as a rope.

另一個盲人用雙臂環抱大象的腿，並說大象就像樹幹。把手放在身的一側的盲人說：「大像是一堵牆。」另一個摸到大象尾巴的盲人將其描述為一條繩子。

The point of the parable is we are all blind men when it comes to God. We know a part of him, but we don't really know who he is. The conclusion is we should tread carefully and do so with a whole lot of humility.

這個比喻的要點是，當談到上帝時，我們都是瞎子。我們只了解到祂的一部分，但我們並不真正知道祂是誰。結論是我們應該謹慎行事，並以非常謙遜的態度行事。

There are two major problems with the parable. Firstly, the whole parable is told from the vantage point of someone who thinks they can clearly see the elephant is an elephant.

這個比喻有兩個主要問題。首先，整個寓言是從一個自認為可以清楚地看到大像真正是怎麼樣的人的角度講述的。

While the parable is making the point that no one has the whole picture, the narrator themselves can clearly see the elephant is an elephant.

雖然這個寓言顯示沒有人了解全貌，但敘述者自己卻可以清楚地看到一頭大象是怎麼樣的。

The second problem is more serious. While the parable is a perfectly good description of human inability in matters of the divine, it doesn't consider a paradigm-shattering question: *what if the elephant could talk?*

第二個問題更為嚴重。雖然這個寓言完美地描述了人類在神聖的問題上的無能為力，但它並沒有考慮到一個打破範式的問題；如果大象會說話會怎樣？

What if he was to tell the blind men exactly what he is like? Indeed, what are they like? What the world is like? Would the blind men then be considered humble for ignoring his word?  
 如果他準確地告訴盲人他是什麼樣子呢？確實，他們是什麼樣的？世界是什麼樣的？那麼，盲人會因為無視祂的話語而被認為是謙卑的嗎？

As we look at another attribute of God's word, namely, the clarity of Scripture, we need to see that this is primarily about God's character. Is God wise enough to make himself known? Is he good enough to make himself accessible? Is he gracious enough to communicate in ways that are understandable to the meek and lowly and broken? Or does God give us commands we cannot understand and a self-revelation that reveals more questions than answers?

當我們看上帝的話語的另一個屬性，即《聖經》的清晰度時，我們需要看到這主要是關於神的品格。上帝是否有足夠的智慧讓祂為人所知？祂是否夠優秀，可以讓自己變得平易近人？祂是否夠仁慈，能夠以可以理解的方式與溫順、卑微和破碎的人進行溝通？還是上帝給了我們無法理解的命令，以及揭示的問題多於答案的一個自我啟示？

This brings us to the third attribute of the Bible: God's word is clear.

這為我們帶來了《聖經》的第三個屬性：神的話是清楚的。

## CLEARING UP CLARITY 澄清清晰度

The clarity of Scripture has historically been known as the 'perspicuity of Scripture', which isn't very clear for a word that means clarity!

《聖經》的清晰性在歷史上被稱為「《聖經》的顯見性」，對於一個意味著清晰的詞來說，這個詞並不是很清楚！

This is how the Westminster Confession of Faith describes it: *All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.* (WCF 1.7)

《威斯敏斯特信條》是這樣描述的：《聖經》中的所有事物本身並不都是一樣清楚的，也不都是對所有人來說都清楚的：然而，那些為了得救而必須被了解、相信和遵守的事物，在《聖經》的某個地方或其他地方，卻被如此清楚地提出開示，不僅有學識的，而且沒有學識的人，只要適當地使用普通的方法，就可以充分理解它們。（信條，1.7）

There are a few nuances there. Firstly, some bits of the Bible are clearer than others. Not every verse or section has a simple or obvious meaning.

這裡有一些細微差別。首先，《聖經》的某些部分比其他部分更清楚。並非每節經文或章節都有簡單或明顯的含義。

Secondly, the main things we need to know, believe, and do can be clearly seen in the Bible. Thirdly, though the essential doctrines of Christianity are not equally clear in every passage, they are all made clear somewhere in the Bible.

其次，我們需要知道、相信和去做的主要事情都可以在《聖經》中清楚地看到。第三，雖然基督教的基本教義並非在每一段經文中都同樣清楚，但它們都在《聖經》的某個地方得到了明確的說明。

Fourthly, that which is necessary for salvation can be understood by even the uneducated. Lastly, the most important points in the Bible may not be understood perfectly, but they can be understood sufficiently.

第四，即使沒有受過教育的人也能理解得救所必需的東西。最後，《聖經》中最重要的幾點可能無法完全理解，但可以充分理解。

The best way forward for us now is simply to see what the Bible says about its clarity. 現在對我們來說，最好的前進方式就是看看聖經是如何清晰地闡述的。

## THE BIBLE'S CLARITY 聖經的清晰度

The book of Deuteronomy records the second giving of the Law of God, just as the Israelites are on the brink of entering the Promised Land. Working our way backwards from the end, we see that ch34 records the death of Moses, ch.33 the final blessing of Moses, ch32 the song of Moses, ch31 the selection of Joshua to take over from Moses, and ch1-30 is a long sermon and covenant renewal ceremony spoken by God through the mouth of Moses.

《申命記》記載了上帝第二次頒布律法，就在以色列人即將進入應許之地之前。從末尾倒敘，我們看到了34章記錄了摩西的死，第33章摩西的最後祝福，第32章摩西之歌，第31章選擇約書亞接替摩西，第1-30章是上帝透過摩西的口說的長篇講道和聖約更新儀式。

So, chapters 29 and 30 are the climax and conclusion to Moses' sermon. More specifically, 30:11-20 is the final appeal in this lengthy sermon. Moses is imploring the people to choose life rather than death by keeping the commandments and statutes of the Lord in vv15-20.

因此，第29和30章是摩西講道的高潮和結論。更具體地說，30: 11-20是這篇冗長講道的最後呼籲。在第15-20節中，摩西懇求百姓遵守主的誠命和律例，選擇生命，不選擇死亡。

Right there, in vv15-20, is the entire point of all that Moses has said in the previous 30 chapters. Verse 16 is the key: *I command you today to love the LORD your God, to walk in obedience to him, and to keep his commands, decrees and laws; then you will live and increase, and the LORD your God will bless you in the land you are entering to possess.*

第15-20節就是摩西在前30章所說的全部要點。第16節是關鍵：我今日所吩咐你的，就是要愛耶和華—你的上帝，遵行他的道，謹守他的誠命、律例、典章，使你可以存活，增多，而且耶和華—你的上帝必在你所要進去得為業的地上賜福給你。

It's a call to commit to God. It is a deeply personal and whole of life transforming relationship. 這是對上帝委身的呼召。這是一種深刻的個人的和轉變整個生命的關係。

It is such a basic and straight forward appeal. Just before Moses issues his final appeal, he makes it clear that this appeal is not beyond them.

這是一個基本而直接的呼籲。就在他發出最後呼籲之前，摩西明確表示這項呼籲不超出他們的範圍。

In vv11-14, he makes it clear that God's word is not beyond them, and therefore, life is not beyond them. We don't have to go up to heaven to get God's word. God's word is not out of reach.

在 11-14 節中，他清楚地表明，神的話對他們並不困難，也不太遠，因此生命也不超出他們的範圍。我們不必上天堂去取得神的話。神的話並非遙不可及。

In v.13 he says: *Nor is it beyond the sea, so that you have to ask, "Who will cross the sea to get it and proclaim it to us so we may obey it?"*

在第 13 節中，他說：「也不是在海的那邊，使你說：『誰為我們渡海到另一邊，去取來給我們，使我們聽了可以遵行呢？』」

In the Bible, the sea is a symbol of chaos and destruction. Paul quotes this passage in Romans 10 and calls the sea *the abyss*. In ancient times, the sea represented death and destruction. Death meant sinking into the abyss.

在《聖經》中，海洋是混亂和毀滅的象徵。保羅在《羅馬書》10 章中引用了這段經文，稱海為陰間。在古代，海洋代表著死亡和毀滅。死亡意味著墮入深淵。

The great stories of ancient cultures were the stories of adventurers taking on the seas to discover new worlds and explore unchartered lands.

古代文化的偉大故事都是冒險家出海發現新世界、探索未知土地的故事。

What Moses is saying here with these images is we don't relate to God like that. God has communicated to us. He has come near to us.

摩西透過這些圖像想說的是，我們與上帝的關係不是這樣的。神已經向我們傳達了信息與我們溝通。他已經來到我們身邊了。

All ancient cultures that have divine secrets, the mystery of how to live life, and the secrets of the universe are defined as things known only to the gods, and a few very courageous people are willing to go on a quest beyond civilisation to connect with the gods.

所有具有神聖的秘密、如何生活的奧秘和宇宙的秘密的古老文化都被認為都是只有眾神，並且一些少數非常勇敢的願意超越文明去尋求與眾神的聯繫的人才知道的東西。

Moses doesn't buy into that at all. Deuteronomy says the God to whom the highest heaven cannot contain has descended to us. He came down to Mount Sinai and spoke.

摩西根本不相信這一點。《申命記》說，至高無上的，天堂無法容納的上帝已經降臨在我們身上。他來到西奈山並講話。

To access the secrets of the universe, you don't need to be an elite scientist, a gifted artist, a regular attendee at an exclusive retreat in a rainforest, climb the top of the highest mountain or dive to the depths of the sea, because it has traditionally been in virtually every hotel room bedside draw in the western world.

要了解宇宙的秘密，您不需要成為精英科學家、才華橫溢的藝術家、熱帶雨林中專屬靜修場所的常客、攀登最高的山峰或潛入大海深處，因為在西方世界中，它幾乎出現於每個酒店房間的床頭櫃裡。

It is in the Bible, and the Bible is everywhere. With estimated total sales of over five billion copies, the Bible is the best-selling publication of all time.

它在《聖經》裡，《聖經》無所不在。據估計，《聖經》的總銷售量超過 50 億冊，是有史以來最暢銷的出版品。

It has had a profound influence both on Western culture and history, and on cultures around the globe. To date, it is translated or is being translated into about half of the world's languages. 對西方文化和歷史雙方，以及全球各地的文化都產生了深遠的影響。迄今為止，已翻譯或正在翻譯成世界上大約一半的語言。

The secret of the universe is right under our noses and accessible. For sure, there are some hard things to understand but the core message of the Bible is unbelievably accessible...its right there. 宇宙的秘密就在我們眼皮底下，觸手可及。當然，有些事情很難理解，但《聖經》的核心信息卻令人難以置信地容易理解……它就在那裡。

What God wants of us is not hidden or, far off, or locked up. The word of God can be on our lips and taught to children. It is right in front of us, ready to be understood and obeyed.

神對我們的要求並不是隱藏的、遙遠的或鎖起來的。神的話語可以掛在我們的嘴上，也可以教導給孩子。它就在我們面前，準備好被理解和平庸所冒犯。

Yet, this accessibility and simplicity can be quite deceptive. Modern people have the same problem that ancient people had. We tend to think that if any insight is really important then it has to be brilliant and sophisticated and new. The Bible is not any of those things. If you are exploring Christianity, don't be offended by its simplicity and ordinariness.

然而，這種可訪問性和簡單性可能具有很大的欺騙性。現代人也有和古代人一樣的問題。我們傾向於認為，如果任何見解真正重要，那麼它必須是輝煌的、複雜的和新穎的。《聖經》不是那些東西。如果您正在探索基督教，請不要因其簡單和平庸所冒犯。

Even Christians struggle with the simplicity of their faith and the Bible. The Old Testament says we are saved by God's grace to be his special possession, and the New Testament adds that this is done through Jesus Christ.

即使是基督徒也因他們的信和聖經的簡單性而掙扎。《舊約》說我們因上帝的恩典而得救，成為祂特別的產業，而《新約》又補充說，這是透過耶穌基督完成的。

## THE BIBLE'S WONDERFULLY DIFFICULT CLARITY 聖經的極好而困難的清晰

The clarity and simplicity of God's word is, in fact, its difficulty. The reason we don't need to ascend to heaven or cross the abyss is because God is near, and so his word is near.

事實上，上帝話語的清晰和簡單是它的困難所在。我們之所以不需要升天，也不需要跨越深淵，是因為神離我們很近，所以祂的話也離我們很近。

God has made himself and the way of salvation known simply and clearly. These analogies Moses uses are a roundabout way of saying our relationship with God is not something we achieve; it is something we receive by grace.

神已經簡單明了地表明了祂自己和救贖之道。摩西使用的這些類比是一種迂迴的說法，表明與神的關係不是我們所能達到的，而是我們靠恩典領受的。

We also see this in the second half of the passage. Moses seems to contradict himself in these verses. How can Moses say things like the commandment "is not too hard for you" in v.11, and that "you can do it" in v.14, you don't need to go up to heaven or across the sea, It is right in front of you, but then say things like this from v.17:

我們在這段經文的後半部也看到了這一點。摩西在這些經文中似乎自相矛盾。摩西怎麼能說像第 11 節中的誠命「對你並不困難」，以及第 14 節中的「使你可以遵行」，你不需要上天或過海，它是就在你面前，然後在第 17 節這樣說：

*But if your heart turns away and you are not obedient, and if you are drawn away to bow down to other gods and worship them, I declare to you this day that you will certainly be destroyed. You will not live long in the land you are crossing the Jordan to enter and possess. This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life...*

倘若你的心偏離，不肯聽從，卻被引誘去敬拜別神，事奉它們，我今日向你們申明，你們必定滅亡；在你過約旦河進去得為業的地上，你的日子必不長久。我今日呼天喚地向你作見證：我已經將生與死，祝福與詛咒，擺在你面前。所以你要揀選生命...

If it is all about God's grace, why include that? It sounds very much like striving. It seems like this contradicts the first half.

如果這一切都與上帝的恩典有關，為什麼還要包括這一段經文呢？聽起來像要很努力。這似乎與前半部分相矛盾。

But it doesn't. The clue is almost the last thing in this chapter. It's in v.20: ***For the LORD is your life.*** They have life already so this must be referring to spiritual life. Eternal life. Up to this point in Deuteronomy, life is connected to obedience and death is connected to disobedience.

但事實並非如此。線索幾乎是本章的最後一節。第 20 節說：因為他是你的生命。他們已經有了生命，所以這一定是指屬靈的生命。永恆的生命。到目前為止，《申命記》中的生命與順服有關，死亡與不順服有關。

The Bible is clear, it is simple, it is accessible, and God expects it to be obeyed. And yet, no one is righteous. It clearly and simply shows us our inability, powerlessness, and sin.

聖經是清楚、簡單、容易理解的，神希望人們遵守它。然而，沒有人是正義的。它清楚而簡單地向我們展示了我們的無能、無能為力和罪惡。

Verse 20 is not saying if you obey, God will give you life. It is saying he *is* your life. Paul explains it in Romans 10 where he comes to this very passage while he is proclaiming the good news of Jesus Christ to the church in Rome.

第 20 節並不是說如果你服從神就會給你生命。它是說，他是你的生命。保羅在《羅馬書》第 10 章中解釋了這一點，他在向羅馬教會宣講耶穌基督的福音時談到了這段經文。

I'll read it: *Christ is the culmination of the law so that there may be righteousness for everyone who believes. Moses writes this about the righteousness that is by the law: "The person who does these things will live by them." But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the message concerning faith that we proclaim: If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.*

我來讀：律法的總結就是基督，使所有信他的人都得著義。論到出於律法的義，摩西寫著：「行這些事的人，就必因此得生。」但出於信的義卻如此說：「你不要心裏說：誰要升到天上去呢？（就是說，把基督領下來。）或說：誰要下到陰間去呢？（就是說，把基督

從死人中領上來。)」他到底怎麼說呢？「這話語就離你近，就在你口中，在你心裏，」（就是說，我們傳揚所信的話語。）你若口裏宣認耶穌為主，心裏信上帝叫他從死人中復活，就必得救。

He says Jesus is the end of the law for righteousness. The Law still exists to please God and change your life, but it is not a means to stand before God accepted.

他說耶穌是公義律法的終結。律法仍然存在，是為了取悅上帝並改變你的生命，但它並不是站在上帝面前被接受的方法。

Why? Because Jesus came from heaven and went into the abyss of chaos, destruction and death to bring eternal life to anyone who will accept it.

為什麼？因為耶穌從天上降臨，進入混亂、毀滅和死亡的深淵，為任何願意接受的人帶來永生。

This is threatening to us. What kind of God has a bar of salvation so low? A God of grace who allows anyone to come. Anyone can step over the bar because it is a bar of grace.

這對我們來說是一種威脅。什麼樣的神的救恩門檻會是如此的低？一位允許任何人來滿有恩典的神。任何人都可以跨過欄桿，因為它是恩典的欄桿。

But it is actually not a low bar. It demands that we lose our pride and the right to look down on any other human being. It also demands that we surrender control of our lives. If we are not prepared to let go of ourselves, we discover that the bar is, in fact, too high.

但實際上不是一個低的門檻。它要求我們失去驕傲，以及蔑視任何其他人的權利。它也要求我們放棄對生命的控制。如果我們不準備放手，就會發現門檻其實太高了。

This is the threatening costliness of the free grace of God. The message of the Bible is so simple and so clear, but we can't take its difficulty.

這就是神白白恩典的可怕代價。《聖經》的信息是如此簡單、如此清晰，但我們卻無法接受它的困難。

If you are exploring Christianity, understand the difficulty of the simplicity of the Christian faith. However, grasping the simplicity of the Christian faith through the Bible, in all its difficulty, is how you become a Christian.

如果您正在探索基督教，請了解基督教信仰的簡單性的困難。然而，儘管困難重重，但透過《聖經》掌握基督教信仰的簡單性，就是你成為基督徒的方法。

In the moment the clarity and simplicity of the message of God's grace in Jesus Christ hit you, and you are willing to pay the cost of surrendering your pride and control of your life, is the moment you enter into a relationship with the God who holds all the secrets of the universe.

當神在耶穌基督裡的清晰簡單的恩典信息擊中你，並且你願意付出放棄你的驕傲和對你生命的控制的代價的那一刻，就是你與掌管宇宙一切的秘密的神建立關係的那一刻。

It really is that simple and that difficult. The clarity of Scripture is far from some dry doctrine. So much is at stake. It insists that even the simplest disciple can understand the Bible and be saved.

確實就是這麼簡單，又這麼困難。《聖經》的清晰性遠非枯燥的教義。事關重大。它堅持認為，即使是最簡單的門徒也能理解《聖經》並得救。

The Bible isn't just for pastors or scholars with a working knowledge of Hebrew and Greek. You don't need to know about Second Temple Judaism or, Greco-Roman customs, nor ancient Near-Eastern religion.

《聖經》不僅僅適合具有希伯來語和希臘語應用知識的牧師或學者。您不需要了解第二聖殿猶太教或希臘羅馬習俗，也不需要了解古代近東宗教。

Nor do you need to school in redaction criticism, source criticism, or form criticism. God is not the God of the smarty-pants only.

你也不需要學習編輯批評、來源批評或形式批評。上帝不僅僅是自作聰明的人的上帝。

The clarity of Scripture also reveals so much of the character of God. What kind of God would reveal his love and redemption in terms so technical and concepts so profound that only an elite group of professional scholars could understand them? Not the God of the Bible. Relationship with him is accessible to all.

《聖經》的清晰性也揭示了神的許多屬性。什麼樣的神會用如此專業的術語和如此深刻的概念來揭示祂的愛和救贖，以至於只有一群精英專業學者才能理解它們？不是《聖經》中的上帝。所有人都可以與他有關係。

William Tyndale's life was often in danger because of his efforts to translate the Bible into the language of the common people in England. He was once in a dispute with what he called a learned man about all people having access to God's word.

威廉·丁道爾因努力將《聖經》翻譯成英國普通民眾的語言而經常面臨生命危險。他曾經與一位自稱有學問的人就所有人都可以獲得上帝話語的問題發生過爭論。

He said to him: *If God spare my life, before many years I will cause a boy that drives the plough shall know more of scripture than thou dost. Tyndale's pursuit of the clarity of Scripture for all people cost him his life. As he died, he cried out his final prayer, Lord, open the King of England's eyes.*

他對他說：如果上帝饒我一命，在許多年之後，我會讓一個耕犁的男孩比你懂得更多的《聖經》。丁道爾追求為所有人提供清晰的《聖經》，付出了生命的代價。當他去世時，他大聲呼喊著最後的祈禱：主啊，請打開英格蘭國王的眼睛。

We pray, yes, Lord, open our eyes too, that we might see the power and the privilege we have to read the Bible in a language we can understand.

我們祈禱，是的，主啊，求祢也請睜開我們的眼睛，讓我們看到我們能以可理解的語言閱讀《聖經》的力量和特權。

Open our eyes so that we might see clearly wonderful things in your word. Open our eyes to the truth you have clearly revealed to us. Open our eyes so that we might see your majesty and meekness for our joy.

睜開我們的眼睛，讓我們可以清楚地看到你話語中奇妙的東西。請睜開我們的眼睛，看看您向我們清楚揭示的真理。睜開我們的眼睛，讓我們看到你使我們喜樂的威嚴和溫柔。