

The People's Bible Teachings

大众圣经

CREATION

创造

God Made All Things

神造万有

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Editor's Preface

编者前言

The People's Bible Teachings is a series of books on all of the main doctrinal teachings of the Bible.

大众圣经教导是关于圣经所有主要教义教导的一系列丛书。

Following the pattern set by The People's Bible series, these books are written especially for laypeople. Theo-logical terms, when used, are explained in everyday language so that people can understand them. The authors show how Christian doctrine is drawn directly from clear passages of Scripture and then how those doctrines apply to people's faith and life. Most importantly, these books show how every teaching of Scripture points to Christ, our only Savior.

与大众圣经读本的模式相同，本套丛书特地为平信徒而写，书中所涉及的神学术语，都被解释成人们易于理解的日常用语。作者展示了圣经经文是如何直接得到基督教教义的，并且这些教义怎样应用于人们的信仰和生活中。最重要的是，本套丛书展示了圣经的每一个教导，都指向耶稣基督——我们唯一的救主。

The authors of The People's Bible Teachings are parish pastors and professors who have had years of experience teaching the Bible. They are men of scholarship and practical insight.

大众圣经教导的每一位作者，都是教会牧师和神学教授，他们有多年的教导圣经的经验，并在知识和实践上都拥有深刻的见解。

We take this opportunity to express our gratitude to Professor Leroy Dobberstein of Wisconsin Lutheran Seminary, Mequon, Wisconsin, and Professor Thomas Nass of Martin Luther College, New Ulm, Minnesota, for serving as consultants for this series. Their insights and assistance have been invaluable.

我们在此表达我们对威斯康辛路德宗神学院的勒罗伊·多贝尔施泰因教授和马丁路德大学的托马斯·纳斯教授的感激之情，他们为本套丛书提供了很多宝贵的建议，他们的见解和帮助都是无价的。

We pray that the Lord will use these volumes to help his people grow in their faith, knowledge, and understanding of his saving teachings, which he has revealed to us in the Bible. To God alone be the glory.

我们祈求上帝使用本套丛书，帮助他的子民在真理、知识上成长，更好的理解他拯救的教导，这教导本是在他在圣经中展示给我们的。一切荣耀归于上帝。

Curtis A. Jahn

柯蒂斯·A·姜
Series Editor
丛书主编

Introduction

简介

God is our refuge and strength, an ever-present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging. (Psalm 46:1-3)

神是我们的避难所，是我们的力量，是我们在患难中随时的帮助。所以地虽改变，山虽摇动到海心，其中的水虽砰訇翻腾，山虽因海涨而战抖，我们也不害怕（诗篇46:1-3）。

Martin Luther captured the thought of these opening words of Psalm 46 in his most loved hymn, “A Mighty Fortress Is Our God.” Before modern weaponry, a fortress or castle was a very important place, a place of safety when an enemy threatened. It was important that the castle be built well, and nothing was overlooked in its planning or construction. Most kings of that time took great pride in their castles. They would show friends around a new castle in the same way we would show our friends around a new house we built.

“上主是我坚固堡垒”是马丁·路德最爱的赞美诗，而这首赞美诗的主题正是抓住了诗篇第46篇的开头所表达的要点。在现代兵器出现以前，堡垒或城堡都是在面对敌军威胁时保障己方安全的重要场所。城堡需建造稳固，图纸或结构不可有任何闪失，这些都尤为重要。在那个时代，多数君王都以他们的城堡为傲。他们也都乐意带着他们的朋友在新建的城堡里转上一圈，就像我们邀请朋友来自己新建的家中做客一样。

Imagine a king having built a new castle for his son, the crown prince. Imagine having the king take you on a tour of that castle. Now think of God, the builder of all. Realize that it was for human beings that he made the whole universe. Imagine having him take you on a tour of the universe. Imagine being able to hear his own words describe and explain what he had made.

想象一下，一位君王为他的儿子——皇储——造了一座新的城堡。想象一下，让这位国王带你参观一下那座城堡。现在想想那位万有的建造者，他竟为人类创造了整个宇宙。想象一下，让他带你参观一下宇宙。想象一下，你可以听他自己开口对他手所造的一切娓娓道来。

This book is designed to take us on such a tour. The Lord, our “tour guide,” will, in effect, make 15 stops in 15 chapters to comment on what he has made, through selected words from the book he made, the Holy Bible. As we listen to those words, we will hear him describe a very wonderful material home for his children. Like princes, we have received from the Lord a beautiful “castle” in the material universe he has prepared for us.

本书便是旨在带领我们参观他所造的宇宙。事实上，主，我们的这位“导游”，将在本书的15章中停留15次，并藉他所写的圣经中的精选内容来讲论他的创造。当我们侧耳聆听这些话语时，我们也将听到他为他的儿女描绘一座美好的物质家园。而我们，则如王子一般，从主那里收到了一座美丽的“城堡”——一座位于他为我们所预备的这个物质宇宙中的“城堡”。

As we listen to those words, we will learn about God’s values, what is most precious and what is not. As we listen to those words, we will discover that even though the material world is beautiful and good, what we cannot see is often more wonderful and precious.

当我们聆听那些话语时，我们也将得知上帝看重什么，在他眼里什么是最宝贵的，什么不是。当我们聆听那些话语时，我们会发现，即便这个物质世界精彩纷呈，但那些我们所看不见的东西往往更加美好，更加珍贵。

Did you ever wonder about some of those things you cannot see? Did you ever try to make a list of important forces that are real but remain mysterious because our minds have trouble visualizing them? Such a list might include space, time, gravity, magnetism, electricity, radio waves, thoughts, ideas, life, love, our soul, and God himself. The last “invisible,” God, has created all the other listed invisibles. We can make this statement only because of something we possess that is visible and readable, the Bible.

你是否曾好奇那些你所看不见的事呢？你是否曾经尝试一一罗列大自然的重要力量呢？它们真实却又神秘，因为我们的大脑无法让它们可视化。这些力量可能包括空间、时间、重力、磁力、电力、无线电波、心思、想法、生命、爱、我们的灵魂以及上帝自己。其中最后一位“不可见的”神，创造了上述其它所有不可见者。我们之所以可以这么说，只因我们拥有某样我们可以看见、可以阅读的东西，那就是圣经。

The Bible is a book different from all other books. It is made up of 66 different books, which were written over a period of about 1,500 years. Over that span of time, many different writers put pen to scroll and added books to the Bible. However, all these books are related to one another more closely than any other pieces of literature written by human authors. This coordination was carried out by the real author of the Bible, another invisible, the Holy Spirit of God. In the second last chapter of this book on creation, we will explore the marvel of the Bible in more detail. The Bible is a powerful gift of God!

圣经与其它书籍截然不同。它共由66卷书组成，前后历经大约1500年方才写成。在此期间，许多不同作者纷纷执笔，将神的话语写于书卷之上并逐一纳入圣经。然而，所有这些书卷都彼此紧密相连，其紧密性远超人类作家的任何其它文学作品。圣经之所以如此统一协调，是因为它的真正作者是圣灵上帝——另一位不可见者。在《创造》这书本的最后第二章，我们会进一步探索圣经的奇妙之处。圣经充满能力，是神所赐给我们的礼物。

The main portion of this book on creation presents what God’s Word tells us about the creation of the invisibles mentioned earlier, as well as the creation of all the visibles that we are in touch with every day.

关于我们之前提及的那些不可见的受造物以及我们每日所触及的那些可见的受造物，神的话语究竟作何讲论呢？这也正是《创造》这本书的主要部分所呈现的内容。

Where did the universe come from? What are my roots? What is my soul? Let us freely ask these questions as we allow God to take us on a tour of all he has created, beginning with our most important treasure here on earth, our souls.

宇宙从何而来？我源自何处？我的灵魂为何？让我们自由地提出这些问题吧，让我们的上帝带我们参观一下他所造的一切吧，现在就从我们在世最重要的财宝——我们的灵魂开始吧。

Soul

灵魂

All of us know that we are more than just a beautifully arranged collection of chemicals inside an envelope of skin. We know that we are more than just bodies invigorated with a form of sophisticated energy called life. Vegetables have life. We, however, are more than vegetables. We have an awareness of ourselves as living individuals, separate from others. This self-awareness includes a feeling center within us that enjoys certain things and dislikes other things. We can ponder ideas and make decisions. We possess an innate sense that we are living for a purpose and that we will be held accountable for all our actions. We are accustomed to calling this self-awareness, this feeling center, this consciousness, this force within us that incorporates life and yet is greater than life, our soul. An alternative name is spirit. Where did the soul come from? Who made the spirit? The one who made the spirit is revealed in Scripture, and Scripture tells us that he himself is spirit. God made us, and “God is spirit” (John 4:24).

我们都知道，我们可不仅仅皮囊下的一堆精美的化学物质。我们知道，我们不仅仅是一种称为生命的、由复杂的能量形式所激活的身体。蔬菜拥有生命。然而，我们可不仅仅是蔬菜。我们知道自己独立于他人的个体。这种自我意识包括我们里面的感觉中心，它喜欢某些东西，憎恶另一些东西。我们可以思考问题，作出各类决策。我们生来便知，我们的生命有一个目的，我们也将为我们所有的行为交账。我们习惯于将这种自我意识、这种感觉中心、这种知觉、这种在生命之中却又大过生命的力量，称为我们的灵魂，也可以称为灵。灵魂从何而来？谁创造了灵呢？那位造灵的，已在圣经中显明出来。并且，圣经告诉我们，神自己就是灵。神创造了我们，“神是灵”（约翰福音4:24, CNVS）。

Scripture also tells us of the day on which God, who is spirit, made our first parents, body and soul. “The LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” (Genesis 2:7).

圣经也告诉我们，这位自己就是灵的神何时为我们的始祖造了身体和灵魂。“耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的活人，名叫亚当”（创世记2:7）。

The value of a soul

灵魂的价值

Some people do not see any difference between the life that enlivens an animal and the soul, or spirit, that dwells in a human. Is there a difference? If one were limited to striving to

find the answer to this question on the basis of the research or experiments we do in this world, the question might never be resolved. However, for all who believe, Scripture has already provided the answer. There is a difference between animal life and a human soul.

有些人认为那叫动物活起来的气息与人里头的灵魂并没有什么区别。那么两者到底有没有区别呢？如果仅仅基于研究或实验这些世上的方式以获得答案，那么问题可能永远都不会得到解决。然而，圣经早已向所有信徒显明，动物的气息与人类的灵魂确有区别。

Scripture tells us that the human soul is eternal; it exists forever. The human soul is also accountable to God. When a human being dies, that person's soul returns to God to be judged. "The dust [body] returns to the ground it came from, and the spirit [soul] returns to God who gave it" (Ecclesiastes 12:7). "Man is destined to die once, and after that to face judgment" (Hebrews 9:27). After death and judgment, the soul of each person will spend eternity either in heaven or in hell. This makes the human soul very different from animal life, since animal life ceases at the point of physical death.

圣经告诉我们人的灵魂是永恒的；它会永远存在下去。人的灵魂也必须向神交账。当人死的时候，其灵魂就要归于神，受神审判。“尘土仍归于地，灵仍归于赐灵的神”（传道书12:7）。“按着定命，人人都有一死，死后且有审判”（希伯来书9:27）。人死受审判之后，各人的灵魂要么永远住在天堂，要么永远下入地狱。这使得人的灵魂与动物的气息截然不同，因为动物的气息在它身体死的时刻就停止了。

The difference between humans and animals is also shown in the Bible by what happens when they are killed by people. When an animal is slain, its life is gone, but no one is charged with murder. When a human is slain, the story is different. God demonstrated the precious value of human life already back in Noah's day when he declared, "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man" (Genesis 9:6).

人和动物的不同在圣经中也体现在动物被杀的时刻。当动物被杀的时候，它的气息就结束了，人也不会被告杀害罪。但是当人被杀的时候，情况就不同了。上帝早在挪亚时代就表明了人类生命的宝贵，他说：“凡流人血的，他的血也必被人所流。因为神造人是照自己的形像造的”（创世记9:6）。

Made in the image of God

按神的形像所造

Most important, the human soul was made in the image of God. "Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.' So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:26,27). God is holy, without sin, having perfect love, always desiring to do good, hating evil, loyal, faithful, kind, merciful, and forgiving. This perfect holiness was given to Adam and Eve at creation. They were like God in their thoughts and actions; they reflected the Lord's perfection. Only the souls of human beings were created in this image of God.

最重要的是，人的灵魂是按神的形像所造的。“神说，‘我们要照着我们的形像，按着我们的样式造人，使他们管理海里的鱼，空中的鸟，地上的牲畜，和全地，并地上所爬的一切昆虫。’神就照着自己的形像造人，乃是照着他的形像造男造女”（创世记1:26,27）。上帝圣洁、无罪、拥有完全的爱、总乐意行善、恨恶邪恶、忠心、信实、良善、满有怜悯又有赦罪之恩。神在创造亚当和夏娃的时候就将这种完全的圣洁

赐给了他们。他们的心思意念、一举一动都与神相似；他们反映出主的完全。唯有人类的灵魂按这完美的神的形像所造。

Keeping one's soul

保全人的灵魂

The human soul therefore should be very precious to us. Jesus reminds us to care for it well in these words: "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?" (Matthew 16:24-26).

因此，人类的灵魂对我们而言本当尤其宝贵。耶稣提醒我们都当好好照管它：“若有人要跟从我，就当舍己，背起他的十字架，来跟从我。因为凡要救自己生命的，必丧掉生命。凡为我丧掉生命的，必得着生命。人若赚得全世界，赔上自己的灵魂（此处“生命”也作“灵魂”），有什么益处呢？人还能拿什么换灵魂呢”（马太福音16:24-26）？

On the first Good Friday we are presented with a man who did not forfeit his soul—the penitent thief on the cross. In his life he had been a vicious criminal. He deserved a horrible death. After death by crucifixion, his body, like an empty envelope, was taken down from his cross and buried. But the soul that had lived in that envelope was no longer there. That soul had been taken to be with the one who had made him and saved him. On the very day of his death, the one who had made him and also redeemed him from the curse of his sin had given him the promise, "Today you will be with me in paradise" (Luke 23:43).

在第一个受难日上，我们看到有个人并未赔上他自己的灵魂，这个人就是十字架上的强盗。终其一生，他是一名穷凶极恶的罪犯，他配得严厉的死刑。十架酷刑之后，他的身体就像一具空壳一样被人从十字架上取下，并且埋葬。然而，这具空壳下的灵魂却不再位于原处。他的灵魂被接到了那创造他又拯救他的身边。他死的那日，那位创造他又救赎他脱离其罪之咒诅的，向他应许说：“我实在告诉你，今日你要同我在乐园里了”（路加福音23:43）。

Angels

天使

On this earth we are accustomed to finding human souls living in their envelopes of flesh and bones. However, God also made spiritual creatures that do not have flesh and bones. They have names, and they can move about. They do the Lord's bidding and serve as his messengers, especially in the role of preserving and protecting God's children. The Bible calls them angels. They are amazing spirits who serve God. Through these spirits God cares for us. The writer to the Hebrews asks, "Are not all angels ministering spirits sent to serve those who will inherit salvation?" (1:14).

在这个世上，我们早已熟知人的灵魂存于他们的骨肉之中。然而，神也造了那些没有骨肉的灵体。他们有自己的名字，他们可以四处移动。他们听从主命，又是他的信使，尤其是在保存和保护神的儿女这些事上。圣经将他们称为天使。他们是服侍神的灵，是令人惊叹的存在。上帝藉这些灵来看顾我们。希伯来书的作者如此问到：“天使岂不都是服役的灵，奉差遣为那将要承受救恩的人效力吗”（1:14）？

Deeds of thanksgiving

感谢的行为

The high value God has placed upon our greatest gift of all, the soul, should move us to treasure all human souls from conception to the grave. May we all stand in awe of the value God gave souls when he made them in his image and when he redeemed them from sin and eternal death through the sacrificial death of his Son, Jesus Christ. Treasuring immortal souls while lovingly using, conserving, and cherishing all the awesome, beautiful gifts of this temporal world in a manner pleasing to God is the only course of action proper for a child of God. Such conduct is, indeed, a small thanksgiving gift when we remember the greatest gift God has given us, the salvation of our souls.

上帝既然如此看重这份他赐给我们的最大的礼物——灵魂，这便激励我们珍视所有从受孕至死亡的灵魂。当上帝按他的形像造人时，当他藉他儿子耶稣基督的牺牲救赎人类脱离罪恶与永死时，他赐给了灵魂极大的价值，愿我们所有人都敬重这份价值。以一种神所喜悦的方式，珍爱所有不朽的灵魂，以爱使用、保存并珍视世上这份奇妙可畏的美好礼物，这才是神的儿女唯独应有的做法。上帝拯救了我们的灵魂，当我们想起他所赐给我们的这份最伟大的礼物时，这样的行为不过是一份微不足道的感谢礼物而已。

Life

生命

Can you draw a picture of “life”? Could you construct a theory that captures its mysteries? Of course not! The wonders of what we call life are beyond our full understanding. But the Creator of all life has told us some things in his Word about this gift of life. It is this aspect of God’s creation that we will focus on in this chapter.

你能勾勒出一张“生命”之图吗？你能开创一种展现生命奥秘的理论吗？当然不能！生命的奥秘远超我们的理解。不过，关于这份称为生命的礼物究竟为何，那位创造万有的已在他的话语之中向我们略微表明。而本章所讨论的重点正是生命。

Animal life

动物的生命

Living, existing, having life—this is not just a blessing enjoyed by God, humans, and angels. God also gave life to many other creatures on earth, the animals. Animals were made for the benefit of humans. Shortly after God made the animals, he invited the one for whom they were created to give them names. “Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds of the air and all the beasts of the field” (Genesis 2:19,20). From this Scripture passage we learn that just as God had formed the first human from the ground of this earth and then made him come alive by giving him a soul made in the image of God, so also God formed all the animals and birds and plants from the ground and gave them life. But we must remember that animal life, as marvelous and mysterious as it is, does not have a soul, is not made in the image of God.

活着、存在着、拥有着生命——这些福分并非上帝、人类与天使所独有。上帝也将生命赐给了地上的其它受造物——动物。为了人类的益处，上帝造了动物。在他创造动物后不久，他便邀请人类为它们取名。“耶和华神用土所造成的野地各样走兽和空中各样飞鸟都带到那人面前，看他叫什么。那人怎样叫各样的活物，那就是它的名字。那人便给一切牲畜和空中飞鸟，野地走兽都起了名。只是那人没有遇见配偶帮助他”（创世记2:19,20）。从这段经文中我们看到，正如上帝用泥土创造了第一个人，然后按照他的形像赐他灵魂，使他有了生命，上帝同样也用泥土创造了所有的动物、鸟类以及地里的植物，并赐它们生命。但是我们必须记住，动物的生命虽然奇妙又神秘，但它们却没有灵魂，它们也不是按上帝的形像所造的。

Nevertheless, all life is a great and marvelous gift from the Creator. Just one living cell is exceedingly complex in design and function. To gain an idea of its complexity, let us take a look at the least complicated of living creatures, the one-celled amoeba. Amoebas appear quite simple, and most of them swim about in water. However, even a one-celled animal is not simple. Think of a nuclear submarine designed to be self-sustaining for long periods underwater. Now imagine that this submarine was reduced in size to a submarine much smaller than the period at the end of this sentence. Imagine that it retained all its parts and continued to operate and move about as before. This helps us gain an idea of the complexity of life itself in just one cell, not to mention the additional marvels that the cell can reproduce itself and react to its environment.

然而，所有生命都是创造主所赐的美好礼物。一颗活细胞就有着极其复杂的设计与结构。若要了解个中复杂性，我们查看一下最不复杂的单细胞变形虫便可略知一二。变形虫外貌相当普通，它们多数在水中四处游动。然而，即便是单细胞动物，它们也并不简单。想象一艘核潜艇，它的设计可以让它长期待在水下并自我维系。现在，想象这艘潜艇的尺寸缩小了，小到比这句话的句号还要小。想象它保留了所有部件，还能像从前一样运转、四处游动。这有助于我们窥见，单细胞的生命就已如此复杂，更别提细胞还能自我再生、对环境作出反应这些奇妙之处了。

The probability of a living cell happening by chance

活细胞源自偶然的概率

A noted English astronomer, Sir Fred Hoyle, studied the complexity of just one cell and then together with his mathematician friend, Chandra Wickramasinghe, calculated the probability of all the parts of a cell coming together in proper arrangement by accident. After making their calculations, these men pointed out that the probability of even one simple cell arranging itself in proper order is as likely as having a tornado strike a junkyard and in the process build a fully assembled Boeing 747 jet airplane.¹

著名英国天文学家弗雷德·霍伊尔爵士研究了单细胞的复杂性，然后与他的数学家朋友钱德拉·维克拉马辛哈一起计算了单细胞的所有部分偶然以恰当的方式聚在一起的概率。经计算，这些人指出，即使一个单细胞的各部分要以恰当的方式聚在一起，此事的概率也像在龙卷风袭击垃圾场的过程中组装出一架完整的波音747喷气式飞机那般渺茫。¹

The big bang theory

大爆炸理论

The obvious impossibility of this happening convinced Hoyle to abandon his own evolutionary steady state theory of the origin of the universe and also to attack the more widely known and accepted big bang theory as an equally unacceptable explanation for our origins. The big bang theory stems from the observation that all the material, all the gases, all the stars of the universe seem to be moving away from one another. When one theoretically runs this expanding universe backward in time, everything seems to come together in a cosmic egg at the center of the universe at a time billions of years ago. It is believed that this cosmic egg exploded at that time, and this is the reason we find ourselves in a seemingly expanding universe today. The word seemingly was intentionally inserted in the above synopsis. There is debate over nearly every brick that is used to build the house that is the big bang theory. Scientists should listen to Hoyle and his coworker and abandon the theory. They

suggested that their colleagues open their minds to accept other explanations for origins even to the extent of considering the possibility of God. Hoyle and Wickramasinghe write,

这种明显的不可能性使得霍伊尔坚信，他必须放弃他自己那套关于宇宙起源的进化稳态理论，同时，他也必须对那套更为人所熟知和接受的大爆炸理论发出批评，认定它也同样不能解释我们的起源。大爆炸理论基于以下观察：宇宙中所有的物质、所有的气体、所有的恒星似乎都在朝着彼此远离的方向移动。若在理论上将这扩张的宇宙按时间倒推，那么很可能数亿年前万物就集中于宇宙中心的宇宙之蛋之中。有人相信，该宇宙之蛋就是在那个时候发生了爆炸，这也是为何我们看到如今我们身处一个似乎正在扩张的宇宙之中。在上述概要中，“似乎、可能”这些字眼并非出于无意。几乎每块用来建造大爆炸理论之家的砖头都充满争议。科学家应当听听霍伊尔及其同僚说了些啥，然后放弃该理论。他们建议他们的同行打开思路，尝试接受其它起源说，甚至有必要考虑一下上帝。霍伊尔和维克拉马辛哈如此写到：

Once we see, however, that the probability of life originating at random is so utterly minuscule as to make the random concept absurd, it becomes sensible to think that the favourable properties of physics on which life depends are in every respect deliberate. . . . It is therefore almost inevitable that our own measure of intelligence must reflect in a valid way the higher intelligences to our left, even to the extreme idealized limit of God.²

然而，既然我们看到，生命源于偶然的可能性是如此之小，以至于偶然这一概念都变得如此荒谬，那么，我们就有理由认为生命所依赖的各色出色的物理性质在各方面都经过了某种精心设计.....因此，几乎不可避免的是，我们自己对智慧的衡量必须得以一种有效的方式反映出那远远超乎我们的智慧，甚至是去触碰上帝这一极端理想化的边界。²

In this debate over theories of our origins it must also be pointed out that even if Hoyle's 747 jumbo jet were accidentally assembled, it still would have no crew to work it and would fall to the ground as one huge hunk of junk. So also with the most finely constructed cell. If the impossible happened and a cell were arranged properly by accident, it would still be without the force of life within. It would be as helpless as the 747 without a crew. The cell would soon become disorganized again as rapidly as any dead cell does.

在这场关于起源说的辩论中，我们必须指出，即便霍伊尔的747喷气式飞机意外得以组装，也不会有哪位飞行员能够操纵这架飞机，而且它还会像一大堆垃圾一样落在地上。结构最为精美的细胞也是如此。如果不可能的事发生了，即细胞意外得以恰当形成，那它里面也不会有什么生命力。其绝望程度正如波音747没有飞行员一般，这颗细胞也会很快再次变得杂乱无章，正如任何一颗死细胞一样。

It is God who put into his living creatures that mysterious force that we call life. May we never cease to marvel at life and praise God for this gift! It continues to exceed all human comprehension.

是上帝将生命这一神秘的力量置于他所造的活物之中。愿我们不要停止惊叹生命，并为这份礼物向神献上赞美！它的存在仍然超乎我们人类的理解力。

The law of biogenesis

生物起源定律

In addition to the marvel of life itself, God designed life so that it would reproduce itself. It is never possible for non-living material to endow itself with life. It is never possible for non-living material to reproduce itself. The noted scientist Louis Pasteur demonstrated this truth to the world. This French chemist and biologist formulated the scientific law known as the law of biogenesis. This law states that life comes from life. Let us note that there is no disagreement on the validity of this law, either among creationists or evolutionists. And yet it

is curious to note that for evolutionists, the origin of the very first living cell demands a violation of this law!

除了叫人惊叹之外，上帝所设计的生命还能自我繁殖。无生命的物质绝无可能赋予自己生命，也无可能自我繁殖。著名科学家路易斯·巴斯德向世人证明了这一事实。这位法国化学家及生物学家提出了生物起源定律这一科学规律。这条定律表明生命来源于生命。让我们留意一下，无论是创造论者还是进化论者，他们都认同这一定律的有效性。然而，令人好奇的是，对于进化论者来说，第一个活细胞的起源必须得违背这一定律！

Variations within the kind

种内多样性

Scientists also observe that when living creatures do reproduce, their offspring are copies of the parents. Dogs give birth to dogs, cats give birth to cats, and so on, even though a great variation may be observed between individual offspring or strains within a breed. This stability of what the Bible calls a kind, coupled with great variation within the kind, is the plan of God. It makes our world far more interesting and beautiful than if reproduction functioned with the monotony of an assembly line or printing press. Intensive study in the field of genetics in our day and a better understanding of the role of DNA gives us a few answers as to how God carries out this fascinating reproductive process. However, the broad outlines of his plan for reproduction were already given us in Scripture at the place where we are told about God's creation of the first kinds of life on this earth. "Then God said, 'Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.' And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good" (Genesis 1:11,12).

科学家发现，生物所繁殖的后代就是它们自身的副本。狗生狗，猫生猫，如此种种。尽管个体后代之间或同一种内不同品种之间差异巨大，但理儿还是这个理儿。圣经所说的“种”（和合本译为“类”）具此稳定性，而种内差异却又巨大，这是神的计划。繁殖不像生产线或印刷机那般单调乏味，这也使得我们的世界更为妙趣横生、五彩缤纷。随着当代遗传学研究的逐渐深入，人们对DNA作用的理解也在加深，这些都让我们对上帝如何运作这一美妙的繁殖进程有了进一步的了解。然而，关于繁殖这项计划，圣经早在说明上帝创造地上第一批生命的时候就告诉了我们。“神说，‘地要发生青草，和结种子的菜蔬，并结果子的树木，各从其类，果子都包着核。’事就这样成了。于是地发生了青草，和结种子的菜蔬，各从其类，并结果子的树木，各从其类，果子都包着核。神看着是好的”（创世记1:11,12）。

Just as green plants reproduced true to their kinds by means of seeds, so also other creatures were designed to reproduce true to their kinds. The most common method God uses is the egg. Creation of the land animals is described in this way in Scripture. "God said, 'Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.' And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good" (Genesis 1:24,25).

正如绿植以孕育种子的方式忠于其类繁殖后代，其它的受造物也受这般设计，忠于其类繁殖后代。神所使用的最常见的方式就是蛋。圣经对陆生动物这类受造物如此描述到，“神说，‘地要生出活物来，各从其类。牲畜，昆虫，野兽，各从其类。’事

就这样成了。于是神造出野兽，各从其类。牲畜，各从其类。地上一切昆虫，各从其类。神看着是好的”（创世记1:24,25）。

Threats to life

生命受到的威胁

Biology, the study of life, is a fascinating science. There are so many life-forms. They are all so interesting. However, a student of biology will soon discover that two dark clouds hang over life as we know it in this world. First, life is imperfect. Disease, mutation, famine, a host of other evils and, finally, death afflict all God's beautiful creatures. Second, the number of the various kinds of life is becoming smaller and smaller. The great foe Extinction marches relentlessly on, making our world poorer and less beautiful every day.

生物学，这项研究生命的学问是一门叫人着迷的科学。生命形式多种多样，妙趣横生。然而，研究生物的学生很快就会发现，两块世人皆知的乌云笼罩着所有生命。首先，生命并不完美。疾病、变异、饥荒以及其它邪恶之事，最后就是死亡，这些都折磨着上帝所有美好的受造物。其次，各种生命的数目正在不断减少。“物种灭绝”这位强大的敌人正不屈不挠地向前推进着，致使我们的世界日渐匮乏、日渐丑陋。

Extinction

灭绝

This fact of continuing extinction is a mighty testimony against the theory of evolution. Evolution teaches that a happy accident gave us the first life and that from this first life all other life-forms evolved. Evolutionary biologists draw diagram trees that show how evolution has progressed and multiplied the many forms of life. These trees show how the various kinds of life are supposedly related and how they were formed by filling empty “ecological niches” in this world. Because we enjoy an abundance of differing life-forms, these illustrative trees show many branches. In actuality, however, science has never successfully documented the emergence of even one new branch. On the other hand, extinction, the permanent loss of differing beautiful twigs and branches on life's tree, is observed frequently. Therefore, it can properly be stated that accepting evolution requires strong “faith.” It requires a belief in a process that is not happening now. It requires a belief that in the past there was a different order governing life—an increase in numbers of kinds—than the order we observe today—a steady decrease in the numbers of kinds through extinction. Such is the faith required of an evolutionist. It does little good to try to make this faith more acceptable by suggesting that multiplication of kinds and extinction of kinds ebb and flow like the tide and that we just happen to find ourselves in the extinction part of the cycle. To accept such an explanation demands more faith. Science does not give us reason to suppose that such cycling is true.

物种的不断灭绝是表明进化论错误的有力见证。进化论教导，一次快乐的意外赋予了我们第一个生命，而所有其它的生命形式则都由这第一个生命进化而来。进化论生物学家绘制树状图来表明进化何以展开且使许多生命形式倍增。这些树状图表明，根据推测，不同种类的生命何以互相关联，以及它们又是如何通过填满这个世界空荡荡的“生态位”得以成形。因为我们享有丰富而不同的生命形式，所以这些树状图就满是树枝。然而，事实上，科学从未成功记录过一条新树枝的出现，哪怕只是一条。相反，物种灭绝——生命之树上那些各不相同的漂亮嫩芽和树枝永远的消失，却司空见惯。因此，要接受进化论需要强大的“信心”，这样的说法并无不妥。要接受进化论，需要相信某种当下并未真实发生的进程。要接受进化论，需要相信从前存有另一

种制约着生命的秩序（即物种数量增加），而这种秩序却与我们今天我看到的截然不同（即物种数量因物种灭绝而持续减少）。进化论者需要这样的信心。有人认为物种的倍增和灭绝正如潮汐一样起伏，而我们又正好处于这个循环的灭绝部分，这样的说法也无法让进化论者的信仰更能让人接受。要接受这样的解释就需要更大的信心，科学并未告诉我们为何这样的循环真实存在。

If we turn to Scripture, we discover that the extinction and degradation we see happening around us has been foretold. After God created man, we are told in Genesis that “the Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die’” (2:15-17). After the first humans rebelliously did what they were forbidden to do by their Creator, the threatened curse for their rebellion fell upon them and upon all creation. Creatures suffered affliction that ended in death, and the curse of extinction threatened all kinds.

如果我们转向圣经，我们就会发现我们眼前的物种灭绝与衰退早已被预言。上帝造人之后，创世记就告诉我们：“耶和华神将那人安置在伊甸园，使他修理看守。耶和华神吩咐他说，园中各样树上的果子，你可以随意吃。只是分别善恶树上的果子，你不可吃，因为你吃的日子必定死”（创世记2:15-17）。然而人类始祖违背神，吃了他们的创造主所禁止他们吃的果子，于是他们就因悖逆而遭到了这可怕的咒诅，并且这咒诅也临到了所有的受造之物。受造物遭受困苦，直至死亡，并且灭绝的咒诅威胁着所有的物种。

The flood

洪水

Extinction of the various kinds would have happened much more rapidly when God in his anger covered the world in the universal flood at the time of Noah. However, in grace the Lord also provided his creatures with a rescue ship, the ark. After the flood, the world was repopulated through the pairs of creatures saved on the ark. The great diversity of life-forms continued to lend interest and beauty to the post-flood world. However, systematic extinction continued. This is what we see. This is what Scripture leads us to expect. What we see and what Scripture tells us to expect are in harmony.

挪亚时代，当上帝在忿怒中以一场全球范围的洪水淹没这个世界的时候，各样物种更快遭到了灭绝。然而，主也在恩典中赐给了他的受造物一艘拯救之船，方舟。洪水之后，种群藉着方舟内得救的成对受造物得到了恢复。生命形式的缤纷多彩再次为洪水过后的世界增添了不少乐趣与美好。然而，物种灭绝仍在有条不紊地行进。这就是发生在我们眼前的事实，这就是圣经叫我们所预期的事实。我们所见到的与圣经叫我们所预期的，两者一致。

Practice conservation

竭力保存

May this very sad aspect of life in a sin-cursed world not blind our eyes to the love of God that continues to shine and be evident all around us in his care for the many different creatures he has made. May his example of care for the creatures inspire us also to conserve and properly use the many forms of life that he has graciously given us for our life on earth. A beautiful description of the way God cares for his creatures is found in Psalm 104.

这个世界因罪而受了咒诅，但愿这世界关乎生命的消极面不要蒙蔽了我们的眼目，叫我们无法看见神的爱，他的慈爱仍在我们四围持续发光，我们也仍能看到他看顾他手所造的各样不同的受造之物。他看顾他手所造的，愿这事实也能激励我们同样去保存并善待那些他以恩慈赐给我们世人的各样生命。诗篇第104篇行文妙笔生花，向我们展现了上帝对他受造物的看顾。

Psalm 104:10-28

诗篇104:10-28

He makes springs pour water into the ravines;
it flows between the mountains.
耶和华使泉源涌在山谷，流在山间。
They give water to all the beasts of the field;
the wild donkeys quench their thirst.
使野地的走兽有水喝，野驴得解其渴。
The birds of the air nest by the waters;
they sing among the branches.
天上的飞鸟在水旁住宿，在树枝上啼叫。
He waters the mountains from his upper chambers;
the earth is satisfied by the fruit of his work.
他从楼阁中浇灌山岭。因他作为的功效，地就丰足。
He makes grass grow for the cattle,
and plants for man to cultivate—
bringing forth food from the earth:
他使草生长，给六畜吃。使菜蔬发长，供给人用。使人从地里能得食物。
wine that gladdens the heart of man,
oil to make his face shine,
and bread that sustains his heart.
又得酒能悦人心，得油能润人面，得粮能养人心。
The trees of the Lord are well watered,
the cedars of Lebanon that he planted.
佳美的树木，就是利巴嫩的香柏树，是耶和华所栽种的，都满了汁浆。
There the birds make their nests;
the stork has its home in the pine trees.
雀鸟在其上搭窝。至于鹤，松树是它的房屋。
The high mountains belong to the wild goats;
the crags are a refuge for the coney.
高山为野山羊的住所。岩石为沙番的藏处。
The moon marks off the seasons,
and the sun knows when to go down.
你安置月亮为定节令。日头自知沉落。
You bring darkness, it becomes night,
and all the beasts of the forest prowl.
你造黑暗为夜，林中的百兽就都爬出来。
The lions roar for their prey
and seek their food from God.
少壮狮子吼叫，要抓食，向神寻求食物。
The sun rises, and they steal away;
they return and lie down in their dens.
日头一出，兽便躲避，卧在洞里。
Then man goes out to his work,
to his labor until evening.

人出去做工，劳碌直到晚上。

How many are your works, O LORD!

In wisdom you made them all;
the earth is full of your creatures.

耶和华啊，你所造的何其多，都是你用智慧造成的。遍地满了你的丰富。

There is the sea, vast and spacious,
teeming with creatures beyond number—
living things both large and small.

那里有海，又大又广。其中有无数的动物。大小活物都有。

There the ships go to and fro,
and the leviathan, which you formed to frolic there.

那里有船行走。有你所造的鳄鱼游泳在其中。

These all look to you
to give them their food at the proper time.

这都仰望你按时给它食物。

When you give it to them,
they gather it up;
when you open your hand,
they are satisfied with good things.

你给它们，它们便拾起来；

你张手，它们饱得美食。

All around us we see and enjoy life in its many different forms. The curse upon all life because of human sin is also painfully evident. May we respond properly to this double message. May God's gift of life lead us to praise God for his goodness. May the curse on life because of sin cause us to examine ourselves and turn to a gracious Lord for help. While we know that our actions cannot undo the damage our sin has caused, let us strive to show our thankfulness to God for his saving goodness. Let us do this by cherishing and conserving, in a manner pleasing to him, the life and beauty we still retain in this world.

我们看到各样的生命围绕着我们，我们也享受着这份生命的美好。然而，痛苦的是，那因人类犯罪而临到所有生命的咒诅也同样显而易见。愿我们正确面对这双重信息。愿上帝所赐的生命这份礼物叫我们可以赞美他的良善。愿生命所受的咒诅可以叫我们省察我们自己并转向那位恩慈的主寻求帮助。虽然我们知道我们的行动无法抹去我们的罪所造成的伤害，但让我们竭力展现我们向上帝救恩的良善所存的感激。让我们以他喜悦的方式，心里珍惜又竭力保存我们在这世上仍然拥有着生命与美好。

Mind

理智

In quoting the summary of the moral law, Jesus tells us, “Love the Lord your God with all your heart and with all your soul and with all your mind” (Matthew 22:37). Jesus speaks of a total commitment of love in heart, soul, and mind. His words leave us to wonder about this little trinity and the connection between heart, soul, and mind. If we look further in Scripture, we find that the apostle Paul calls attention to a distinction between spirit and mind when he scolds the Corinthians for making wrong use of the spiritual gift of speaking in tongues. Paul urges Christians to use their minds to focus on the words used in worship. “If I pray in a tongue, my spirit prays, but my mind is unfruitful. So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind” (1 Corinthians 14:14,15). In other words, all worshipers do well to use their minds to listen to, understand, and meditate upon the Word of God.

耶稣在引用道德律总纲的时候对我们如此说到，“耶稣对他说，你要尽心，尽性（灵魂），尽意（理智），爱主你的神”（马太福音22:37）。耶稣在这里所说的是一种将整颗心、整个灵魂、所有理智都献给神的爱。这番话叫我们对这“微型三位一体说”以及心、灵魂与理智之间的关系都充满好奇。如果我们仔细阅读圣经的话，就会注意到，当使徒保罗在责备哥林多人误用说方言这一属灵恩赐时就曾提到过灵与理智之间的区别。保罗敦促基督徒使用理智将注意力集中在敬拜过程中所说的言语上。

“我若用方言祷告，是我的灵在祷告，我的理智并没有作用。那么我应当怎样行呢？我要用灵祷告，也要用理智祷告；我要用灵歌唱，也要用理智歌唱”（哥林多前书14:14,15,CNVS）。换句话说，所有敬拜者最好还是用上他们的理智去聆听、去理解、去默想神的话语。

Just as the body is the temple of the spirit, so the brain is the temple of our minds. If we abuse this temple with alcohol, drugs, lack of sleep, or other harmful things, the mind suffers, and the blessings God would give us through the mind and the workings of our brains are forfeited.

正如身体是圣灵的殿，大脑也是我们理智的殿。如若我们用酒精、毒品、睡眠不足或其它有害之事来滥用这殿，那么理智就会遭难，而我们也将丢失上帝藉理智以及我们大脑的工作所赐的祝福。

A lavish gift

一份慷慨的礼物

Can anyone keep track of what the 100 billion neurons of the brain are doing? Can anyone make a record of what information their billions and billions of interconnections may be busy transferring or recording? Can anyone duplicate or explain in detail the manner in which chemical messengers and chemical connections join electrical nerve signals in processing thoughts? Can anyone appreciate the gift enjoyed by Adam and Eve when their brains worked perfectly and all their thoughts were in perfect harmony with God's thoughts?

谁能弄清大脑内部百亿神经元的工作内容呢？谁能记录它们数以亿次的相互联络所传递或记录的信息呢？谁能重复或详解那些在思维过程中让神经电信号关联起来的化学信使以及化学关联的工作方式呢？谁能理解当亚当和夏娃的大脑完美工作时、当他们所想与上帝所想完全合一时所享有的那份礼物呢？

How much information can the brain store? With our brains we are capable of learning languages and using them in communication; we can control the motions of the members of our bodies with will power; we can receive auditory data with the ear, visual data with the eye, and tactile data through the skin. This data can then be processed and put to good use. For those who ponder the various capabilities of the mind, one of the most amazing things is that we can be creative.

我们的大脑可以储存多少信息呢？我们可以使用我们的大脑学习语言与交流；我们可以使用意志控制我们身体各部分的移动；我们可以用耳朵接收我们听到的数据，用眼睛接收我们看到的的数据，用皮肤感知我们触碰到的数据。这些数据都可以被处理并加以善用。对于那些对理智所具备的各样能力充满好奇的人而言，在他们眼里最奇妙的是莫过于我们所具有的创造力。

Paul urges that we do not ignore the use of our minds even as we worship the Lord. The words we think and say are important. So Paul reminded the Corinthians, "If you are praising God with your spirit, how can one who finds himself among those who do not understand say 'Amen' to your thanksgiving, since he does not know what you are saying?" (1 Corinthians 14:16).

保罗敦促我们即便在敬拜主的时候都不要忽视使用我们的理智。我们心里所想、口里所说的话都有其份量。所以保罗提醒哥林多人说，“不然，如果你用灵赞美，在场那些不明白的人，因为不知道你在说什么，怎能在你感谢的时候说‘阿们’呢”（哥林多前书14:16，CNVS）？

Just a computer?

不过一台电脑？

In our day we are prone to compare the workings of the mind to the workings of a computer. We tend to think of the mind only in terms of brains. It is true that electricity, circuits, and switches are involved in both the functioning of the brain and the computing of the computer. However, only an uninformed person would maintain that thinking and computing are identical processes. We can understand and explain computing. The mind is more than a functioning computerlike brain. If the mind were exactly equal to a living brain, Paul could not speak of the "mind of the Lord" (Romans 11:34). God, who is spirit, does not have a material brain. Also, there is an intimate relation between our minds and our souls.

如今我们都倾向于将理智的工作与电脑相比。我们都倾向于单从大脑的角度去定义理智。诚然，大脑功能与电脑计算两者都涉及电流、电路以及开关。然而，只有无知的人才会坚称思考与电脑计算的过程并无不同。我们可以理解电脑计算，并对此作出解释。理智却远远不止一颗电脑般运作的大脑。若是理智不过等同于一颗鲜活的大

脑，那么保罗就不会谈到“主的心意（理智）”了（罗马书11:34）。神是灵，他没有物理意义上的大脑。另外，我们的理智与灵魂之间也有着密不可分的关系。

Memory

记忆

One of the many marvelous things our minds can do is remember things. We can remember thoughts, words, feelings, events, and sensations over the period of an entire lifetime. And one of the most important things for us to remember is the love of God. God's love gives us hope. The writer of Lamentations reminds us, "This [the LORD's great love] I call to mind and therefore I have hope" (3:21). Every year during Lent, Christians are accustomed to recalling the suffering, death, and burial of Jesus in weekly Scripture readings. And then on Easter we hear the good news of his resurrection. What a blessing it is to remember the story of our redemption!

我们的理智可做的诸事之一就是记忆。在我们一生中，我们都可以记住想法、言语、感觉、时间以及知觉。而我们需要记得的最重要的事情之一就是神的爱。神的爱让我们拥有盼望。耶利米哀歌的作者提醒我们，“我想起这事[耶和華伟大的慈爱]，心里就有指望”（3:21）。每年大斋节期间，基督徒就会用每周经文来回想耶稣的受难、死亡与埋葬。而随后，我们也会在复活节听到他复活的好消息。记得我们得赎的故事，这是一项多么巨大的祝福啊！

Using logic, memory, and all the rest of the many mysterious abilities of our minds, we “think.” But who can define what thinking is? No one! Nevertheless, the fact that we cannot formulate such a definition should not stop us from striving to direct our thoughts in a God-pleasing way. In Philippians, Paul gives us this beautiful advice: “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things” (4:8). The apostle Peter gave his epistles' recipients similar encouragement, stating that “wholesome thinking” was his goal in both epistles: “Dear friends, this is now my second letter to you. I have written both of them as reminders to stimulate you to wholesome thinking” (2 Peter 3:1).

用上逻辑、记忆以及理智所具有的其余许多奇妙的能力，我们就可以“思考”。然而，谁又能为“思考”下定义呢？谁都不能！确实，我们无法对“思考”下出定义，不过这点也不应当阻止我们竭力以神所喜悦的方式去思考。在腓立比书中，保罗给了我们这条美好的建议：“弟兄们，我还有未尽的话。凡是真实的，可敬的，公义的，清洁的，可爱的，有美名的。若有什么德行，若有什么称赞，这些事你们都要思念”（4:8）。使徒彼得向那些收到他信件的听众也如此鼓励说：“亲爱的弟兄啊，我现在写给你们的是第二封信。这两封都是提醒你们，激发你们诚实的心（理智）”（彼得后书3:1）。

The sinful mind

有罪的理智

The reason both Paul and Peter urged noble thoughts and wholesome thinking is that, unfortunately, the mind of a person is by nature corrupted by sin. Just as we are all born with a body corrupted by the seed of death, so also we are born with a rebellious mind that is attracted to evil. Paul refers to our naturally born mind in these terms: “The sinful mind is hostile to God. It does not submit to God's law, nor can it do so” (Romans 8:7).

保罗和彼得为何敦促我们思考可敬与诚实之事呢？很可惜，恰是因为人的理智生来就受到了罪的败坏。正如我们生来身体就被死亡的种子所败坏，同样我们生来也都具有喜爱犯罪的、悖逆的理智。保罗用这番话来指代我们那生来所具有的理智：“因为以肉体为念（理智）就是与神为仇，既不服从神的律法，也的确不能够服从”（罗马书8:7,CNVS）。

This sinful mind is capable of all kinds of mischief, including inventing false religions. It teaches errors in regard to what is good. A sample would be the transgression against the First Commandment by those who foster the worship of God's creatures, the angels. So warns Paul in Colossians, "Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions" (2:18).

有罪的理智能够办理各种邪恶的业务，包括发明虚假的宗教。这种理智可将美好之事教为谬误。比如，那些促进敬拜上帝所造之物以及天使的人就是触犯了第一诫命。所以保罗在歌罗西书中如此警告说，“不要让人夺去你们的奖赏，他们以故意谦卑，敬拜天使为乐；迷于自己所见过的；凭着肉体的意念（理智），无故地自高自大”（2:18）。

The tragic result of this rebellious use of the mind is that the mind remains under the control of Satan. The whole person—body, soul, and mind—remains in prison without salvation. "The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God" (2 Corinthians 4:4).

如此悖逆地使用理智，其结果就是理智持续受到撒旦的控制。身体、灵魂、理智，全人都受到了囚禁，都无法得救。“此等不信之人，被这世界的神弄瞎了心眼（理智），不叫基督荣耀福音的光照着他们。基督本是神的像”（哥林多后书4:4）。

The cleansed mind

蒙洁净的理智

Those who, by God's grace and power, cease their rebellion and put their faith in Christ are a changed people. Through faith they now have the righteousness of Jesus, which grants them eternal life. A cleanup process also begins in their minds through the power of God's Word. The cleanup shall be perfect and complete on the day of resurrection. We are told about this cleanup process in the inspired words of the writer to the Hebrews: "This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds" (10:16).

那些因神的恩典和能力而不再悖逆神并相信基督的人就是一群被改变了的人。藉着信心，如今他们就拥有了耶稣的义，这义则叫他们有了永生。藉着上帝话语的大能，他们的理智也开始得到洁净。受神默示的希伯来书作者告诉了我们这一洁净的过程：“主说，‘那些日子以后，我与他们所立的约乃是如此。我要将我的律法写在他们心上，又要放在他们的（理智）里面’”（10:16）。

What a blessing it will be for all believers to live in a world where our minds no longer remember imperfectly, reason defectively, or scheme that which is evil! What a blessing it will be in heaven to be able to do perfectly and with great joy what our Savior bids us to do in the first and greatest commandment: "Love the Lord your God with all your heart and with all your soul and with all your mind" (Matthew 22:37)!

对于所有信徒而言，我们都将住在别处，在那里我们的理智不再会有记忆缺陷、不再会有思考漏洞、不再会计划邪恶之事，这是多么大的祝福啊！“你要尽心，尽性（灵魂），尽意（理智），爱主你的神”（马太福音22:37），在天堂，我们都将能够

充满喜乐地完美执行我们的救主在这第一大诫命中吩咐我们去做的事，这是多么大的祝福啊！

Body

身体

The gospels' account of Christ's suffering and death focuses our attention on the body of our Lord much more intently than any other portion of Scripture. Hands that had lovingly caressed a mother when they were a baby's hands, hands that had obediently helped a stepfather, hands that had gestured eloquently as they brought home a point in many a fine sermon, hands that had lovingly held little children who were brought to him, hands that had been raised aloft in blessing and healing countless times—these hands were tied as those of a common criminal upon our Lord's arrest and later pierced by nails to a cross. Feet that had traveled many miles on missions of love and had been celebrated by Mary's gift of ointment were brutalized when soldiers pounded the nails of crucifixion through them. Eyes that had looked with longing and love upon the souls of the city of Jerusalem were made dark with a blindfold so that soldiers could taunt him. Ears that had heard the birds sing and the saints of God blend their voices in response were made to hear raucous cries of hatred, "Crucify him! Crucify him!" A back that had carried the body nobly and erect was made into a bloody field by the scourge and later bowed under the weight of the very cross upon which the Lord was crucified.

福音书中关于基督受难受死的记载让我们的注意力集中在我们主的身体之上，这点要比圣经其它部分体现得更为明显。曾乖巧地触摸母亲的那双婴儿的手，曾顺服并帮助养父的双手，曾在许多精彩的布道中富有张力地指出要点的双手，曾慈爱地搂住那些带到他面前的孩子的双手，曾无数次以祝福和医治高举的双手，却在我们的主被捕又被钉在十字架上的时候，像一名普通罪犯的双手那样被绑了起来。曾以爱宣教、踏遍千里的双脚，曾被玛利亚用香膏礼遇的双脚，却被士兵狠狠敲入钉子，将它们钉在十字架上。曾带着渴望与关爱注视着耶路撒冷城中的灵魂的双眼，却被人蒙住，好让士兵可以戏弄他。曾听见鸟儿歌唱、神的圣徒叽叽喳喳回应的双耳，却被迫听着仇恨、尖锐的喊声——“钉他十字架！钉他十字架”！曾经高贵又挺拔的背脊，却遭鞭打以至鲜血淋漓，又在十字架的重压下弯曲低垂。

Recalling the brutalization of the body of our Lord is certainly a strange way to begin a chapter intended to inspire an appreciation for God's great gift of our bodies. However, many times we need such a dark background to truly appreciate the excellence of the gift the Lord provides us with. In this chapter we are speaking of the gift of our bodies.

回忆我们主的身体所遭受的虐待，以这样的方式开启一章旨在感谢上帝赐给我们身体这一美好礼物的内容，确实有些奇怪。然而，许多时候我们都需要这样一幅黑暗的背景来真正感谢主所赐给我们的这份美好的礼物。本章我们要讨论的就是我们的身体这份礼物。

By God's plan, not only was Adam, the first human, given this wonderful gift, but his wife and all his children who followed him were given the same wonderful gift as well. "When the time had fully come" (Galatians 4:4), the recipients of the gift of a body included the very Son of God. The holy writer John tells us of this wonder with these words: "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth" (John 1:14).

因着神的计划，不仅第一位人类——亚当被赐予了这份美好的礼物，并且他的妻子以及之后所有的后代都被赐予了这份美好的礼物。“及至时候满足”（加拉太书4:4），神的儿子也接受了身体这份礼物。圣经作者约翰对这一神迹如此描绘到：“道成了肉身住在我们中间，充充满满的有恩典有真理”（约翰福音1:14）。

It does not take a scientific education or even the ability to read in order to marvel at the awesome order and beauty, precise function and coordination, fascinating chemistry and physics, as well as marvelous interdependence, of all the members and organs of the body. How could the white blood cells find their way to the source of an infection if the blood did not carry them there? How could the blood do the transporting without vessels to travel in and a heart to pump it? How could the heart have energy to pump if the vessels and blood did not also carry energy to it? We see in all the workings of our body a cooperation and oneness.

人体各部位与器官的分布有序且具美感，功能精准又相互协调，化学物理机制妙不可言，彼此相互依存精妙绝伦，一个未曾受过科学教育甚或没有阅读能力的人都会赞叹这些奇妙的可畏之事。如果不是血液携带着白细胞到达感染源，那些白细胞怎么可能找着路呢？如果没有血管和心脏的输送，血液又怎么可能完成运输呢？如果没有血管和血液为心脏传递能量，心脏又怎么可能有力气输送呢？从我们身体的各部分的所有工作中，我们可以看到它们是在一个整体中彼此协作。

In striving to present an example of the way the various members of the holy Christian church should use their unique gifts for the common good of Christ's church, Paul uses as his example the earthly body God has provided for us. We may benefit by reviewing those words of the inspired writer:

圣基督教会内的各肢体应当如何使用各自独特的恩赐叫基督的教会同得益处，保罗力图以上帝所赐给我们的地上的身体为例加以说明。让我们来复习一下这位受默示的作者所说的话，或许我们可以从中受益：

Now the body is not made up of one part but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body.

身子原不是一个肢体，乃是许多肢体。设若脚说，我不是手，所以不属乎身子。它不能因此就不属乎身子。设若耳说，我不是眼，所以不属乎身子。它也不能因此就不属乎身子。若全身是眼，从哪里听声呢？若全身是耳，从哪里闻味呢？但如今神随自己的意思，把肢体俱各安排在身上了。若都是一个肢体，身子在哪里呢？但如今肢体是多的，身子却是一个。

The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unrepresentable are treated with special modesty. (1 Corinthians 12:14-23)

眼不能对手说，我用不着你。头也不能对脚说，我用不着你。不但如此，身上肢体人以为软弱的，更是不可少的。身上肢体，我们看为不体面的，越发给它加上体面。不俊美的，越发得着俊美。（哥林多前书12:21-23）

God designed the body

上帝设计了身体

The statement we should not overlook as we ponder the marvel of our bodies is this: “God has arranged the parts in the body, every one of them, just as he wanted them to be” (1 Corinthians 12:18). In the opening chapters of Scripture this perfect creation of God is described in this simple and straightforward way: “The LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” (Genesis 2:7).

当我们惊讶于我们身体的构造之时，我们不应当忽略下面这句话：“但如今神随自己的意思，把肢体俱各安排在身上了”（哥林多前书12:18）。对于神的这一完美创造，圣经的开篇章节如此简明扼要地说道：“耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的活人，名叫亚当”（创世记2:7，“造”的字面义为“使……成形”）。

Male and female

男人与女人

In addition to forming the body of man during the week of creation, God also formed the body of woman. He did that in a special way so that Adam and Eve would be united in a marvel of love that included bodies that corresponded to each other. This we learn from the words describing the creation of Eve.

在创造万物的一周内，上帝除了创造男人的身体使其成形之外，他同样也创造了女人的身体使之成形。他以一种特别的方式叫亚当和夏娃在奇妙的爱中联为一体，包括彼此对应的身体。这点我们从夏娃如何被造的描述中便可得知。

The man gave names to all the livestock, the birds of the air and all the beasts of the field.

那人便给一切牲畜和空中飞鸟，野地走兽都起了名。

But for Adam no suitable helper was found. So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and closed up the place with flesh. Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

只是那人没有遇见配偶帮助他。耶和华神使他沉睡，他就睡了。于是取下他的一条肋骨，又把肉合起来。耶和华神就用那人身上所取的肋骨，造成一个女人，领她到那人跟前。

The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. (Genesis 2:20-24)

那人说，“这是我骨中的骨，肉中的肉，可以称她为‘女人’，因为她是从男人身上取出来的。”因此，人要离开父母与妻子连合，二人成为一体。当时夫妻二人赤身露体，并不羞耻。（创世记2:20-24）。

Those who do not accept this simple account of the creation of man and woman have no basis for their doubt except their sin-inspired natural antagonism against God and his Word. There is no better, more meaningful, or more beautiful theory describing the origin of man

and woman. Evolutionists have a difficult time explaining how their theory explains this seemingly simple happening—the origin of the sexes.

有些人并不接受男女受造这一简单事实，但是他们的怀疑毫无根据，不过是出于他们的罪性，出于他们生来便对上帝及其话语的敌对而已。世上并不存在什么比这事实更好、更有意思、更漂亮的理论可以描述男女的起源。进化论如何解释这个看似简单的事件——性别的起源呢？他们很难自圆其说。

Instead of thanking the Lord every day for our wonderful bodies, instead of praising the Lord for designing them to give us pleasure in marital love and in many other ways, unbelievers treat this gift of their bodies as they do all the other gifts from their Creator. They take God's gift and abuse it. They are not the least interested in honoring the Lord by using this gift in a God-pleasing way. Their use of the gift is selfish. Then they try to excuse this conduct by making up theories and sayings intended to justify their unthankful and immoral abuse. They look at their bodies with the purpose of discovering what gives pleasure to their bodies and, after making these discoveries, indulging in them. They shun the very idea that there is a fixed code for moral conduct. Instead, they rationalize and make excuses while they indulge and abuse. Such immoral conduct and rationalization for immoral conduct is as old as sin. The apostle Paul scolds such abusers of their bodies with these words, "'Food for the stomach and the stomach for food'—but God will destroy them both. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body" (1 Corinthians 6:13).

非信徒不但没有为我们所拥有的这具奇妙的身体每天感谢神，也没有为他设计了身体、使我们可以从婚姻之爱和其它许多方面都得到快乐而赞美他，反而滥用上帝所赐的这份礼物，就像他们对待其它从创造者那里得到的礼物那样。他们一点也不愿以神所喜悦的方式来使用它，以此荣耀神。他们出于自私使用这份礼物。然后，他们就竭力通过编造各种理论和说法将他们忘恩负义和不道德的滥用正当化。他们看着自己的身体，想要知道如何才能给他们的身体带来快乐，当他们找到答案之后，他们便会沉溺其中。对于道德行为拥有固定准则这样的观点，他们避而不谈。相反，当他们放纵和滥用神所赐的礼物时，他们就会将他们的行径合理化，并找借口开脱。这类不道德的行为以及将不道德行为合理化的做法并不是什么新鲜事儿，它们与罪一样古老。使徒保罗如此责备这些滥用身体者：“‘食物是为肚腹，肚腹是为食物’。但神要叫这两样都废坏。身子不是为淫乱，乃是为主。主也是为身子”（哥林多前书6:13）。

Honor God with your body

用你的身体荣耀神

Our bodies are material, certainly, but they are not an indifferent thing. They can and should be used to honor our Lord and Savior, to whom all glory belongs. So Paul reminds us, "You were bought at a price. Therefore honor God with your body" (1 Corinthians 6:20). The first phrase of that verse reminds us of the time when one body gave glory to God and his great love in a way no other body ever did. That body was the body of the Lord Jesus Christ. What happened to his body is described in this brief sentence, "They crucified him" (Mark 15:24). This is the price Jesus paid so that we may live eternally, body and soul forever. That is why Paul tells us, "Therefore honor God with your body."

我们的身体当然是物质，但是他们并非无足轻重的东西。它们可以被用来荣耀我们的救主，它们也应当被用来荣耀他，所有的荣耀也都属于他。所以保罗如此提醒我们说：“因为你们是重价买来的。所以要在你们的身子上荣耀神”（哥林多前书6:20）。这节经文的前半句话提醒我们，有一具身体以一种区别于其它任何身体的、独一无二的方式将荣耀归于上帝及其大爱。这具身体就是主耶稣基督的身体，而这具身体所遇之事不过浓缩于那短短的一句话之中，“（他们）将他钉在十字架上”（马

可福音15:24)。这就是耶稣所付上的代价，好叫我们的身体和灵魂都可以永远活着。这也是为何保罗对我们如此说到：“所以要在你们的身子上荣耀神。”

Honoring God with our bodies may threaten the very existence of our bodies. This was the case with many martyrs. However, it is at this point that we are urged to follow Jesus even if such a sacrifice is necessary. Our Lord warns, “You will be betrayed even by parents, brothers, relatives and friends, and they will put some of you to death. All men will hate you because of me. But not a hair of your head will perish. By standing firm you will gain life” (Luke 21:16-19).

用我们的身体荣耀神可能会让我们的这具身体遭受威胁，正如许多殉道者所遭受的那样。然而，即使这样的牺牲对我们而言是必要的，我们也被敦促当跟随耶稣。我们的主警告我们说：“连你们的父母，弟兄，亲族，朋友，也要把你们交官。你们也有被他们害死的。你们要为我的名，被众人恨恶。然而你们连一根头发，也必不损坏。你们常存忍耐，就必得生命”（路加福音21:16-19）。

Shun materialism

远避物质主义

God created a material world, but we dare not be materialistic. All our material gifts, including our bodies, must be oriented around love for our Lord and the eternal life he has won for us.

上帝创造了一个物质世界，但我们绝不敢成为物质主义者。我们所有的物质礼物，包括我们的身体，都必须紧紧围绕着那位爱我们的主以及他为我们所赢得的永生。

Another reason not to exalt our material bodies above the salvation of our souls is that even though we lose our earthly bodies at death, Christ will raise them from the dead on the Last Day, and we will have them back again. They will be reconstructed as bodies perfected in the fashion of Christ’s glorious body, which came forth from the grave on Easter morning. So God’s Word assures us, “By his power God raised the Lord from the dead, and he will raise us also” (1 Corinthians 6:14). In another epistle we also are assured, “[Christ] will transform our lowly bodies so that they will be like his glorious body” (Philippians 3:21).

我们之所以不应当将我们这具物质的身体看得高于我们的灵魂所得的救恩，还有一个原因就是，即便我们死的时候失去了我们在地上的身体，基督也要在末日的时候叫它们从死里复活过来，那时我们就会拿回我们的身体。它们将再次成为身体，且要同复活节的清晨从坟墓中出来的、基督荣耀的身体那样完美。神的话语向我们如此保证说，“神已经叫主复活，也要用自己的能力叫我们复活”（哥林多前书6:14）。在另一封书信中，上帝则向我们如此保证说：“他[基督]要按着那能叫万有归服自己的大能，将我们这卑贱的身体改变形状，和他自己荣耀的身体相似”（腓立比书3:21）。

In a sense it will be like living in Eden again with bodies such as Adam and Eve enjoyed before they rebelled against God. In the resurrection God will give us glorified bodies. They will be good and perfect, like the body of our risen Lord Jesus, and no longer subject to sin, disease, deformity, injury, aging, or death. “For the old order of things has passed away” (Revelation 21:4).

就某种意义而言，那时的身体将与亚当和夏娃悖逆神之前所拥有的身体相似。当我们复活的时候，上帝将赐给我们荣耀的身体。它们定会完好无损，正如我们复活的主耶稣一样，再也不会受制于罪、疾病、残疾、受伤、衰老或死亡。“因为以前的事都过去了”（启示录21:4）。

Atoms

原子

When the apostle Paul learned about the disorderly manner of worship in the church at Corinth, he reminded the Corinthians that their Creator and model for life, the living God, was a God of order. He said: “God is not a God of disorder but of peace. But everything should be done in a fitting and orderly way” (1 Corinthians 14:33,40).

当使徒保罗得知哥林多教会敬拜混乱无章时，他便提醒哥林多人他们的造物主、他们生命的榜样，即这位永生神，是一位有秩序的神。“因为神不是叫人混乱，乃是叫人安静.....凡事都要规规矩矩的按着次序行”（哥林多前书14:33,40）。

God, the orderly artist

上帝，那位有秩序的艺术师

When we look at creation around us and then study the way God made all things, as described in Scripture, we are impressed with this truth that the living God is a God of order. God proceeded much like an artist about to produce a beautiful set of pottery. The artist begins with a lump of clay and then proceeds step-by-step in mixing it, molding it, doing the fine decorating, and finally firing it. The artist then proceeds with vessel after vessel until the whole set is finished to his or her satisfaction. When God spoke of the way he molds the nations, he had his inspired prophet Jeremiah use the example of a potter (Jeremiah 18). So also we see God, the potter, busy in a way typical of the Lord when we read the account of creation in the Bible. He began by creating the clay, all the “original stuff.” Then, step-by-step, he organized things and fashioned the marvel we call the universe.

当我们观看我们四围的受造物，又查考圣经记载上帝创造万物的方式，我们不得不惊叹这一事实：永生神是一位有秩序的神。上帝行事如同一位艺术家着手制作一套漂亮的陶器一般。艺术家从一块粘土着手，一点点将之混合，塑形，给它精美的装饰，最后烧制成形。接着，艺术家会烧制一个又一个的器皿，直到整套陶器让他或她都满意为止。当神谈及他如何塑造万国时，他默示他的先知耶利米使用陶器的例子（耶利米书第18章）。所以，当我们在圣经中读到上帝创世的记载时，我们同样也看到主这位陶匠，以他一贯的方式忙碌着。他先将所有的“原始材料”——陶土造好。接着，他一步步让万物就位，使那我们称之为宇宙的奇迹得以形成。

God’s calling into existence this stuff of the universe is described by these words of Scripture: “In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters” (Genesis 1:1,2). What mighty and unnatural acts those acts of creation were! We embrace them as true only by the gift of faith! “By faith we understand

that the universe was formed at God's command, so that what is seen was not made out of what was visible" (Hebrews 11:3).

对于上帝如何叫宇宙的这些原始材料得以存在，圣经如此说到：“起初神创造天地。地是空虚混沌。渊面黑暗。神的灵运行在水面上”（创世记1:1,2）。这是何等大能却非自然的创造啊！唯独藉着信心这份礼物我们以此为真！“因着信，我们就明白宇宙是因着神的话造成的。这样，那看得见的就是从那看不见的造出来的”（希伯来书11:3，CNVS）。

Creation out of nothing

从无到有的创造

It seems obvious from these verses that when God began his creation there was emptiness, a void, nothing to see. Then, from nothing, he filled this void with what he had planned to construct. This teaching of “creation from nothing” (Latin: *ex nihilo*) has sometimes been contested by people who embrace other ways of interpreting Genesis chapters 1 and 2. However, it is difficult to take what seems so obvious from the creation account and all the other references to creation in Scripture and twist it into something different. The scholar revered as the father of modern Hebrew lexicography wrote, “The first verse of Genesis teaches that the original creation of the world in its rude, chaotic state was from nothing, while in the remainder of the chapter, the elaboration and distribution of matter thus created is taught, the connection of the whole section shows sufficiently clearly.”⁵

从上述经文中，我们明显看到，起初神造万物时，一片空虚混沌，并不存在什么。接着，从无到有，他就用他计划创造的东西填满了这一空白。“从无到有的创造”（拉丁语：*ex nihilo*）这一教导有时会受到一些人的质疑，他们认为创世记第1章和第2章该以其它方式得以诠释。然而，当我们查考创世记以及圣经所有其它关于创世的记载时，我们就很难把那些显而易见的东西扭曲成其它东西。那位被尊为现代希伯来语词典编纂之父的学者写道：“创世记第1节告诉我们，世界最初在其简陋、混乱的状态下从无到有被造，而这一章的其余内容则一一详述了这些被造物，整章内容的关联性清晰可见。”⁵

Creation by the word

用话语创造

In the beginning everything was created out of nothing, and the power that did this was the power of the eternal God's almighty creating word. God spoke, and the universe came into being. The Genesis creation account repeats over and over, “God said.” First God said, “Let there be light” (1:3). Then he said, “Let there be an expanse” (verse 6). Again and again, “God said.” It was through the power of his almighty word that God created everything.

起初，万物都从无中被造，而成就此事的正是永生神创造万物的、大能的话语。上帝说话，于是就有了宇宙。创世记在记载创造的过程中不断重复“神说”一词。首先神说，“要有光”（1:3）。接着他说，“要有穹苍”（第6节，CNVS）。“神说”一词重复出现，神正是藉着他大能的话语创造了万有。

Other Scripture passages reinforce this truth. The writer to the Hebrews wrote, “By faith we understand that the universe was formed at God's command” (11:3). In Psalms we read, “By the word of the LORD were the heavens made, their starry host by the breath of his mouth. For he spoke, and it came to be; he commanded, and it stood firm” (33:6,9).

其它经文加强了这一真理。希伯来书的作者如此写到，“因着信，我们就明白宇宙是因着神的话造成的”（11:3，CNVS）。在诗篇中我们读到了这些话，“天藉着耶和

华的话而造，天上的万象藉着他口中的气而成.....因为他说有，就有；命立，就立”（33:6,9, CNVS）。

Lutheran Christians often stress that the Word of God is powerful. We trust that the Word of God has the power to create and preserve faith in us. In the creation account we see evidence that the word of God truly is powerful! It was through his word that God called all things into being. We can surely trust that the Word of God still has great power for us today.

路德宗常常强调神的话语大有能力。我们信靠神的话语拥有创造以及保全我们信心的大能。在关于创世的记载中，我们看到了神的话语的确充满大能的证据！上帝正是用他的话语创造了万有。我们当然可以相信，神的话语如今仍是我们的的大能。

Jesus was involved

耶稣也在其中

John's gospel also speaks about creation through "the Word." "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made" (1:1-3). Here, however, the Word is a title for Jesus. Jesus is the one through whom God predominately "speaks" to the world. This passage teaches that Jesus was involved in the creation of all things. All things were made "through him."

约翰福音也谈到了世界藉“道（话语）”所造。“太初有道，道与神同在，道就是神。这道太初与神同在。万物是借着他造的。凡被造的，没有一样不是借着他造的”（约翰福音1:1-3）。然而，这里的“道”是对耶稣的称呼。上帝主要就是藉着耶稣向这个世界“说话”。这段话教导我们，耶稣参与了创造万物的过程。万物都是“藉着他”造的。

Other Scripture passages also indicate that Jesus was involved in creation. In Colossians, Paul says about Jesus, "He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him" (1:15,16). Hebrews says, "In these last days he [God] has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe" (1:2). These passages clearly show that our Savior Jesus is true God and eternal.

圣经的其它经文也表明耶稣参与了创造。在歌罗西书中，保罗这样谈及耶稣，“爱子是那不能看见之神的像，是首生的，在一切被造的以先。因为万有都是靠他造的，无论是天上的，地上的，能看见的，不能看见的，或是有位的，主治的，执政的，掌权的，一概都是借着他造的，又是为他造的”（1:15,16）。希伯来书如此说到，“就在这末世，藉着他儿子晓谕我们，又早已立他为承受万有的，也曾藉着他创造诸世界”（1:2）。这些经文都清楚表明，我们的救主耶稣是永远的真神。

The Holy Spirit also participated

圣灵也在其中

The Bible also includes the Holy Spirit in the work of creation. The second verse of the Bible says, "Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters." What exactly the Spirit was doing, we don't know. But he was present and active. The work of creation is the work of all three persons of the triune God.

圣经称圣灵也参与了创造之工。圣经的第2节经文说到：“地是空虚混沌。渊面黑暗。神的灵运行在水面上。”那时圣灵到底在做些什么呢？我们不得而知。但是他就在那里，积极参与着创造之工。创造之工是三一神所有三个位格的工作。

In the creeds and in Luther's Catechism, the work of creation is associated primarily with the Father. In the Apostles' Creed we confess, "I believe in God the Father almighty, maker of heaven and earth." Yet the Son and the Holy Spirit are not to be excluded. The Nicene Creed does include them, of course. The Nicene Creed says, "We believe in one Lord, Jesus Christ, the only Son of God. . . . Through him all things were made. . . . We believe in the Holy Spirit, the Lord, the giver of life." All three persons deserve our thanks and praise for the marvelous work of creation!

在各大信经以及路德的小问答中，创造之工主要归于父神。我们在使徒信经中如此承认说，“我信上帝，全能的父，创造天地的主。”然而圣子与圣灵也并未被排除在外。当然，尼西亚信经就谈到了他们。“我们信独一主，耶稣基督，上帝的独生子.....万物都藉着他受造.....我们信圣灵，赐生命的主。”所有三个位格都配得我们为奇妙的创造之工而向他们献上感谢与赞美！

First the “original stuff,” then specific creatures

先是“原始材料”，再是个别受造物

By means of his word, God created the “original stuff,” all matter, all energy. Then God proceeded to make the specific features and creatures that were to combine and form the whole universe in all its glory. First, he called forth light. Then, step-by-step, day-by-day, he established increasing order as he continued his creation. Let us recall a few phrases from the creation account that describe some of these organizing steps. “God said, ‘Let there be an expanse between the waters to separate water from water’” (Genesis 1:6). “God said, ‘Let the water under the sky be gathered to one place, and let dry ground appear.’ And it was so” (verse 9).

上帝藉他的话语创造了“原始材料”，即所有的物质和所有的能量。接着，上帝着手创造具体的特征和生物，这些特征和生物结合在一起，形成了整个荣耀的宇宙。首先，他造了光。随后，一步步，一天天，他继续着他的创造，同时也逐步建立起了秩序。让我们回顾一下创世记中描写这些步骤的经文吧。“神说：‘众水之间要有穹苍，把水和水分开！’”（创世记1:6, CNVS）。“神说：‘天下的水要聚在一处，使旱地露出来！’事就这样成了”（第9节, CNVS）。

As noted earlier, it certainly appears that God did not choose to create more new stuff as he went along. He chose, rather, to form the new features and creatures from that huge bundle of matter/energy he created on the first day. “Then God said, ‘Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.’ And it was so” (verse 11). Later, in chapter 2, “Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air” (verse 19).

正如之前所说，当上帝继续创造的时候，他确实看起来并未继续创造更多新的材料。相反，他却选择使用他在第一天所造的那堆物质/能量来塑造新的特征及受造物。“神说，‘地要发生青草，和结种子的菜蔬，并结果子的树木，各从其类，果子都包着核。’事就这样成了”（第11节）。之后，在第2章中，我们看到，“耶和华神用土所造成的野地各样走兽和空中各样飞鸟.....”（第19节）。

This pattern of making new creatures out of the basic matter already created was true even when it came to creating the body for man. “The Lord God formed the man from the dust of

the ground and breathed into his nostrils the breath of life, and the man became a living being” (2:7).

即便在创造人类的身体时，上帝也采用了这种从已造的基本物质中创造新的受造物的模式。“耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的活人，名叫亚当”（2:7）。

Inanimate matter

无生命的物质

We were impressed earlier in this book that life is a fabulous wonder we will never fully comprehend. Likewise, even the original stuff God made to be used as the basic building blocks for all his material creation is marvelous in ways still beyond our comprehension. We call this material inanimate matter, as if it were a clod of clay, something of little interest. That just is not the case. The chemistry of this clay keeps countless numbers of scientists busy in their laboratories around the world, ever studying and searching out more and more of the properties inherent in God’s stuff. In humbling Job, God asked him questions and challenged him not only in his understanding of life but also in the arena of the inanimate world. God asked Job, “Does the rain have a father? Who fathers the drops of dew? From whose womb comes the ice? Who gives birth to the frost from the heavens when the waters become hard as stone, when the surface of the deep is frozen?” (Job 38:28-30).

在前文中，我们惊叹生命是我们永远无法完全理解的奇迹。同样，就算是上帝用来创造万物的基本构件，即那些原始材料，也远远超出了我们的理解。我们将这些材料称为无生命的物质，好像它不过是一块粘土，并无什么特别之处。但这绝非事实。粘土的化学性质叫世界各地无数科学家在他们的实验室里忙得不可开交，在那里不停地研究和寻找关于上帝所造的这些原料的固有属性，并且越找越多。当上帝使约伯降卑的时候，他向约伯询问又挑战的问题不仅包括了关乎生命的事，也包括了关乎无生命的世界这一领域。上帝这样问约伯，“雨有父吗？露水珠是谁生的呢？冰出于谁的胎？天上的霜是谁生的呢？诸水坚硬如石头，深渊之面凝结成冰”（约伯记38:28-30）。

We—who can quickly describe the water cycle and explain the solid, liquid, and gas states—think we can answer such basic questions. But can we really? Is every snowflake really different from every other? If so, why do we have this astoundingly beautiful variety? What induces crystallization? Why does ice float? Why is water so important in the scheme of things?

我们可以快速描绘水循环并解释什么是固态、液态即气态，我们以为我们可以回答这些基本的问题。但是我们果真能够回答吗？世上果真没有两片相同的雪花吗？如果是，那我们又是如何拥有如此精妙绝伦的异样性的呢？什么引起了结晶呢？冰为何会漂浮呢？为什么水在万物之中有着如此重要的地位呢？

When we begin increasing the power of our microscopes beyond that necessary to study the snowflake, the marvelous order placed in matter by the living God becomes more and more evident. We identify the molecule, then the atom, and with specialized instruments we identify the particles of the atom. As we strive to comprehend all that we discover, we recognize the poetry in the Lord’s manner of building. We see the theme of the universe echoed in its many galaxies and the scheme of the galaxies in turn reflected in our solar system. We discover this same theme occurring again in the pattern of the very smallest of particles we can identify, the particles that form the atom.

当我们试着提高显微镜的放大率并使之超过研究雪花所必需的放大率时，那位永生神在物质中所设置的奇妙秩序就越发显而易见。我们先认出分子，然后认出原子，再用专门的仪器认出原子中的那些粒子。当我们抓破头皮尝试理解我们所发现的一切时，我们会察觉到主耶和华诗歌般的创造方式。我们看到宇宙这一主题在它的许多星系中得到体现，而星系的排布又继而体现在我们的太阳系中。我们发现，这同样的主题也表现在我们所能识别的最小粒子——即构成原子的粒子——的模式中。

The atom

原子

It would seem logical at this time to proceed to explain the atom and how it is put together, to name the particles that form its structure, and to list its properties. However, this description would be a human description that utilizes the knowledge we possess at this time. It would be limited by the capabilities of the instruments we now have at our disposal and the current theories we use to interpret the results of our tests. In a few years many sentences composed today would have to be modified because of more recent findings and more accurate ways of measuring. It is therefore better to glorify God for what he has created and remain humble about our supposed knowledge of the atom he fashioned and used as his basic building block. We will never fully comprehend all its mysteries. Therefore, our manner of proceeding should be to put away all pride in our great knowledge and put on the humbleness fitting for anyone standing in the presence of the Creator of all.

此时解释一下原子及其组成方式，说出那些构成原子结构的粒子的名字，列出原子的性质，看来还是合乎逻辑的。然而，这种描述只不过是出于人的描述而已，它所使用的也只是我们目前所掌握的知识。它受限于我们目前的仪器所具备的能力以及我们用来解释测试结果的现有理论。若干年后，由于有了新的发现和更精确的测量方法，许多今天使用的句子将不得不作出修改。因此，就上帝的创造而言，我们倒不如将荣耀归于他，就我们对他造以用作基本构件的原子所具备的假定知识而言，倒不如保持谦卑。我们永远不可能完全理解它所有的奥秘。因此，我们确实应当放下一切因我们厚重的知识而产生的骄傲，穿上谦卑的外衣，以便我们可以站在那位创造万物的主面前。

God took Job through a “short course” designed to lead him to this proper attitude of humility by asking him a long series of questions. Job complained about his lot in life, so God asked him, “Can you bind the beautiful Pleiades? Can you loose the cords of Orion? Can you bring forth the constellations in their seasons or lead out the Bear with its cubs? Do you know the laws of the heavens? Can you set up God’s dominion over the earth?” (Job 38:31-33). The writer of Proverbs also urges that we adopt this attitude of humility with these words, “Before his downfall a man’s heart is proud, but humility comes before honor. He who answers before listening—that is his folly and his shame” (18:12,13).

神给约伯上了一堂“短期课程”，藉着向约伯提出一系列的问题，上帝将他导向这种正确的、谦卑的态度。约伯抱怨他的命运，于是上帝问他：“你能系住昴星的结吗？能解开参星的带吗？你能按时领出十二宫吗？能引导北斗和随它的众星吗？你知道天的定例吗？能使地归在天的权下吗”（约伯记38:31-33）？箴言的作者也敦促我们采取这种谦卑的态度，他说：“败坏之先，人心骄傲。尊荣以前，必有谦卑。未曾听完先回答的，便是他的愚昧，和羞辱”（18:12,13）。

Everything was made by God

万物皆由神所造

And so with humble awe we listen carefully and respect what we learn from the inspired pen of God's chosen writers of Scripture. We listen with humble faith to a writer such as the apostle John when he tells us, "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made" (John 1:1-3).

因此，带着谦卑的敬畏，我们仔细聆听并敬重我们从上帝所拣选、所默示的圣经作者那里所学到的内容。我们以谦卑的信心聆听使徒约翰对我们所说的话：“太初有道，道与神同在，道就是神。这道太初与神同在。万物是借着他造的。凡被造的，没有一样不是借着他造的”（约翰福音1:1-3）。

These words assure us that the whole universe was made by God! They tell us that the very smallest particle of matter was fashioned by the Lord! Try to imagine the number of all the atoms made by God and used by the Lord in making the universe. All these little mystery bundles were formed at the beginning, and every one of them was good! Then, as God proceeded in his organizational activity during the course of six days, every one of these atoms was placed just where the Lord wanted it. And what he made was good!

这些话向我们保证，整个宇宙都是上帝所造的！它们告诉我们，最小的物质粒子也是由上帝所造的！试想一下上帝所造的以及上帝在创造宇宙时所使用的所有原子的数目。所有这些神秘的小东西都在起初就形成了，且都是好的！随后，当上帝在六天内继续他的一步步创造时，这些原子中的每一个都被放在了上帝想要它被放在的位置上。他所造的都是好的！

Light

光体

Jesus' assurance that every hair on our heads is numbered presents to us a knowledge capacity possessed by God so vast that we find it difficult to comprehend the very concept. "The very hairs of your head are all numbered" (Luke 12:7). This means that every hair on every head ever conceived is known and numbered by the living God, the Creator of all.

耶稣曾应许，我们头上的每根头发都已被数过，这足以表明上帝拥有无比巨大的知识容量，以至于我们根本无法理解这究竟是怎样的一种概念。“就是你们的头发也都被数过了”（路加福音12:7）。这意味着，每个人自受孕以来，他们头上的每根头发都被那位创造万有的永生神知晓并数算过。

How many stars?

多少星星？

We may ask next, What about the Creator's knowledge of all the stars? Throughout the ages, people have gazed at the heavens and wondered how many stars there are. Some people actually try to count them. Modern astronomers are not the exception when it comes to curiosity over the number of stars. Some astronomers have come up with numbers which they are quite certain are accurate. However, can anyone know how many stars may possibly be hiding behind other stars or lurking in places still not discovered by humans? Theorists today speak about and search for "hidden matter," matter in space that cannot be accounted for as stars based on the accepted scientific number of stars. Could some of this hidden matter be uncounted, hidden stars? How many stars are there? What are they like? Where are all of them? Indeed, we must remain humble as we view the vast array of stars in the universe. But concerning the Lord who made them we learn, "He determines the number of the stars and calls them each by name. Great is our Lord and mighty in power; his understanding has no limit" (Psalm 147:4,5).

接着，我们也许会问，创造主对所有的星星所知几何呢？自古以来，人们盯着天空，想要知晓那里究竟有多少颗星星。事实上，有些人还试着数过。说到人们对于星星数量的好奇心，当代天文学家也不例外。有些天文学家得出了一些数字，并且对其准确性颇为笃定。然而，谁又能知道有些星星背后是否还有不少星星呢？或者它们藏在一些尚未被人发现的地方呢？今天，理论家谈论并搜寻着“隐藏的物质”，即那些按公认的、科学的星星数量算法无法被算作星星的物质。这些隐藏的物质会不会是数不清的隐藏着的星星呢？它们共多少颗呢？它们长什么样？它们都在何处呢？事实上，当我们看到宇宙中浩瀚的星星时，我们必须保持谦卑。但是，就那位造它们的主

而言，我们知道，“他数点星宿的数目，一一称它的名。我们的主为大，最有能力。他的智慧无法测度”（诗篇147:4,5）。

Every star is different

每颗星都各不相同

These words about the stars remind us of the unique glory God grants to each individual star, just as he does each snowflake. When we look at the lights in the heavens, we should ponder the truth that God has made every star different from the others. Paul reminds us of this same truth in his first letter to the Corinthians: “There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another. The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor” (15:40,41).

上述经文提醒我们，上帝赐给每颗星星的荣耀各有不同，正如他赐给每片雪花的那样。当我们观看天上的光体时，我们应当仔细思考这一真理，即上帝所造的星星各不相同。保罗在哥林多前书也提醒了我们同样的真理：“有天上的形体，也有地上的形体。但天上形体的荣光是一样，地上形体的荣光又是一样。日有日的荣光，月有月的荣光，星有星的荣光。这星和那星的荣光，也有分别”（15:40,41）。

At God’s command Adam, with a perfect mind unclouded by sin, proceeded to name “all the livestock, the birds of the air and all the beasts of the field” (Genesis 2:20). We are impressed with this ability. However, that is but a small accomplishment when we realize that God has given names to all the different stars in the sky and knows them each by name.

未受罪玷污的亚当拥有完美的理智，他受上帝之命“便给一切牲畜和空中飞鸟，野地走兽都起了名”（创世记2:20）。这种能力叫我们大为吃惊。然而，当我们知道上帝为天空中所有星星命名又一一知晓它们的时候，我们就知道亚当的能力不过是毛毛雨而已。

God’s knowledge of the stars reminds us of another truth that has puzzled many believers. How can God listen to every prayer that is being said by every believer all over the world—and then be able to answer every prayer in the best possible way? Sometimes having only two children clamoring for our attention simultaneously is too much for us mortals to handle. And yet God can watch over every hair on every head as well as keep track of every individual star in the heavens.

上帝知晓天上的星星，这也提醒我们另一个一直困扰着许多信徒的真理。上帝怎能垂听世界各地每个信徒的每项祷告呢？他又怎能以最好的方式回应每项祷告呢？有的时候，听到两个孩子同时嚷嚷着要求关注就够我们这些凡人受的了。然而，上帝既能看顾每颗脑袋上的每根头发，也能明了天空中的每颗星星。

These assurances from Scripture that tell of God’s great knowledge cause many unbelievers to smirk and, in their hatred for God, to groan even more derisively against God’s Word. The Lord responds to this attitude through his prophet Isaiah: “This is what the Lord says—the Holy One of Israel, and its Maker: Concerning things to come, do you question me about my children, or give me orders about the work of my hands? It is I who made the earth and created mankind upon it. My own hands stretched out the heavens; I marshaled their starry hosts” (Isaiah 45:11,12).

圣经确言上帝拥有深不可测的知识，这也引来了许多非信徒的讥笑，他们憎恶神，甚至越发嘲笑神的话语。主藉他的先知以赛亚对这种态度作出了回应：“耶和华以色列的圣者，就是造就以色列的，如此说，‘将来的事你们可以问我。至于我的众子，并我手的工作，你们可以吩咐我。我造地，又造人在地上，我亲手铺张诸天，天上万象也是我所命定的’”（以赛亚书45:11,12）。

A far more pleasing and proper attitude is demonstrated by the psalmist as he glorifies our Maker in beautiful responsive verse:

而诗篇作者则以美好的回应经文将荣耀归于我们的创造主，这也是上帝所喜悦的正确态度：

To him who alone does great wonders,
His love endures forever.
who by his understanding made the heavens,
His love endures forever.
who spread out the earth upon the waters,
His love endures forever.
who made the great lights—
His love endures forever.
the sun to govern the day,
His love endures forever.
the moon and stars to govern the night;
His love endures forever. (Psalm 136:4-9)

称谢那独行大奇事的，因他的慈爱永远长存。
称谢那用智慧造天的，因他的慈爱永远长存。
称谢那铺地在水以上的，因他的慈爱永远长存。
称谢那造成大光的，因他的慈爱永远长存。
他造日头管白昼，因他的慈爱永远长存。
他造月亮星宿管黑夜，因他的慈爱永远长存。（诗篇136:4-9）

What glory we see in God's "great lights"! With praise we behold the sun that governs the day, the moon and stars that govern the night.

从上帝所造的“大光”之中我们看到了何等的荣耀啊！带着赞美，我们观看那管白昼的太阳和管黑夜的月亮星宿。

Sun and moon

太阳和月亮

When we gaze at a stunningly iridescent full moon adorning an inky black sky, our thoughts rise to a more lofty plane, and we think of God. Even as we are impressed with this glorious moon in our sky, we realize that we are but looking at reflected light. We meditate on the mystery of the two great lightgivers, sun and moon—one for the day, one for the night. Such poetical parallelism certainly could not have been an accident. One thing that impresses us is that the positioning of these lights is so artfully planned. From our viewpoint on the earth, both the moon and the sun appear to be the same size, both measuring about one-half of one degree of angular diameter. It is this precise "fit" that makes it possible to have eclipses in which only the corona, the shining gaseous outer layer of the sun, glows like a halo in the sky.

当我们凝视着漆黑的天空中那轮绚丽夺目的满月时，我们的思绪也飞到了更高处，我们想到了上帝。尽管我们对天空中这轮绚丽的月亮发出惊叹，但我们也知道我们看到的不过是反光而已。我们开始默想关于太阳和月亮这两个大光的奥秘：一个管白天，一个管黑夜，这种富有诗意的呼应绝非偶然。这些光体的位置也被巧妙摆放，实在叫人称奇。从我们所在的地球看过去，月亮和太阳的大小似乎差不多大，都约0.5度角直径。正是这种精确的“契合”使得只有日冕（闪亮的太阳气体外层）在天空中像光环一样发光的日食成为可能。

All the light that we see coming to us from the moon first came to the moon from the sun. And during the daytime, the light we see comes directly from the sun. But we are not able to look at that bright heavenly light. It shines with a brilliance about 500,000 times greater than that of the full moon.

我们所看到的所有来自月亮的光首先都由太阳传给月亮。我们在白天看到的光则直接来自太阳。但我们却无法直视天空中那道明亮的光。它的亮度大约是满月亮度的50万倍。

Studying the sun further, we discover that if the earth, the moon, and all the planets were gathered and packed into one mass like a snowball, the mass of the sun would be one thousand times greater. The amount of energy radiated by this great light is so great that we on this earth are adequately warmed, even though we receive only one two-billionth of the sun's energy. Yet even this tiny two-billionth is a fabulous amount of energy. The energy comes to earth in the form of photons. Trillions of photons reach every square yard of earth each second! And God keeps track of them all!

进一步研究太阳之后，我们发现，如果地球、月球和所有的行星都像雪球一样聚集在一起，太阳的质量也得是它们的1000倍。虽然我们这些住在地上的人只接收到了太阳二十亿分之一的能量，但因为这个大光所辐射出的能量是如此巨大，我们所获得的温度也就足够了。然而，即便这极小的二十亿分之一也是惊人的能量。这些能量以光子的形式到达地球。每秒就有数万亿个光子到达地球的每平方码区域！而上帝则知道它们所有的行动！

With the psalmist we break forth in praise to the Almighty! "O Lord God Almighty, who is like you? You are mighty, O Lord, and your faithfulness surrounds you. The heavens are yours, and yours also the earth; you founded the world and all that is in it" (Psalm 89:8,11). And the one and only Creator responds, "I am the Lord, and there is no other. I form the light and create darkness, I bring prosperity and create disaster; I, the Lord, do all these things" (Isaiah 45:6,7).

让我们与诗篇作者一同向那位全能者发出赞美吧！“耶和华万军之神啊，哪一个全能者象你耶和华？你的信实，是在你的四围……天属你，地也属你。世界和其中所充满的，都为你所建立”（诗篇89:8,11）。而那位独一的创造主如此回应说：“我是耶和华，在我以外并没有别神。我造光，又造暗。我施平安，又降灾祸。造作这一切的是我耶和华”（以赛亚书45:6,7）。

The sun is not "just another star"

太阳并非“只是一颗普通的恒星”

So far we have just been marveling at the wonders within our solar system. Our praise of the Almighty continues when we compare our sun to the other stars. It is rather startling to read this sentence by J. Timothy Unruh in the May 1995 issue of *Impact* by the Institute for Creation Research. "There has been much talk among evolutionary philosophers about the Earth being 'just another planet' revolving around 'just another average star.' Yet when the evidence to the contrary is considered, it is clear that neither the Earth nor the Sun are insignificant or typical, and that the Sun is not just another 'star,' after all."

到目前为止，我们一直都在惊叹太阳系中的奇观。而当我们把太阳与其它恒星相比时，我们也将继续对全能者发出赞美。1995年5月，创造论研究院出版了提摩太·昂鲁的爆炸性期刊，文中一些表述叫人吃惊。“进化论哲学家常说地球不过是绕着‘某颗普通恒星’旋转的‘某颗普通行星’而已。然而，想想那些与之相反的证据，很明显，地球和太阳绝非不起眼或典型，太阳也不仅仅是某颗‘恒星’而已。”

The following are a sampling from the long list of characteristics Unruh mentions that make the sun different from other stars:

昂鲁提到了太阳不同于其它恒星的一长串特征，这里作了一些摘录：

- Most stars produce visible light only in small proportions and are most intense in their output of lethal radiation like X-rays and gamma rays. The sun possesses a largely life-supporting spectrum.
- 大多数恒星只发出极小比例的可见光，而最强烈的却是它们输出的致命辐射，如X射线和伽马射线。而太阳则拥有大量可维持生命的光谱。
- Over two-thirds of the stars are members of star systems containing two or more stars. In such a common star system, the earth would have a precarious existence at best, given the drastic variations in tides, light, and heat it would experience due to multiple stars. But the sun stands alone in the heavens! Earth is safe!
- 超过三分之二的恒星都从属于某个由两颗或更多恒星构成的恒星系统。地球若处于这样一个多恒星系统中，那么即便是最好的情况，它的存在也将极不稳定，因为它会因多恒星而经历潮汐、光和热的剧烈变化。但是太阳却独自矗立于天空之中，地球也因此得以安全！
- Most stars fluctuate greatly in the amount of heat and light they give off over time. Output factors range from 10 to 150,000 percent! Earth could not tolerate such variation in heat and light.
- 随着时间的推移，大多数恒星所发出的光量和热量波动很大。它们输出的因子范围处于10%到150,000 %之间！地球无法忍受这样的热和光的变化。
- Earth, placed at the optimal distance from the sun for life to continue, needs just the amount of light and heat the sun gives it, no more—no less!⁶
- 地球被置于恰当的位置，它与太阳之间的距离最适合生命的延续，而太阳所提供的光和热对于地球而言也恰到好处，不多也不少！⁶

These many unique characteristics of the sun that we know about cause us to put the sun in a category by itself when it comes to the great lights in the sky. God's Word does the same thing when it describes the creation of these lights by the Lord. "God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the expanse of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good" (Genesis 1:16-18).

我们知道太阳拥有许多独特的特征，所以我们在谈及天上的大光时会把太阳单独归为一类。圣经也正是如此描述上帝所造的这些光体的：“于是神造了两个大光，大的管昼，小的管夜。又造众星。就把这些光摆列在天空，普照在地上。管理昼夜，分别明暗。神看着是好的”（创世记1:16-18）。

Do not misplace your reverence

不可错误地崇拜

One has only to learn the many fascinating truths about the lights in the heavens to be filled with unending awe and amazement. One has only to recognize the importance of the sun to our very existence to have a great appreciation for it. One has only to marvel at the moon in a clear starry sky to have feelings of religious reverence. Such feelings are not new. If channeled into prayers of praise to the Maker of these great lights, such feelings are

appropriate. Humans, however, are sinful by nature because of the fall of our first parents. As a result, these feelings of reverence have often been directed to worship of the created instead of the Creator. It is for this reason that God's people of Old Testament times were given the warning, "When you look up to the sky and see the sun, the moon and the stars—all the heavenly array—do not be enticed into bowing down to them and worshiping things the LORD your God has apportioned to all the nations under heaven" (Deuteronomy 4:19).

一个人只要了解许多关于天上光体的美妙真理，就会满怀无尽的敬畏和惊奇。一个人只要了解太阳对我们生存的重要性，就会对它满怀感激之情。一个人只要仰望皎洁星空下的月亮，一股宗教敬畏之情就会不由自主涌上他的心怀。这些感觉并不新鲜。这些感觉若是受到引导，转为对造物主赞美的祷告，那么这些感觉便是恰当的。然而，由于我们始祖的堕落，人类生来就带着罪性。于是，这些崇敬之情常常受到引导，变成了对受造之物的崇拜，而不是对造物主的崇拜。正是因为这个原因，旧约时代，上帝如此警告他的百姓说：“恐怕你向天举目观看，见耶和华你的神为天下万民所摆列的日月星，就是天上的万象，自己便被勾引敬拜事奉它”（申命记4:19）。

The zodiac, superstition, and horoscopes

十二宫，迷信，占星术

One of the most common abuses of these heavenly lights in Old Testament times was for people to consult the stars for guidance in life. This ancient practice is still followed today when people show an interest in their signs of the zodiac and superstitiously follow the directives of horoscopes.

在旧约时代，人们常常糟践这些天上的光体，其中最常见方式之一就是向星星寻求关于生活的指引。这种古老的做法至今仍在被人沿用，比如，人们会对自己的星座走势充满好奇，迷信地遵循占星术的指示。

Such superstitious conduct is revolting to the Lord who gave us these gifts in the sky. How revolting it is to him becomes evident when we read what God chose to do with the bones of those leaders in Judah who became involved in consulting the stars.

这样的迷信让那位赐给我们天空中这些礼物的主感到厌恶。他到底有多反感呢？让我们一起来看看上帝是如何对待那些询问星宿的犹太首领的骸骨的吧！看完也就清楚了！

At that time, declares the LORD, the bones of the kings and officials of Judah, the bones of the priests and prophets, and the bones of the people of Jerusalem will be removed from their graves. They will be exposed to the sun and the moon and all the stars of the heavens, which they have loved and served and which they have followed and consulted and worshiped. They will not be gathered up or buried, but will be like refuse lying on the ground. Wherever I banish them, all the survivors of this evil nation will prefer death to life, declares the LORD Almighty. (Jeremiah 8:1-3)

耶和华说，“到那时，人必将犹太王的骸骨和他首领的骸骨，祭司的骸骨，先知的骸骨，并耶路撒冷居民的骸骨，都从坟墓中取出来，抛散在日头，月亮，和天上众星之下，就是他们从前所喜爱，所事奉，所随从，所求问，所敬拜的。这些骸骨不再收殓，不再葬埋，必在地面上成为粪土。并且这恶族所剩下的民在我所赶他们到的各处，宁可拣死不拣生。这是万军之耶和华说的。”（耶利米书8:1-3）

May we marvel, indeed, as we look at the skies above! May we be filled with awe as we learn about the blessings derived from these lights in the heavens! But may all our thanks and all our praise be directed to the one who made them, the Lord, the Almighty, the Creator revealed to us in God's Word! Instead of giving these creations our praise, let us join with them in singing the Lord's praises as they are commanded to do in the psalm:

当我们仰望天空时，愿我们都发出惊叹！当我们了解我们藉天上这些光体所得的祝福时，愿我们满怀敬畏！但是，惟愿我们将所有的感谢和赞美都归给那位创造他们的主——神的话语已向我们启示明白的这位全能的创造主！不要赞美这些受造之物，而是让我们像诗篇所吩咐我们的那样，与它们一同歌颂我们的主吧：

Praise the LORD.

Praise the LORD from the heavens,

praise him in the heights above.

Praise him, all his angels,

praise him, all his heavenly hosts.

Praise him, sun and moon,

praise him, all you shining stars.

Praise him, you highest heavens

and you waters above the skies.

Let them praise the name of the LORD. (148:1-5)

你们要赞美耶和华，从天上赞美耶和华，在高空赞美他。

他的众使者都要赞美他。他的诸军都要赞美他。

日头月亮，你们要赞美他。放光的星宿，你们都要赞美他。

天上的天，和天上的水，你们都要赞美他。

愿这些都赞美耶和华的名。因他一吩咐便都造成。（诗篇 148:1-5）

Baby

婴儿

In all of history, no light of the heavens ever gave glory to the Lord more beautifully than the star that shown over a baby and led wise men to the place where he lay. The star was the “Christmas star,” and the baby was Jesus. In giving this world his Son in the flesh, the heavenly Father had given a gift we believers will never tire of praising in our love for him. This baby came to set us free from the bonds of our sin and to open again the doors of paradise for us who had been shut out. This he did, and did it well.

纵观历史，没有哪颗星如那颗照在那名婴儿头上又领博士到其所在处的星星更为闪耀。这颗星就是“圣诞之星”，而这名婴儿就是耶稣。天父将他那位取了肉身的儿子赐给了这个世界，这是一份我们信徒永远不厌倦以我们对他的爱发出赞美的礼物。这个婴儿来到这个世上，释放我们脱离了罪的捆绑，为我们这些被关在天堂之外的人再次打开了天堂之门。他为我们所成就的甚是美好。

Every baby is special

每个婴儿都是特别的

As we think of the gift of the baby Jesus, our thoughts also go to ordinary babies the Lord gives us as one of the greatest treasures in our earthly lives. We should not really call them “ordinary.” Every one is special and loved by the Lord.

当我们想到婴儿耶稣这份礼物时，我们也会想到主所赐给我们的那些普通的婴儿。当我们在这地上生活的时候，这些婴儿也是他所赐给我们的最宝贵的财富之一。我们不应当真将他们视为“普通”，每个婴儿都是特别的，都蒙主所爱。

When we appreciate this truth from our Lord, we shudder anew that many people today kill their babies before they are born. This is done selfishly in the worship of the material, the thing rather than the Creator.

我们明白我们主的这一真理，与此同时我们也为今天许多人谋杀未出生的婴儿而再次感到瑟瑟发抖。人们这种自私的做法是在崇拜物质，而非崇拜那位创造主。

Every baby is made by God

每个婴儿都由神所造

We realize what a monstrous act abortion is when we understand that every baby is given life by the Lord from the moment of conception. We are accountable to God for the way we treat every person, including those babies not yet born. We can say this on the basis of many references in Scripture. Let’s take one from Job: “If I have

denied justice to my menservants and maidservants when they had a grievance against me, what will I do when God confronts me? What will I answer when called to account? Did not he who made me in the womb make them? Did not the same one form us both within our mothers?" (31:13-15).

当我们明白每个婴儿从受孕那一刻起就被上帝赐予生命时，我们会意识到堕胎是一种多么可怕的行为。我们是如何对待每个人的，包括那些尚未出生的婴儿，为此，我们都要向神交账。我们之所以能够如此说，是基于圣经多处引文。让我们以约伯记为例：“我的仆婢与我争辩的时候，我若藐视不听他们的情节。神兴起，我怎样行呢？他察问，我怎样回答呢？造我在腹中的，不也是造他吗？将他与我抻在腹中的，岂不是一位吗”（31:13-15）？

From these words there is no doubt that every baby in the womb is a very special person protected by his or her Maker! God made Job in the womb. God made Job's servants in the womb. God made John the Baptist in the womb. God made the body of Jesus in the womb. With John the Baptist we find a baby so special that he was even made a believer in the womb! John's mother, Elizabeth, speaking by inspiration and "filled with the Holy Spirit," has shared this wonderful truth with us. This truth is found in the words she spoke after she was visited by Mary. Both of them were carrying their unborn children.

从这些话中我们不难看出，母腹中的每个婴儿都是特别的个体，他们都受到了他们创造主的保护。神在约伯母腹中造了约伯，神在约伯仆婢的母腹中造了这些仆婢，神在施洗约翰母腹中造了约翰，神在耶稣母腹中造了耶稣的身体。而关于施洗约翰，我们发现这个婴儿尤其特别，他甚至在母腹中就成了了一名信徒！约翰的母亲以利沙伯被圣灵充满，受感向我们说出了这奇妙的事实。当玛利亚拜访她的时候，以利沙伯向我们说出了此事，当时她们两个都有身孕。

At that time Mary got ready and hurried to a town in the hill country of Judea, where she entered Zechariah's home and greeted Elizabeth. When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed: "Blessed are you among women, and blessed is the child you will bear! But why am I so favored, that the mother of my Lord should come to me? As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. Blessed is she who has believed that what the Lord has said to her will be accomplished!" (Luke 1:39-45)

那时候马利亚起身，急忙往山地里去，来到犹大的一座城。进了撒迦利亚的家，问以利沙伯安。以利沙伯一听马利亚问安，所怀的胎就在腹里跳动，以利沙伯且被圣灵充满。高声喊着说，“你在妇女中是有福的，你所怀的胎也是有福的。我主的母到我这里来，这是从哪里得的呢？因为你问安的声音，一入我耳，我腹里的胎，就欢喜跳动。这相信的女子是有福的。因为主对她所说的话，都要应验”（路加福音1:39-45）。

After listening to these inspired words from Elizabeth that assure us John the Baptist was a believer even before he was born, we first must praise the Almighty anew. He can do anything! Then let us direct our lives even more diligently according to his truth.

以利沙伯受感说出的这些话向我们保证施洗约翰出生前就已是一名信徒，当我们听到这些话时，我们首先必须再一次赞美那位全能者。他能行万事！那就让我们更加殷勤地按他的真理而活吧！

No "choice"

没得“选”

For Mary or Elizabeth to maintain that they had a choice open to them to kill their unborn babies is unthinkable. The words of Job teach us that killing the unborn ought to be

unthinkable for anyone! “What will I do when God confronts me? What will I answer when called to account? Did not he who made me in the womb make them? Did not the same one form us both within our mothers?” (Job 31:14,15). Yes, God makes babies! Who would dare to think that the God who forms little babies in the womb does not love them or is not watching out for their welfare?

对于玛利亚和以利沙伯而言，“她们拥有自由可以选择是否杀死她们未出生的婴儿”这样的说法简直无法想象。“神兴起，我怎样行呢？他察问，我怎样回答呢？造我在腹中的，不也是造他吗？将他与我抻在腹中的，岂不是一位吗”（约伯记 31:14,15），约伯说的这些话告诉我们，任何人都不应该认为自己可以杀害未出生的婴儿。是的，上帝创造婴儿！谁敢认为那位创造母腹中的小婴儿的上帝不爱他们或不看顾他们的福祉呢？

However, let us not be inspired to keep babies because of the threat of judgment day. Truly, in every way, of all the gifts God gives us on this earth, a baby is one of the most precious! God had the joy of making man in his image. Mother and father have been given the high privilege of also bringing into this world a little child made in their image. What poetry from above!

然而，我们也不要因审判日的威胁而受激励去保护婴儿。诚然，在上帝所赐给我们的所有地上的礼物中，婴儿绝对是其中最宝贵的礼物之一！上帝按他的形像造了人，他也以此为他的喜乐。父母被赐予高贵的特权，可以将他们婚姻中的礼物——小孩带入这个世界。这是何等美妙的属天诗篇！

This book would never be large enough to explore all the ways God blesses us through the gift of children born within a lifelong, God-pleasing marriage. All who have experienced this joy from the Lord have hearts filled with deep praise and thanksgiving. What a gift is the gift of a baby! What gifts are these living treasures, our children!

本书篇幅有限，实在无法详细述说上帝藉着——在他所喜悦的终身婚姻中降生的儿女——所赐下的各样福分。所有经历了主所赐的这份喜乐的人，他们的心中都充满了深深的赞美与感恩。婴儿这份礼物是多好的一份礼物啊！我们的儿女，这些活生生的宝贝，是多大的一份礼物啊！

Let us move on, however, to use this gift of God, the treasure that is a baby, to impress upon ourselves the values that come to us from God. Let us learn anew that the things which make something important to us sinners do not necessarily make it truly important. Pondering the value of a baby will help us better understand why our relatively little planet, the earth, is so special to the Almighty.

然而，让我们继续前行，好好使用上帝所赐给我们的婴儿宝贝这份礼物，铭记上帝叫我们看重的事。让我们重新认识到，那些对我们罪人而言重要的事，并不一定真是重要的事。让我们来思考一下婴儿的价值，这有助于我们更好地理解为什么我们这个小小的星球——地球，对全能的上帝来说如此特别。

What is important?

什么才是重要的事？

Size!

大小！

It is customary for us to be impressed with size and to equate size with importance. Now think of the size of the maternity wing of a big-city hospital. Compare its size to the size of your baby. Then ponder the relation of the two. The big maternity wing is there to serve your little baby.

我们习惯于看重大小，并把大小等同于重要性。现在，请想想大城市医院产科病房的规模。将它的大小与你的婴儿的大小作比较。然后思考一下两者的关系。大产科病房是为你的小婴儿服务的。

Power!

能力!

It is customary for us to be impressed with power and to equate power with importance. Quickly come up with a mental picture of one of the most helpless little creatures you can imagine on the face of this earth—again, a baby. Compare the power of a nuclear reactor with the power of your baby, and then remember that if there is any possibility that the nuclear reactor may threaten a baby because of polluting the environment with accidental radioactive emissions, the reactor has to go.

我们习惯于看重力量，并把力量等同于重要性。现在马上想象一幅关于地球上最无助的微小受造物之一的画面——一个婴儿。将核反应堆的力量与你的婴儿的力量作比较，然后记住，如果核反应堆有任何可能因为意外的放射性排放致使污染环境而威胁到婴儿的安全，那么这反应堆必须作出让步。

Cost!

价格!

It is customary for us to be impressed with the price tag. Compare the value of the material in the body of a baby with the cost of a CAT scanner used to build three-dimensional X-ray images. There is no comparison! And yet everyone accepts the truth that this very costly scanner also is there to serve the baby.

我们习惯于看重价格标签。将婴儿体内物质的价值与用于呈现三维X射线图像的CAT扫描仪的成本作比较。两者并没有可比性！但是，每个人都接受了一项事实，那就是这台价格不菲的扫描仪也不过是为婴儿服务的。

Huge numbers!

数量巨大!

It is customary for us to be impressed with numbers. This is especially true among evolutionists as they attempt to impress others with the fabrication of huge ages for fossils, the earth, and the universe. Astronomers have come up with a number they feel represents the number of stars in the sky. Has anyone come up with a number that represents the number of grains of sand on all the sea shores of the world? Many people worship stars, but how many have set up altars to the sands of the sea, which appear greater in number? And when it comes to numbers that make an impact, is not the number of fingers and toes a baby is born with of far greater importance?

我们习惯于看重数量。进化论者尤其如此，因为他们企图通过捏造化石、地球和宇宙的巨大年岁来忽悠他人。天文学家已经得出了一个数字，他们还认为该数字就可用来表示天上星星的数量。有人能想出一个数字来表示这个世界所有海岸上的沙粒的数量吗？敬拜星星的人很多，但为海沙筑坛的人又有多少呢？而海沙似乎更多。谈到有影响力的数量，婴儿出生时手指和脚趾的数量不是更重要吗？

Is accusation of conceit a good argument?

指责自负不对吗？

When pondering the massive universe in comparison to the earth, which is our home, there are many who ask rhetorically, “How can we be so conceited as to imagine that the whole universe revolves around us?” It is then that we should remember that the whole maternity wing revolves around the baby.

当我们把浩瀚的宇宙与我们的地球家园相比时，许多人会反问：“我们怎能如此自负，以为整个宇宙都在绕着我们转呢？”此时我们就当牢记，整个产科病房就是绕着婴儿转的。

When pondering the great number of celestial bodies in the universe in comparison to the earth, which is our home, there are many who ask rhetorically, “How can we be so conceited as to reject the possibility that life exists on many other planets and that life did not come to earth from some other body in space?” It is then that we should compare all the sands of the seashore to the even smaller fertilized egg in a mother. Will any of those grains of sand turn into a baby, in spite of their great number?

当我们把宇宙中的众多天体与我们的地球家园相比时，许多人会反问：“我们怎么能如此自负呢，我们怎么可以拒绝许多其它行星上存在生命的可能性呢，又怎么可以拒绝生命从太空中的其它物体来到地球的可能性呢？”此时，我们就应该把海沙与母亲体内更小的受精卵作比较。这些沙粒虽然很多，但会不会变成一名婴儿呢？

There is a difference between the baby of that little egg in its mother and all the sands of the seashore. The baby is loved by its mother and, more importantly, loved by God!

妈妈小蛋里的婴儿和海边所有的沙子截然不同。婴儿被母亲爱着，更重要的是，被上帝爱着！

“God’s baby”

“上帝的婴儿”

When it comes to the real estate of this universe, the earth is the nursery for “God’s baby.” When it comes to why God made the earth very special, the reason is the creature that God made in his own image. Because of this order of importance, it should not be surprising that his descriptions of the universe and all that is in it reflect that same order. We, who are the apple of his eye, are not confused by the voice of a god who sounds as if he were talking to space men. The viewpoint of God’s conversation with us is the viewpoint of a person living on planet earth. For us the sun rises and sets, planets traverse their paths, the moon goes through its phases, and the stars brightly shine for our pleasure and to the glory of the Creator of all.

说到宇宙的不动产，地球就是“上帝的婴儿”的托儿所。说到上帝为何要让地球如此特别，原因就是上帝按照自己的形像造了婴儿这受造物。由于这种重要性的先后次序，他对宇宙和宇宙万物的描述反映出这同样的次序就不足为奇了。我们是他眼中的瞳人，我们也不会被某种听起来像是在和太空人说话的、神的声音所迷惑，上帝以生活在地上的人的视角为他的视角与我们展开对话。对我们来说，太阳升起落下，行星按其轨道运行，月有阴晴圆缺，星星闪闪发光，都是为着我们的快乐以及那位创造万物者的荣耀。

It would be very confusing to first have to know how the universe was oriented before we could use the terms up and down. Imagine a universe-oriented system, which would force us to constantly be using a different term during every part of the day because of the revolution of the earth and its orbit around the sun.

在我们使用“上”和“下”这两个术语之前，首先得知道宇宙的中心在哪里，这可真叫人头疼。想象一个以宇宙为中心的系统，但是由于地球的公转以及它绕着太阳的轨道，这将迫使我们在一天中的不同时段必须不断使用不同的术语。

Imagine a solar-oriented language system, which would force us to say every morning, “Earth has rotated eastward so that the sun has become visible on the eastern horizon,” and declare every evening, “Earth has rotated eastward so that the sun is no longer visible on the western horizon.” Instead, we use an earth-oriented language system, which declares simply, “The sun has risen; the sun has set.” We choose to use an earth-oriented language, and God chose to use the same when he gave us his brief summary of the six days of creation.

想象一个以太阳为中心的语言系统，这也将迫使我们每天早上得说，“地球已经向东旋转，所以我们可以东方的地平线上看到太阳，”每天晚上则宣布说，“地球已经向东旋转，所以我们无法在西方的地平线上看到太阳。”但事实与此相反，我们使用的是一种以地球为中心的语言系统，我们只是宣布说：“太阳已经升起；太阳已经落下。”我们选择使用一种以地球为中心的语言，而当上帝为我们简要描述他六日创世的经过时，他也选择了同样的语言。

The trinity theme

“三位一体”的主题

God was also very orderly. A very common element, essential to life, is water. We are very familiar with the three states of matter through our constant acquaintance with water. The three states are solid, liquid, and gas. If we remember this trinity, we will also discover as we read the creation account that the idea of a trinity, a group of three, is a theme the Lord uses more than once in his creative order. This theme is first found in his separation of the original stuff into sky, sea, and land. Let us refer to this part of the creation account with an eye open for this theme:

神也是一位很有秩序的神。水是生命必不可少的常见元素之一。在不断认识水的过程中，我们对物质的三种状态也开始越发了解。这三种状态分别是固态、液态和气态。如果我们还记得这个“三位一体”，我们也会发现，当我们读创世记的时候，“三位一体”的概念，三个一组的概念，是主在他的创造顺序中不止一次使用的主题。这一主题首先就体现在他把原始材料分成天空、海洋和陆地。让我们参考一下创世记的这部分内容，同时也让我们留意一下该主题：

God said, “Let there be an expanse between the waters to separate water from water.” So God made the expanse and separated the water under the expanse from the water above it. And it was so. God called the expanse “sky.” And there was evening, and there was morning—the second day. And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good. (Genesis 1:6-10)

神说：“众水之间要有穹苍，把水和水分开！”事就这样成了。神造了穹苍，把穹苍以下的水和穹苍以上的水分开了。神称穹苍为“天”。有晚上，有早晨；这是第二日。神说：“天下的水要聚在一处，使旱地露出来！”事就这样成了。神称旱地为“地”，称水的聚处为“海”。神看这是好的（创世记1:6-10，CNVS）。

Three basic environments—air, sea, and land

三大基本环境——天空、海洋和陆地

As we look at our world and then at this part of the creation account, we see that God has indeed created three basic environments on the earth—air, sea, and land. Later, when he describes his creation of the life-forms that were to inhabit these three environments, we notice that on the fifth day he created the life-forms that would inhabit his two great fluid environments, air and sea, and that the life created on the sixth day was designed to inhabit his great solid environment, land.

当我们观看我们的世界又查看创世记的这一部分时，我们看到上帝确实在地上创造了三大基本环境——天空、海洋和陆地。后来，当他描述他所创造的、生活在这三种环境中的生命时，我们注意到，第五日，他创造了那些居住在他那两大液体环境（天空和海洋）中的生命，而他在第六日所创造的生命则居住在他那巨大的固体环境中，即陆地之上。

Let us recall this order of creation on the fifth day of the creation week:

让我们回想一下创造之周第五日的这一创造次序：

God said, “Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky.” So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” And there was evening, and there was morning—the fifth day. (Genesis 1:20-23)

神说：“水要滋长生物；地上和天空之中，要有雀鸟飞翔！”于是，神创造了大鱼和在水中滋生各种能活动的生物，各从其类；又创造了各种有翅膀的飞鸟，各从其类。神看这是好的。神就赐福给牠们，说：“要繁衍增多，充满海洋；雀鸟也要在地上增多！”有晚上，有早晨；这是第五日（创世记 1:20-23，CNVS）。

The animals designed to inhabit the land were then created on the sixth day.

居住在陆地上的动物则于第六日被造。

God said, “Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.” And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. (Genesis 1:24,25)

神说：“地上要生出活物来，各从其类；牲畜、爬行的动物和地上的野兽，各从其类！”事就这样成了。于是，神造了地上的野兽，各从其类；牲畜，各从其类；地上各种爬行的动物，各从其类。神看这是好的（创世记1:24-25，CNVS）。

Because God’s organization included the establishment of three basic environments, it is not surprising that the echoes of this organization are found all around, including in the ways we organize our lives. Think of the auto, the ship, and the aircraft. Ponder also that any life-form or any vehicle that can freely move in more than one environment is viewed as remarkable and envied. We may reflect on what a remarkable way God has provided compensation to the bird who is saddled with a song that goes “quack.” The duck can walk on the land, swim in the water, and fly in the sky!

因为上帝的安排包括了这三种基本环境的建立，所以我们周围的世界无不体现着这种安排，包括我们自己生活方式，这点不足为奇。想想汽车、轮船和飞机。再想想，哪种生命形式或交通工具若能在多种环境中自由活动，人们便会对其刮目相看。我们可以思考一下，那只生来就嘎嘎叫的“鸟”，上帝是如何好好补偿它的。鸭子，它们可以在陆地上行走，在水里游泳，在空中飞翔！

Because God uses this very practical approach in presenting to us the material home in which we live, namely, in terms of the three environments, let us do the same in the next three chapters of this book.

因为上帝使用这种极具有实践意义的方法——即使用这三种环境——来向我们展示我们所居住的物质家园，所以，让我们在本书接下来的三章中也这么做吧。

Land

陆地

God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good. (Genesis 1:9,10)

神说：“天下的水要聚在一处，使旱地露出来！”事就这样成了。神称旱地为地，称水的聚处为海。神看这是好的（创世记1:9,10，CNVS）。

Did continental drift break up our earth shell?

是大陆漂移打破了我们地壳吗？

Anyone who has explored the continental drift theory will be intrigued by the Bible's description of the creation of dry land and the sea. The continental drift theory holds that originally there was only one great landmass and that over time this mass split up. The parts, which form our continents, slowly drifted to their present positions. Especially fascinating in Genesis 1:9 is the little phrase that the water "be gathered to one place." One place! God is saying that the seas were one. Is he also saying that originally there was a corresponding single continent of dry land?

研究过大陆漂移说的人都会对圣经对于上帝创造陆地和海洋的描述产生兴趣。大陆漂移说认为，世界最初只有一大块陆地，随着时间的推移，这块陆地逐渐分裂，而分裂之后的各大板块就慢慢漂移到了现在的位置，形成了我们现在的大陆板块。“要聚到一处”，创世记1:9中的这句话特别吸引人。一处！上帝说海洋原来在一处。那么他是否也在说，相应地，原来旱地大陆也只是一块呢？

We know the land came under a curse because of the rebellion of our first parents. This curse is described in Genesis chapter 3: "To Adam he said, 'Because you listened to your wife and ate from the tree about which I commanded you, "You must not eat of it," Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return'" (verses 17-19).

我们都知道大地因我们始祖的悖逆而遭到了咒诅，创世记第3章就说明了这一咒诅：“（耶和华神）又对亚当说，‘你既听从妻子的话，吃了我所吩咐你不可吃的那树上的果子，地必为你的缘故受咒诅。你必终身劳苦，才能从地里得吃的。地必给你长出荆棘和蒺藜来，你也要吃田间的菜蔬。你必汗流满面才得糊口，直到你归了土，因为你是从土而出的。你本是尘土，仍要归于尘土’”（第17-19节）。

The land came under a second curse at the time of the great flood. The destruction wrought by this flood is a tale very likely reflected by the sedimentary layers and fossils found in the rocks around the world. Scripture describes the flood in these words:

大洪水时期，大地遭受了第二次诅咒。这场洪水带来了严重破坏，那些在世界各地的岩石中所发现的沉积层和化石很可能就反应着当时的情况。圣经对于这场洪水如此描述到：

In the six hundredth year of Noah's life, on the seventeenth day of the second month—on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. And rain fell on the earth forty days and forty nights.

当挪亚六百岁，二月十七日那一天，大渊的泉源都裂开了，天上的窗户也敞开了。四十昼夜降大雨在地上。

For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth. The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. They rose greatly on the earth, and all the high mountains under the entire heavens were covered. The waters rose and covered the mountains to a depth of more than twenty feet. Every living thing that moved on the earth perished—birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. Everything on dry land that had the breath of life in its nostrils died. Every living thing on the face of the earth was wiped out; men and animals and the creatures that move along the ground and the birds of the air were wiped from the earth. Only Noah was left, and those with him in the ark. (Genesis 7:11,12,17-23)

洪水泛滥在地上四十天，水往上长，把方舟从地上漂起。水势浩大，在地上大大地往上长，方舟在水面上漂来漂去。水势在地上极其浩大，天下的高山都淹没了。水势比山高过十五肘，山岭都淹没了。凡在地上有血肉的动物，就是飞鸟，牲畜，走兽，和爬在地上的昆虫，以及所有的人都死了。凡在旱地上，鼻孔有气息的生灵都死了。凡地上各类的活物，连人带牲畜，昆虫，以及空中的飞鸟，都从地上除灭了，只留下挪亚和那些与他同在方舟里的（创世记7:1,12,17-23）。

What happened to the land under the pounding of this destructive flood? Who can describe with certainty what happened when “the floodgates of the heavens were opened”? Knowing that the sedimentary layers testify to disastrous lava flows, who can describe with certainty and in detail what it meant when “the springs of the great deep burst forth”? Who can imagine the destruction that occurred when these catastrophic powers of water and lava continued their land-mutilating work for 40 days?

在这场毁灭性的洪水的冲击下，地球都经历了什么呢？谁能确切地描述“天上的窗户敞开”时所发生的事呢？既然沉积层证明了曾经有过灾难性的熔岩流，那么谁又能确切而详细地描述“大渊的泉源都裂开了”到底是什么意思呢？谁能想象这些洪水和熔岩的灾难性力量持续肆虐地球40天所带来的破坏呢？

An island formed in 1963

一座于1963年形成的岛屿

The truth is, we don't have to try to reconstruct all that happened in the flood using only our imaginations. In 1963 a powerful volcano erupted undersea off the coast of Iceland, and when the awesome fireworks were over, a new island had been born—Surtsey! Creation of this island took only a few days. The Icelandic geologist Sigurdur Thorarisson shared these words with the world in a report appearing in National Geographic in 1965: “In one week's time we witness changes that elsewhere might take decades or even centuries. . . . Despite the

extreme youth of the growing island, we now encounter a landscape so varied that it is almost beyond belief.”⁷

事实是，我们不必费尽我们的心思去重构大洪水时期所发生的事。1963年，一座炙热的火山在冰岛海岸附近的海底喷发，而当令人生畏的火焰喷发结束时，一座新的岛屿便诞生了——叙尔特塞岛！这座岛屿仅在几天时间内便屹立成形。1965年，冰岛地质学家西格杜尔·托拉里森在《国家地理》这本杂志上发表了一篇报告，在这片报告中，他告诉全世界说：“一周内，我们目睹了巨大的变化，但这些变化在其它地方可能需要花上几十年甚至几百年的时间才能发生……尽管这座正在不断长大的岛屿年纪较轻，但我们现在所看到的陆地景观实在丰富，简直叫人难以置信。”⁷

In an earlier account, Thorarisson wrote, “You might come to a beach covered with flowing lava on its way to the sea with white balls of smoke rising high up in the air. Three weeks later you might come back to the same place and be literally confounded by what met your eye. Now there were precipitous lava cliffs of considerable height, and below them you would see boulders worn by the surf, some of which were almost round, on an abrasion platform cut into the cliff, and further out there was a sandy beach where you could walk at low tide without getting wet.”⁸

早些时候，托拉里森在他的一篇文章中曾如此写到：“你可能曾几何时来到过一片被流动的熔岩覆盖的海滩，熔岩正流向大海，白色的烟雾球在空中高高升起。三周后，你可能再次来到了同一个地方，此时，眼前的景象让你感到非常困惑。现在，这里伫立着一些陡峭高耸的熔岩悬崖，在悬崖下面，你看到了被海浪冲刷过的巨石，有些几乎是圆的，它们位于悬崖底部一处凹入的磨损平台之上。再远一点就是沙滩，退潮时你可以在那儿散步，身上不会被弄湿。”⁸

Carl Wieland provides some insightful commentary on the creation of this island in his article “Surtsey, the Young Island that ‘Looks Old’” in the March–May 1995 issue of *Creation Ex Nihilo*.

卡尔·维兰德在1995年3月至5月《从无到有的创造》这份期刊上发表了一篇名为《叙尔特塞岛，这座‘看起来很老’的年轻岛屿》的文章，他对该岛屿的形成深刻评论到，

Note the repeated incredulity in the author’s [Thorarisson’s] tone, as the observations of the real world conflict with deeply instilled dogma.

请注意作者（托拉里森）的语气中反复呈现的怀疑，因为对现实世界的观察结果与根深蒂固的教条产生了冲突。

If you didn’t know otherwise, how long would you think Surtsey’s rounded basalt boulders, shown above, would take to form? Hundreds, maybe thousands, of years of rolling in the surf?

在你不知道的情况下，你觉得上文提及的叙尔特塞岛的圆形玄武岩巨石需要多长时间才能形成呢？在波浪中翻滚几百年还是几千年呢？

“Surtsey reality” shows that even much harder rock would have had ample time, in the thousands of post-Flood years, to exhibit all the erosional features we see today—especially considering that in the early stages of its formation, rock may still be softer and less consolidated.⁹

“叙尔特塞岛存在的事实”表明，即便再硬的岩石，在洪水后的数千年里，也有足够的时间来表现出我们今天看到的所有侵蚀特征——尤其从这座岛屿形成的早期阶段来看，岩石可能仍然更为柔软，不够坚固。⁹

May 18, 1980—a small scale flood

1980年5月18日——一场小规模洪水

In trying to reconstruct in our minds what may have happened during the great flood presented in Scripture, it is useful to describe and study what happened when a lava eruption and flowing water joined their destructive forces during the eruption of Mount St. Helens in Washington State on May 18, 1980. Spirit Lake, located north of the volcano, provided the water component. The total energy output of that modest volcano on May 18 is estimated to have been equal to 20,000 atomic bombs each of the magnitude of the one dropped on Hiroshima. The geologist who has been studying and keeping track of developments at Mount St. Helens more than any other scientist, Dr. Steven A. Austin, relates the different forms of destructive force that took place: “Erosion during volcanic eruptions at Mount St. Helens was by scour from steam blasts, landslides, water waves, hot pumice ash flows (pyroclastic flows), and mudflows.”¹⁰

想要在脑海中重构圣经中的大洪水事件，那我们就不妨来仔细看看1980年5月18日华盛顿州圣海伦斯火山喷发时熔岩喷发和流水结合时所产生的破坏性力量。位于火山北部的斯皮里特湖提供了流水。据估计，这座规模不大的火山在5月18日释放的总能量相当于2万颗原子弹的威力，且每颗都相当于曾投在广岛的原子弹。地质学家斯蒂文·奥斯汀博士在研究和跟踪圣海伦斯火山发展情况这方面远超于其他任何科学家，他将火山爆发时所发生的不同形式的破坏力联系在一起：“蒸汽爆炸、山体滑坡、水波、热浮石火山灰流（火山碎屑流）和泥石流，它们的冲刷形成了圣海伦斯火山爆发期间的侵蚀。”¹⁰

In addition, Spirit Lake—which reacted much like a giant tub of water into which an even greater giant jumped—splashed up against the forested slopes opposite Mount St. Helens. A good number of those trees ended up in the lake, forming a large floating log mat. The waterway through the region, the Toutle River, was also deeply affected. A huge natural dam was formed by two-thirds of a mile of landslide and volcanic material. This dam collected the waters in the north fork of the river.

另外，斯皮里特湖的反应就像一个巨大的水盆因一个更大的巨人跳入其中而水花四溅，且溅到了圣海伦斯火山对面的森林斜坡上。大量的树木最终流入湖中，形成了一张巨大的漂浮原木垫。流经该地区的水道图尔特河也受到了严重影响。三分之二英里长的滑坡和火山物质形成了一座巨大的天然水坝。这座水坝将图尔特河北部支流的水汇聚在了一起。

Rills and gullies were formed by the many forces at work (steam explosion pits, etc.) so that, in many ways, the area resembled a badlands topography. This is striking because evolutionary geologists have assumed and taught that such topography required thousands of years to form.

小溪和沟壑因多种力量共同作用（蒸汽爆炸坑等）而得以形成，因此，在许多方面，该地区就类似于荒地地形。这点尤其引人注目，因为进化地质学家假设并教导说，这样的地形需要数千年的时间才能形成。

The approximately 23 square miles of water that built up behind the newly formed natural dam on the Toutle River was released on March 19, 1982, in a destructive mudflow. This mudflow carved a canyon in one day. The canyon is approximately one hundred feet deep and resembles the Grand Canyon. Dr. Austin makes this comment: “This canyon system is a one-fortieth scale model of the real Grand Canyon. The canyon . . . might be assumed to have been eroded slowly by the creek flowing through it today, except for the fact that the erosion was observed to have occurred rapidly.”¹¹

1982年3月19日，图尔特河上新形成的天然水坝后面所积聚的大约23平方英里的水，在一场极具破坏力的泥石流中得以释放。这场泥石流在一天之内雕刻出了一条峡谷。

这条峡谷大约有一百英尺深，类似于科罗拉多大峡谷。奥斯汀博士这样评论到：“该峡谷系统是真实科罗拉多大峡谷的四十分之一比例模型。峡谷……可能是因如今流过的这条小溪慢慢侵蚀而形成，不过事实是，我们所看到的侵蚀过程却奇快。”¹¹

One of the most amazing things learned in the Mount St. Helens disaster is that when the newly formed terrain is examined, much of it is stratified, or layered, and looks little different from strata we find all over the world in the sedimentary layers of this earth. Dr. Austin makes this comment: “Up to 600 feet thickness of strata have formed since 1980 at Mount St. Helens.”¹² These deposits include fine pumice ash laminae and beds from one millimeter thick to greater than one meter thick, each representing just a few seconds to several minutes of accumulation. Conventionally, sedimentary laminae and beds are assumed to represent longer season variations, or annual changes, as the layers accumulated very slowly. Mount St. Helens teaches us that stratification can form rapidly by flow processes.

我们从圣海伦斯火山灾难中学到的最叫人吃惊的事情之一是，当人们检查新形成的地形时，发现它大部分都是分层的，看起来与我们在世界各地的地球沉积层中所发现的地层并没有什么不同。奥斯汀博士评论说：“自1980年以来，圣海伦斯火山已经形成了足足600英尺厚的地层。”¹² 这些沉积物包括细浮石灰层，厚度从一毫米到一米多不等的岩层，每一层的积累不过用了几秒钟到几分钟而已。通常来说，沉积层和岩层呈现的是较长时间的季节变化或年代变化，因为各层积累的过程非常缓慢。圣海伦斯火山则告诉我们，分层可以通过水流过程迅速形成。

Another fossil mystery may also be solved by what happened at Mount St. Helens. The trees floating in the log mat on Spirit Lake became waterlogged. Interestingly, when they sank to the bottom they did so vertically because of the great mass in the root end of the tree. They “replanted” underwater at the bottom of the lake. Dr. Austin comments, “Scuba divers verified that . . . they were indeed trunks of trees which the sonar detected. . . . The Spirit Lake upright deposited stumps, therefore, have considerable implications for interpreting ‘petrified forests’ in the stratigraphic record.”¹³

另一个化石之谜也可以通过在圣海伦斯火山事件得以解开。漂浮在斯皮里特湖原木垫上的树木被水浸透了。有趣的是，当它们下沉到底部时，它们是垂直下沉的，因为树的根部质量巨大。他们在湖底的水下得以“重新种植”。奥斯汀博士如此评论到：“水肺潜水员证实了这一点……声纳探测到的确实是树干……因此，斯皮里特湖直立沉积的树桩对于解释地层记录中的‘石化森林’具有重大意义。”¹³

Significance of Mount St. Helens

圣海伦斯火山的重要性

This report on what happened and is still happening at Mount St. Helens should not be underemphasized. Austin is telling us what happened, what was observed, what was witnessed! It flies in the face of much of what evolutionary geologists have been telling the world as they explained the formation of strata, fossils, buried forests, and canyons following the evolutionary interpretation. The remarkable truth we learn from what has happened is that most of the mysterious marvels of geology that make up the topography of this world are now found in sample form in the topography of the land around Mount St. Helens. And we know—we don’t have to theorize, we know—that it all happened very rapidly in connection with a water-associated eruption of Mount St. Helens on May 18, 1980.

这份关于圣海伦斯火山所发生过以及仍在发生之事的报告不应被低估。奥斯汀告诉我们所发生过的、所观察到的以及所见证的事情！这与进化地质学家在解释地层、化石、掩埋的森林和峡谷的形成时所告诉世人的许多东西都截然不同。从这些已经发生

的事情中，我们学到的一个明显的事实是，构成这个世界地形的大多数神秘地质奇迹，现在都以样本的形式出现在圣海伦斯火山周围的地形上。我们知道，我们也不需要建立什么理论，我们知道，1980年5月18日圣海伦斯火山这场与水流相关的喷发确实发生得极为迅速。

The Grand Canyon

科罗拉多大峡谷

Therefore, the next time we gaze in awe at the Grand Canyon, let us remind ourselves that God formed a similar canyon, one-fortieth the size of the canyon we are viewing, at Mount St. Helens in one day on March 19, 1982. The next time we marvel at the many layers in a formation of stratified rock, let us remind ourselves that the Lord formed up to 600 feet of strata at Mount St. Helens, using a slurry that was moving approximately 200 miles per hour, in a matter of minutes. The next time we marvel at a forest of fossilized tree trunks, let us remind ourselves that the Lord is busy making another such forest at the bottom of Spirit Lake at this very time.

因此，下一次，当我们心怀敬畏地凝视科罗拉多大峡谷时，让我们提醒一下我们自己，1982年3月19日一天内，上帝在圣海伦斯火山上弄出了一个类似的峡谷，大小为我们眼前的科罗拉多大峡谷的四分之一。下一次，当我们对层岩形成过程中的许多岩层发出惊叹时，让我们提醒一下我们自己，上帝使用以时速200英里移动的泥浆，几分钟内就在圣海伦斯火山弄出了高达600英尺的岩层。当我们下一次对一片由树干化石组成的森林发出惊叹时，让我们提醒一下我们自己，上帝此时正忙着在斯皮里特湖底制作另一片这样的森林。

Fossils

化石

The Lord made a good land for his land-dwelling creatures. Sin brought it under a curse. The punishment of the flood changed its face so much that it had little resemblance to the world that existed when Adam and Eve were presented with this treasure for their home. The multitude of entombed fossils very likely bear witness to this previous state's sudden destruction by the flood. Extensive coal and oil deposits that contain fossils of extraordinarily large and healthy plant life very likely testify to the fact that this world was a much more fertile and lush land before the curse of that great water catastrophe.

主为他那些住在地上的活物创造了美好的陆地。罪却使它受到了咒诅。洪水的惩罚极大地改变了世界的面貌，以至于它与亚当和夏娃被赐予宝贵家园时的世界几乎没有相似之处。大量被掩埋的化石很可能就是从前的世界突然被洪水摧毁的证据。大量的煤矿床和油田蕴藏着巨大而又健壮的植物化石，很可能证明了以下事实，即在那次巨大的洪灾诅咒之前，这个世界的陆地更为肥沃，更为郁郁葱葱。

Dinosaurs

恐龙

Many indicators demonstrate that the land enjoyed by the people before the flood was far superior to that left for mankind after the flood. It is difficult to choose an illustration from among the great multitude that could be used. But we should choose at least one example.

Therefore, let us use a creature that has captivated the interest of most children and many adults in our age—the dinosaur.

许多迹象表明，洪水前人们所享有的陆地远远优于洪水后人类所拥有的陆地。例子过多，我们都无法一一罗列。但我们至少应该举出一个例子。因此，让我们用一种叫我们这个时代的大多数孩子和不少成年人都着迷的生物——恐龙——来说明这个问题。

A zoo with lions, tigers, elephants, and rhinos excites most of us, especially children. Imagine the attraction of a zoo that also displayed live dinosaurs!

动物园里有狮子、老虎、大象和犀牛，说到这些，我们大多数人可就来劲了，尤其是孩子们。想象一下，如果动物园里还有活的恐龙，那得多吸引人啊！

Fossils tell us that the world destroyed in the flood contained many dinosaurs. In fact, finding huge dinosaur-fossil graveyards with thousands of fossils heaped together would seem to indicate the rising waters of the flood herded them together on higher ground shortly before their sudden death. The sudden burial of such huge mixed herds of dinosaurs can only be explained, according to our limited knowledge, in terms of sudden, catastrophic, water-associated burial. Animals do not become fossils if they remain on or near the land's surface. They must be buried suddenly beneath the biosphere (in simple terms, six feet below the surface) before the fossil-making mineral exchange occurs in place of the normal microbic rotting process. If anyone has a different reason other than the great flood for the unusual circumstances of hundreds of thousands of huge beasts herding together and being buried suddenly in deep graves so they fossilize instead of decay, please share it! Share it with all those who think about such things as they view the fossils in the museums of the world.

化石向我们表明，曾被洪水摧毁的那个世界中存在许多恐龙。事实上，有人发现了巨大的恐龙化石墓地，在那里，成千上万的化石堆在一起，这似乎表明洪水的上涨迫使它们曾于死亡突然临到前不久在海拔稍高处聚集。按我们有限的知识，如此庞大的混合恐龙群被突然埋葬，只可能是遭遇了某种突然性的、与水相关的巨大灾难，以至于集体被葬，除此以外别无其它解释。如果动物停留在陆地表面或靠近陆地表面，那么它们就不会变成化石。在形成化石的矿物交换过程取代正常的微生物腐烂过程之前，它们必须突然被埋在生物圈之下（简单来说，埋在地表以下6英尺处）。成千上万的巨型野兽聚集在一起，突然被埋在深坟里，它们变成了化石而非腐烂物，如果有人认为是其它原因造成了这种不同寻常的情况，那么就请他说出来！对所有那些在世界博物馆里观看化石并思考此事的人说出来！

Another question that pops into our minds as we ponder the mysteries of the dinosaurs is, Were there dinosaurs after the flood? The Bible helps us handle this question. It tells us that even if there were no dinosaurs after the flood, there certainly were beasts running around in ancient times that don't correspond to any animals we know today.

当我们思考关于恐龙的奥秘时，另一个问题也会突然出现在我们的脑海里：大洪水之后有恐龙吗？关于这个问题，圣经可以给我们些帮助。圣经告诉我们，即使洪水之后没有恐龙，远古时代肯定有一些野兽出没，并且，它们与我们今天所知道的任何物种都不相符。

One of the most ancient persons we find in all of literature is a man by the name of Job. He could well have been more ancient than Abraham. Just like Abraham, Job had the privilege of talking directly with God when God chose to do so. The Lord allowed Job to be visited upon by one affliction after another, so much so that any ordinary person would have been tempted to follow the advice of Job's wife to "curse God and die" (Job 2:9). Job did weaken, and the Lord did have to reprimand him. It is in connection with this reprimand that God calls Job's attention to the awesome beasts living in Job's day:

在所有文学作品中，约伯是我们所知的最古老的人物之一，很可能早于亚伯拉罕。就像亚伯拉罕一样，只要神允许约伯和他直接对话，约伯就有这样的特权。上帝允许约伯遭受一次又一次的苦难，以至于任何一个普通人都会受引诱去听从他妻子的建议——“你弃掉神，死了吧”（约伯记2:9）。约伯确实软弱了，上帝也不得不责备他。也是在那次责备中，上帝让约伯注意到了生活在他那个时代的那些可怕的野兽：

Look at the behemoth, which I made along with you and which feeds on grass like an ox. What strength he has in his loins, what power in the muscles of his belly! His tail sways like a cedar; the sinews of his thighs are close-knit. His bones are tubes of bronze, his limbs like rods of iron. He ranks first among the works of God, yet his Maker can approach him with his sword. The hills bring him their produce, and all the wild animals play nearby. Under the lotus plants he lies, hidden among the reeds in the marsh. The lotuses conceal him in their shadow; the poplars by the stream surround him. When the river rages, he is not alarmed; he is secure, though the Jordan should surge against his mouth. Can anyone capture him by the eyes, or trap him and pierce his nose? (Job 40:15-24)

你且观看河马。我造你也造它。它吃草与牛一样。它的气力在腰间，能力在肚腹的筋上。它摇动尾巴如香柏树。它大腿的筋互相联络。它的骨头好像铜管。它的肢体仿佛铁棍。它在神所造的物中为首。创造它的给它刀剑。诸山给它出食物，也是百兽游玩之处。它伏在莲叶之下，卧在芦苇隐密处和水洼子里。莲叶的阴凉遮蔽它。溪旁的柳树环绕它。河水泛滥，它不作战。就是约旦河的水涨到它口边，也是安然。在它防备的时候，谁能捉拿它？谁能牢笼它穿它的鼻子呢？（约伯记 40:15-24）

A fire-breathing dragon

喷火龙

Another kind of fearsome, huge beast is described in the next chapter of Job as well: 约伯记第41章也描述了另一种可怕的巨兽：

Who dares open the doors of [the leviathan's] mouth, ringed about with his fearsome teeth? His back has rows of shields tightly sealed together; each is so close to the next that no air can pass between. They are joined fast to one another; they cling together and cannot be parted. His snorting throws out flashes of light; his eyes are like the rays of dawn. Firebrands stream from his mouth; sparks of fire shoot out. Smoke pours from his nostrils as from a boiling pot over a fire of reeds. His breath sets coals ablaze, and flames dart from his mouth. Strength resides in his neck; dismay goes before him. The folds of his flesh are tightly joined; they are firm and immovable. His chest is hard as rock, hard as a lower millstone. When he rises up, the mighty are terrified; they retreat before his thrashing. (Job 41:14-25)

谁能开它的[利维坦的]腮颊？它牙齿四围是可畏的。它以坚固的鳞甲为可夸，紧紧合闭，封得严密。这鳞甲一一相连，甚至气不得透入其间，都是互相联络，胶结，不能分离。它打喷嚏就发出光来。它眼睛好像早晨的光线。从它口中发出烧着的火把，与飞逝的火星。从它鼻孔冒出烟来，如烧开的锅和点着的芦苇。它的气点着煤炭，有火焰从它口中发出。它颈项中存着力。在它面前的都惊吓蹦跳。它的肉块互相联络，紧贴其身，不能摇动。它的心结实如石头，如下磨石那样结实。它一起来，勇士都惊恐，心里慌乱，便都昏迷。（约伯记41:14-25）

When those who doubt Scripture read about a beast whose breath “sets coals ablaze,” they begin to scoff. Who ever heard of such an impossible beast? We may answer the scoffers by using the same approach we used in the debate over the number of years needed to create strata, canyons, and fossils. Let us take a look at a creature that is living right now that has some amazing abilities very similar to a fire-breathing dragon. The creature is an insect known as the bombardier beetle.

当那些怀疑圣经的人读到野兽的气“点着煤炭”时，他们便开始嘲笑。谁听说过这种不可思议的野兽呢？我们可以用我们在讨论岩层、峡谷和化石形成所需的年数时所用的方法来回答这些嘲笑者。让我们来看一种现在活着的生物，它拥有一些了不起的能力，与喷火龙极其相似。这种生物称为放屁甲虫，是昆虫的一种。

Bombardier beetle

放屁甲虫

The skunk has a well-known and greatly respected means of warding off an enemy. The bombardier beetle also aims and lets go with a blast that will make any other insect, if it lives, never try to take on a bombardier beetle again. The spray is a steaming, noxious spray that issues forth at the boiling point of water. The chemistry is very complex. It involves two basic ingredients plus an inhibitor. But just think—a little beetle living today that can blast forth with a noxious spray that is at the temperature of boiling water! Now, if God shows us that he has mastered the chemistry necessary to equip the bombardier beetle as such, who should laugh at the idea that God wished to have a fierce fire-breathing dinosaur among his collection of interesting beasts?

臭鼬手里拥有一项闻名遐迩的本领，可用以击退敌人。放屁甲虫也会释放“炮弹”，当其它昆虫遭到攻击后，就算之后还能活着，也不会再想攻击放屁甲虫了。它所释放的喷雾是一种蒸汽，由毒液在达到水的沸点时气化而喷出。其化学成分非常复杂，包括两种基本成分和一种抑制剂。但是想想看，今天，一只小甲虫尚且能喷出相当于沸水温度的有毒喷雾！那么现在，如果上帝向我们表明他通晓制造放屁甲虫所需的化学物质，谁还会嘲笑上帝想在他那些有趣的野兽中再加一头凶猛的喷火龙呢？

Sadly, we cannot take our children to the zoo to view such an animal. They are extinct. The land we live in today is much less varied and beautiful than in the past. This poverty includes the loss of many interesting animals that once graced hillsides and inhabited deep forests.

遗憾的是，我们无法带孩子去动物园观赏这种动物，因为它们已经灭绝了。我们今天生活的陆地不再像从前那般丰富与美妙。许多有趣的动物已经消失，它们曾经点缀着山坡，栖息在森林的深处，但如今大地却要比从前贫瘠。

Let us not, however, begin to feel too sorry for ourselves. There is much beauty still to be found. There are so many interesting things about God's creatures still to be learned. Best of all, there is the comfort we may draw from the way the Lord takes care of the earth and his creatures. Let us copy Jesus in his application of this example of God's goodness:

然而，我们也不必为此过于伤心。我们仍可以发现许多美好的东西。关于上帝的造物，我们仍有许多有趣之事可以学习。而最美好的是，我们可以从主看顾这地以及他的造物物的方式中得到不少安慰。耶稣就曾用以下例子表明神的良善，让我们一起来看看：

Consider how the lilies grow. They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today, and tomorrow is thrown into the fire, how much more will he clothe you, O you of little faith! And do not set your heart on what you will eat or drink; do not worry about it. For the pagan world runs after all such things, and your Father knows that you need them. But seek his kingdom, and these things will be given to you as well. (Luke 12:27-31)

你想百合花，怎么长起来。它也不劳苦，也不纺线。然而我告诉你们，就是所罗门极荣华的时候，他所穿戴的，还不如这花一朵呢。你们这小信的人哪，野地里的草，今天还在，明天就丢在炉里，神还给它这样的妆饰，何况你们呢。你们不要求吃什么，喝什么，也不

要挂心。这都是外邦人所求的，你们必须用这些东西，你们的父是知道的。你们只要求他的国，这些东西就必加给你们了。（路加福音12:27-31）

May we all look to the lilies and instead of worrying, glorify! Glorify our Lord, who cares for us much more than any of the beautiful marvels he has created for us to enjoy! Let us glorify our God!

愿我们都可以看看百合花，不是忧虑，而是归荣耀给我们的主，祂爱我们胜过祂为我们所造的、供我们享受的、任何奇妙美好的事物。让我们将荣耀归给我们的神！

Sea

海洋

God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good. (Genesis 1:9,10)

神说：“天下的水要聚在一处，使旱地露出来！”事就这样成了。神称旱地为地，称水的聚处为海。神看这是好的（创世记1:9-10，CNVS）

By the word of the Lord were the heavens made,
their starry host by the breath of his mouth.

He gathers the waters of the sea into jars;
he puts the deep into storehouses.

Let all the earth fear the Lord;

let all the people of the world revere him. (Psalm 33:6-8)

天藉着耶和華的話而造，天上的万象藉着他口中的氣而成。

他把海水聚集成壘，把深海安放在庫房中。

愿全地都敬畏耶和華，愿世上的居民都惧怕他。（诗篇33:6-8，CNVS）

Water and life

水和生命

Without water there can be no life. Water is an amazing substance! Nearly all chemical reactions in a living organism take place in a watery environment. No other solvent is able to dissolve so many materials that have such widely differing properties. The chemist knows of no other material that could adequately replace water in the role it plays in biological reactions. There is no other common liquid that has a higher heat capacity than water. Our whole weather system depends on this capacity of the seas to store heat and transfer it as needed. The amount of energy needed to change the states of water (water to ice, water to water vapor) is exceptionally high! Water is unique in that it has the highest surface tension of any common liquid. Surface tension is the mechanism that allows water to rise by capillary action to the tops of the highest trees.

没有水就没有生命。水是一种神奇的物质！生物体内几乎所有的化学反应都需要水环境。没有其它溶剂可以溶解如此多性质差异巨大的物质。化学家清楚，没有其它任何物质足以代替水在生物反应中所起的作用。没有一种常见液体的热容量高于水。我们整个天气系统都依赖于海洋的这种容量来储存热能，并在需要时将其转化。水的状态的转变（水变成冰，水变成水蒸气）需要巨大的能量！水的独特之处在于它拥有普通液体的最强表面张力，而表面张力让水可以通过毛细作用上升至最高的树顶。

When most liquids solidify, they become more dense and occupy less space than before. This makes the solidified portion of the substance sink to the bottom of the container. Water does the opposite. It expands upon freezing, and the ice floats. It does not sink to the bottom and turn our lakes and seas into deep freezes. Instead, in the winter the creatures in the water, consisting of more than two-thirds water themselves, are kept from freezing by a protective layer of ice on the surface of the water.

当大多数液体凝固时，它们的密度会变大，占用的空间也会更少，于是该物质的固化部分便会下沉到容器的底部。水则相反，它在冻结时膨胀，于是冰就漂浮起来，却不会沉到海底，以至于我们的湖泊和海洋全都冻成冰。相反，冬天，水里的生物（它们自身也由三分之二以上的水组成）会受到水面上的一层冰的保护，因而不会被冻死。

The lesson of drought

干旱的教训

The connection between water and life is evident to anyone who has ever been thirsty. It is evident to anyone who has watched plants grow. In his words to Job, Bildad asked, “Can papyrus grow tall where there is no marsh? Can reeds thrive without water?” (Job 8:11). If we fail to appreciate the gift of water, if we fail to stand in awe of the many ways in which it serves as a blessing, we may appreciate the gift from a negative standpoint. Picture what it’s like when this blessing is withheld. Such a picture is presented to us in the prophecy of judgment upon Egypt foretold in Isaiah:

口渴过的人都清楚水和生命之间的关系。观察过植物生长的人也是如此。比勒达对约伯说：“蒲草没有泥，岂能发长？芦荻没有水，岂能生发（约伯记8:11）？”如果我们并不感激上水这份上帝所赐的礼物，如果我们并不尊重上帝藉水在方方面面赐下的祝福，那我们可能得从另一个消极的角度来感激这份礼物。想象一下，上帝不给我们这份祝福会怎样。以赛亚书中对埃及审判的预言向我们展示了这样一幅画面：

The waters of the river will dry up,
and the riverbed will be parched and dry.
The canals will stink;
the streams of Egypt will dwindle and dry up.
The reeds and rushes will wither,
also the plants along the Nile,
at the mouth of the river.
Every sown field along the Nile
will become parched, will blow away and be no more.
The fishermen will groan and lament,
all who cast hooks into the Nile;
those who throw nets on the water
will pine away.
Those who work with combed flax will despair,
the weavers of fine linen will lose hope.
The workers in cloth will be dejected,
and all the wage earners will be sick at heart.

(19:5-10)

海中的水必绝尽，河也消没干涸。

江河要变臭，埃及的河水，都必减少枯干。苇子和芦荻，都必衰残。

靠尼罗河旁的草田，并沿尼罗河所种的田，都必枯干，庄稼被风吹去，归于无有。

打鱼的必哀哭，在尼罗河一切钓鱼的必悲伤，在水上撒网的，必都衰弱。

用梳好的麻造物的，和织白布的，都必羞愧。
国柱必被打碎，所有佣工的，心必愁烦。

(以赛亚书19:5-10)

Happily, the Lord has given our world an abundance of water. It shall continue to be a great blessing to all living creatures until the end of time unless we, like the Egyptians, invite God's judgment upon ourselves. We learn how God separated the waters on the earth from the waters in the sky on the second day of creation. We learn that God separated the waters from the dry land and collected the waters into seas on the third day of creation. Waters are prominently mentioned in connection with the very first creative acts of the Lord. An important thing to remember is that after God separated the waters and ordered their bounds, he saw that it was good!

叫人高兴的是，上帝给了我们这个世界充足的水。除非我们像埃及人那样惹来上帝对我们的审判，不然它就仍是所有受造物的巨大祝福，直到世界末了。我们知道上帝如何在创世的第二日把地上的水和天上的水分开。我们知道上帝在创世的第三日将水与旱地分开，并把水聚在海里。很明显，圣经表明水与上帝最初的创造行为密不可分。而重要的是，让我们记得，当上帝将水分开并划定界限之后，他看着是好的！

Water after the curse

咒诅之后的水

After the fall into sin, the gift of water also came under a curse. God used water not only for blessing but also in wrath and punishment, just as he could and did use so many of his other creations that had come under the curse. Water was used to drown one world population of unloving, rebellious, immoral, murdering, God-hating mortals. This judgment came on a worldwide scale in the universal flood. Sadly, rebellious scoffers similar to those at the time of the flood exist to this day and will still be found scoffing until judgment day. They deny that it was God who gave us water in the first place together with all other gifts. They deny that God chastised a world full of rebels in a worldwide flood. And they will continue to laugh at the idea of a final judgment until it overtakes them in the end.

人类堕落犯罪之后，水这份礼物也受到了咒诅。上帝不仅用水来祝福，也用水来发怒和惩罚，正如他可以也确实如此使用了许多其它受咒诅的受造物那样。世界充满了冷漠、悖逆、不道德、凶杀以及恨恶上帝的必死之人，于是上帝便用水淹没了这个世界。这场洪水是一次全球性的审判。可悲的是，悖逆的讥诮者如今仍在，与洪水时代并无不同，并且直到审判日前，讥诮者将总会存在。他们否认起初是上帝赐给了我们水以及其它礼物。他们否认上帝用一场全球性的洪水惩罚了一个充满悖逆者的世界。并且，他们将继续嘲笑末日审判这件事，直到这场审判最后将他们吞灭。

Scoffers in the last days

末后的讥诮者

The apostle Peter prophesies in his second epistle that such unwholesome scoffers as just described will appear and trouble our world.

使徒彼得在他的第二封书信中预言，刚才所描述的那些败坏的讥诮者定会出现并搅扰我们的世界。

You must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, "Where is this 'coming' he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation." But they deliberately forget that long

ago by God's word the heavens existed and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men. (3:3-7)

第一要紧的，该知道在末世必有好讥诮的人，随从自己的私欲出来讥诮说，主要降临的应许在哪里呢？因为从列祖睡了以来，万物与起初创造的时候仍是一样。他们故意忘记，从太古凭神的命有了天，并从水而出借水而成的地。故此，当时的世界被水淹没就消灭了。但现在的天地，还是凭着那命存留，直留到不敬虔之人受审判遭沉沦的日子，用火焚烧。（彼得后书3:3-7）

One may think of the evolutionists of our day when Peter says, "They deliberately forget that long ago by God's word the heavens existed and the earth was formed out of water and by water." Uniformitarian evolutionists, those who reject the idea of the earth having been altered by catastrophic events, also scoff at the idea of a universal flood. They reject the idea that "by these waters also the world of that time was deluged and destroyed." Those finding themselves among these scoffers would do well to heed the warning of the rest of Peter's prophecy before it is too late. That they would listen to the Word of God, be moved by the power of its truth, and repent is the goal of our gracious Lord for every sinner. That is also the purpose of calling attention to this awesomely accurate prophecy about the scoffers of the end times and the nature of their scoffing.

“他们故意忘记，从太古凭神的命有了天，并从水而出借水而成的地，”当彼得说这句话时，我们可能会想到我们这个时代的那些进化论者。均变论进化论者拒绝地球曾被灾难性事件改变这一观点，也嘲笑关于全球性大洪水的观点。他们拒绝“当时的世界被这水淹没就消灭了”这种说法。那些觉察自己就是这些讥诮者的人最好留心彼得这一预言中的其余警告，以免为时过晚。他们聆听神的道，被真理的大能感动并且悔改，这就是我们恩慈的主对每个罪人所怀的旨意。而笔者呼吁人们注意这则关于末世讥诮者及其讥诮本质的精确预言，也正是出于该目的。

Believing scientists

信徒科学家

Because most articles appearing in the public media and many classroom science texts show a heavy bias for evolution, one is easily left with the impression that all scientists are evolutionists. The true picture is different. If one makes a review of the great names in science, the names of those who have made the truly great contributions to science, one discovers many professing Christians. One finds exceedingly gifted men and women in this number. In many cases there are laws of science that bear their names. These gifted people have unashamedly given witness to their Christian faith and have readily shared their high regard for Scripture. Let us call to mind the names of just a handful of such believing scientists:

因为公共媒体上的大多数文章和许多科学课本展现出对进化论的严重偏好，人们很容易觉得所有的科学家都是进化论者。然而事实并非如此。如果回顾一下科学界的伟大人物，回顾一下那些对科学做出过真正杰出贡献者的名字，你会发现他们很多人都承认自己是基督徒。这些人中，不乏极富恩赐的男男女女。不少情况下，科学定律也以他们的名字命名。这些富有恩赐的人并不以他们的基督教信仰为耻，他们乐于为信仰作见证并表明他们对圣经的高度尊重。让我们回顾一下这些信徒科学家的名字：

Leonardo da Vinci, Johann Kepler, Francis Bacon, Robert Boyle, Galileo, Robert Hooke, Nicholas Copernicus, Isaac Newton, Carolus Linnaeus, Michael Faraday, Charles Bell, Samuel F. B. Morse,

Matthew Maury, James Joule, Gregor Mendel, Louis Pasteur, Lord Kelvin, Joseph Clerk Maxwell, George Washington Carver, William Ramsay, Wernher von Braun.

列奥纳多·达·芬奇、约翰·开普勒、弗朗西斯·培根、罗伯特·博伊尔、伽利略、罗伯特·胡克、尼古拉斯·哥白尼、艾萨克·牛顿、卡罗尔·林奈、迈克尔·法拉第、查尔斯·贝尔、塞缪尔·莫尔斯、马修·莫里、詹姆斯·焦耳、格雷戈尔·孟德尔、路易斯·巴斯德、开尔文勋爵、约瑟夫·克拉克·麦克斯韦、乔治·华盛顿·卡弗、威廉·拉姆齐、沃纳·冯·布劳恩。

These scientists and many more like them believed in God, were diligent students of the Bible, and as such, vehemently rejected evolutionary explanations for our universe. They rejected anything that robbed the Creator of his glory and the honor due him.

这些科学家，以及许多像他们一样的人都相信上帝，他们勤勉学习圣经，也正因为如此，他们强烈反对进化论者对我们宇宙所作的那些解释。凡是盗取造物主的荣耀和尊荣的道理，他们都拒绝。

To appreciate the simple sincerity of their witness, a few representative quotations are presented here:

为感谢他们所做的真诚见证，笔者列举了其中一些具有代表性的语录：

Isaac Newton (1642–1727) said, “I find more sure marks of authenticity in the Bible than in any profane history whatsoever.”¹⁴

艾萨克·牛顿（1642–1727）曾说，“我在圣经中找到了比任何世俗历史更可靠的真实性。”¹⁴

Louis Pasteur (1822–1895) strongly opposed the tide of Darwinism, which was sweeping over the scientific community in his day. He said of his faith, “The more I know, the more does my faith approach that of the Breton peasant.”¹⁵

路易斯·巴斯德（1822–1895）强烈反对当时席卷科学界的达尔文主义思潮。当他谈到自己的信仰时，他说：“我知道得越多，我的信仰就越接近布列塔尼农民的信仰。”¹⁵

Dr. Wernher von Braun (1912–1977), director of NASA for many years, said, “Manned space flight is an amazing achievement, but it has opened for mankind thus far only a tiny door for viewing the awesome reaches of space. An outlook through this peephole at the vast mysteries of the universe should only confirm our belief in the certainty of its Creator. I find it as difficult to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science.”¹⁶

曾担任美国国家航空航天局局长多年的沃纳·冯·布劳恩博士（1912–1977）说：“载人航天飞行是一项了不起的成就，但迄今为止，它只为人类打开了通往令人生畏的太空的一小扇门而已。通过这扇小门窥探宇宙的巨大奥秘，只会使我们更加确信其创造主的存在。我发现，我们很难理解一位不承认宇宙背后存在一种更高理性的科学家，就像我们很难理解一位否认科学进步的神学家一样。”¹⁶

Matthew Maury (1806–1873) spent most of his life with the U.S. Navy, charting the winds and currents of the Atlantic. The final part of his life was spent as professor of meteorology at the Virginia Military Institute. At the U.S. Naval Academy, one may view his grave and read the words from Psalm 8:8 on his tombstone, “You made him ruler over . . . the fish of the sea, all that swim the paths of the seas.” These words, as well as all the other words of Scripture, were embraced as truth by Matthew Maury. God led him to devote his life to charting these “paths of the seas.”

马修·莫里（1806–1873）一生中的大部分时间都在美国海军度过，他在那里绘制大西洋的风向和洋流。在他生命的最后阶段，他在弗吉尼亚军事学院担任气象学教授。我们可以在美国海军学院看到他的坟墓，在他的墓碑上，赫然写着诗篇8:8的内容：“你派他管理.....

海里的鱼，凡经行海道的，都服在他的脚下。”这些话，以及圣经中所有其它的话，在马修·莫里的眼中就是真理。上帝引导他一生致力于绘制这些“海道”。

God's greatest use of water

上帝最奇妙的用水方式

Such simple, childlike faith as exhibited by Matthew Maury is to be admired, cherished, and imitated by all God's children. Such trust in God's Word will also enable the humble believer to cherish the grandest use to which water has ever been put. This is the water of Baptism.

马修·莫里展现出来的这种简单的、孩子般的信心，值得神的众儿女钦佩、珍视与效法。这种对神话语的信靠，也可以让谦卑的信徒珍视那关于水的最妙用处。那就是洗礼之水。

God allowed Matthew Maury to ponder Scripture and make discoveries in regard to sea currents that no seafarer had made to that date. Discovering and following the paths of the seas, however, is really nothing compared to discovering the path to heaven. Let us read about a man who puzzled over some passages of Scripture one day and likewise was blessed by water before the day was over.

上帝允许马修·莫里思想圣经，又让他在洋流方面有所发现（当时还未有其它航海家有他那样的发现）。然而，与发现那条通往天堂的道路相比，发现并遵循这些海道真的算不得什么。让我们来阅读一段圣经经文，其中记载了这样一个人，有一天，他对圣经中的一些经文感到不解，且与马修·莫里类似，在这天结束之前，他也得到了那藉水而来的祝福。

An angel of the Lord said to Philip, "Go south to the road—the desert road—that goes down from Jerusalem to Gaza." So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship, and on his way home was sitting in his chariot reading the book of Isaiah the prophet. The Spirit told Philip, "Go to that chariot and stay near it."

Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked.

"How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him.

The eunuch was reading this passage of Scripture:

"He was led like a sheep to the slaughter,
and as a lamb before the shearer is silent,
so he did not open his mouth.

In his humiliation he was deprived of justice.
Who can speak of his descendants?
For his life was taken from the earth."

The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?" Then Philip began with that very passage of Scripture and told him the good news about Jesus.

As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him. When they came up out of the

water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing. (Acts 8:26-39)

有主的一个使者对腓利说，起来，向南走，往那从耶路撒冷下迦萨的路上去。那路是旷野。腓利就起身去了。不料，有一个埃提阿伯人，是个有大权的太监，在埃提阿伯（埃塞俄比亚）女王干大基的手下总管银库，他上耶路撒冷礼拜去了。现在回来，在车上坐着，念先知以赛亚的书。圣灵对腓利说，“你去贴近那车走。”腓利就跑到太监那里，听见他念先知以赛亚的书，便问他说，“你所念的，你明白吗？”他说，“没有人指教我，怎能明白呢？”于是请腓利上车，与他同坐。他所念的那段经，说，“他像羊被牵到宰杀之地，又像羊羔在剪毛的人手下无声，他也是这样不开口。他卑微的时候，人不按公义审判他。谁能述说他的世代，因为他的生命从地上夺去。”太监对腓利说，“请问先知说这话，是指着谁，是指着自己呢？是指着别人呢？”腓利就开口从这经上起，对他传讲耶稣二人正往前走，到了有水的地方，太监说，“看哪，这里有水，我受洗有什么妨碍呢？”于是吩咐车站住，腓利和太监二人同下水里去，腓利就给他施洗。从水里上来，主的灵把腓利提了去，太监也不再会见了，就欢欢喜喜地走路。（使徒行传8:26-39）

Making use of Scripture like this and making use of water like this are activities the Lord wishes us to be involved in all our days. We are to explain Scripture as Philip did, following the prophecies of Scripture as they present Christ our Savior to us. More than that, Christ our Savior wishes us to be cleansed of all sin without cost and without any work on our part. We are to share the truth that salvation is free, as free as the water in the next stream we cross. To seal this truth, Jesus has asked us to apply some of this water and attach to it the promise of God that the sinner has been forgiven, adopted by the one living triune God as his child to live with him in his kingdom forever. This is what Philip did for the Ethiopian. This is what our Savior tells us we should do for all lost sinners today. The last three verses of the gospel of Matthew make this clear.

如此使用圣经，如此使用水，就是上帝想要我们一生参与的活动。我们当像腓利那样诠释圣经，圣经预言如何向我们呈现救主基督，我们就当如何遵循这些预言。不仅如此，我们的救主基督想要我们所有的罪都得洁净，并且，我们也不用付出任何代价，也不用加入任何行为。我们当分享这一真理，即上帝白白赐救恩给这个世界，这救恩正如我们渡过的下一条小溪中的水那样，被白白地赐给了我们。为了印证这一真理，耶稣要求我们用一些水，并把神的应许附加在水上，这应许即：罪人已被赦免，被独一的三一永生神收养为他的儿女，永远与他一同住在他的国度里。这就是腓利对那位埃塞俄比亚人所做的事。这就是我们的救主要我们今天当为所有失丧的罪人所做的事。马太福音的最后三节经文清楚表明了这一点。

Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:18-20)

耶稣进前来，对他们说，天上，地下所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，奉父子圣灵的名，给他们施洗。凡我所吩咐你们的，都教训他们遵守，我就常与你们同在，直到世界的末了。（马太福音 28:18-20）

Sky

天空

You look around, but you cannot see it. You try to grab hold of it, and it mocks your fingers. But you know that even though you cannot see it, even though you cannot take hold of it with your hands, it is there. While the candle burns, you need only purse your lips and give a puff. The flame dances violently. If you puff too hard, the flame is extinguished. What is this mysterious thing we cannot see yet is all around us? It is air.

你环顾四围，却看不见它。你想要伸手去抓它，它却嘲笑你的手指。然而你知道，即便你看不见它也摸不着它，它就在那里。当蜡烛燃烧时，你只需噘起嘴唇，轻轻吹一下，火焰就会猛烈跳动。如果你吹得过于用力，那么火焰就会熄灭。这个我们看不见却存在于我们周围的神秘东西是什么呢？它就是空气。

Air

空气

After playing with a candle, we discover that there is more than one way air can put out the candle. If we put a jar over a candle, the flame grows smaller and smaller and then disappears. We also discover that there are ways to keep air in a prison. We may take a balloon, blow it up, and thereby capture some of this mysterious stuff inside a rubber bladder. We also remind ourselves that we have within our own chests two very interesting multi-chambered bladders that make it possible for us to do that huffing and puffing. We learn that if air is kept from these chambers in our chests for too long, life itself may leave our bodies. With further study we learn it is especially one gas, oxygen, found in that mix of gasses called air that we need above all others to stay alive.

摆弄蜡烛之后，我们发现让它熄灭的方法不止一种。如果我们在蜡烛上方倒扣一个瓶子，火焰也会逐渐变弱并最终熄灭。我们还发现不少可以将空气“囚禁起来”的方法。我们拿来一个气球，把它吹起来，这样就可以弄一些这种神秘的东西装入这个橡胶气囊里。我们也记得，在我们自己的胸腔里有两个非常有趣的多腔气囊，并且正是因为有了它们，我们才能吸气呼气。我们知道，如果空气长时间不进入胸腔，生命可能会离开我们的身体。通过进一步的研究，我们了解到，我们赖以生存的最重要的一种气体——氧气，它就存在于这种被称为空气的气体混合物中。

If we reflect upon when it was that this way of staying alive began, we discover that it was God himself who began this process when he gave life to our very first father, Adam. “The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” (Genesis 2:7).

想一想，我们的这种存在方式始于何时呢，我们发现，这套进程始于上帝赐我们的始祖亚当生命之时。“耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的活人”（创世记2:7）。

It is the Lord who created this mixture of gasses that we call air. It is the Lord who designed man and all life with a need for oxygen. It is God who also arranged that this oxygen would be restored in the proper proportion and kept in balance as needed. This is carried out by photosynthesis in the leaves of green plants, which is powered by the sun.

是上帝造了这种我们称之为空气的气体混合物。是上帝造了人类以及所有需要氧气的生命。也正是上帝让这些氧气可被恢复至适当比例，以便按需保持平衡。这点通过绿色植物叶片的光合作用便可实现，而光合作用所需的能量则由太阳提供。

Sadly, it was the Lord who also took the breath of life from one population of this world's people and animals when a sinful people earned this kind of destruction by their willful rebellion against God and all that was good. We considered that terrible time of destruction in the previous chapter. Let us focus upon the manner in which God destroyed that generation by withdrawing from it that one simple blessing, air.

可悲的是，当罪人故意悖逆上帝并糟践一切美好而惹来上帝的毁灭之时，也正是这位上帝拿走了一大群人和动物的气息。我们已在前一章中谈及这一可怕的毁灭。在这里，让我们注意看上帝如何从那世代身上收回了空气这份简单的祝福，并以此将那世代毁灭。

The waters rose and covered the mountains to a depth of more than twenty feet. Every living thing that moved on the earth perished—birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. Everything on dry land that had the breath of life in its nostrils died. Every living thing on the face of the earth was wiped out; men and animals and the creatures that move along the ground and the birds of the air were wiped from the earth. Only Noah was left, and those with him in the ark. (Genesis 7:20-23)

水势比山高过十五肘，山岭都淹没了。凡在地上有血肉的动物，就是飞鸟，牲畜，走兽，和爬在地上的昆虫，以及所有的人都死了。凡在旱地上，鼻孔有气息的生灵都死了。凡地上各类的活物，连人带牲畜，昆虫，以及空中的飞鸟，都从地上除灭了，只留下挪亚和那些与他同在方舟里的。（创世记7:20-23）

By God's grace Noah and the animals in the ark could still breathe. They were kept safe above the waters in the ark God had instructed Noah to build.

因着神的恩典，挪亚和方舟里的动物并未停止呼吸。他们被安全置于神指示挪亚所造的方舟里。

The atmosphere

大气层

It's fun to look around ourselves and study that mysterious, pervasive blessing called air. It's fascinating to do experiments to discover its properties. However, if we look heavenward, we see air in another dimension. We see evidences of a massive body of air that we call the atmosphere. We see insects and birds flapping their wings and staying aloft, sometimes soaring and traveling as if without effort. We make a kite and on a windy day learn how high aloft the moving air can quickly carry the kite. We feel the wind. We watch the clouds riding on the wind. We learn how air is able to become a grand transportational agent and take water from the seas, bear it aloft, and gather it into clouds. After the great flood, God also used the wind, an important part of the water cycle, to carry the waters aloft once again:

“God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded” (Genesis 8:1).

上帝赐给我们空气这份神秘又遍布全地的祝福。我们环顾四周，对它研究一番，此事也颇具趣味。借助实验，我们可以了解它的一些特性，个中又不乏奇妙。然而，我们若是仰望天空，看到的则又是另一维度的空气。那儿有一块儿巨大的空气团儿，我们称之为大气层，关于它的存在我们也观察到了不少的证据。我们看到昆虫和鸟类拍打着翅膀，停留在空中，有时则又毫不费力地翱翔飞去。我们扎起风筝，在刮风之日放飞，于是我们便晓得流动的空气可以快速将其带至极高处。我们感受到风，又看着云乘风而上。我们得知空气何以成为了不起的运输媒介，从海洋中汲取水分，将其带至高空，又将其汇聚成云。大洪水之后，神也使用风——水循环的重要组成部分——将水再次带至高处：“神纪念挪亚和挪亚方舟里的一切走兽牲畜。神叫风吹地，水势渐落”（创世记8:1）。

Where do rain clouds come from? What is it that keeps those clouds up there and floats them by on their invisible chariots? Why do the clouds grow darker and darker and then pour down rain? How does the water return to those clouds again? What message is there in the jagged lightning lacing the sky? Is there a proclamation for us in the roar of the thunder?

雨云从何而来？是什么使那些云一直在那儿，又乘着看不见的马车飘过呢？为什么那些云越发昏暗，随之便倾盆而下呢？这些水又是如何回到云中的呢？划破天空的锯齿状闪电要向我们诉说些什么呢？轰鸣的雷声又要向我们宣告何事呢？

It's hard not to think of God when lightning is flashing, thunder is roaring, and there is fear of a tornado or hurricane. Unbelievers often tremble in great fear. And they should! For God does use these messages from the atmosphere to demonstrate his wrath upon sin as he did at the time of the flood and as he did in one of the ten plagues in Egypt. It is possible, however, for believers to love the storm and enjoy its music, for they know that God can and does use these same terrible forces to protect his children. This way of the Lord is spelled out for us in Psalm 77.

当电闪雷鸣之际，当龙卷风或飓风来袭之时，我们很难不会想到上帝。非信徒常在极大的恐惧中颤抖。他们也应该如此！因为上帝确实使用这些大气层发出的信息来表明他对罪的愤怒，正如他在大洪水时期的做法，正如他在埃及十灾之一中的做法。然而，信徒们则可能爱上风暴并享受它的音乐，因为他们知道上帝能够又确实使用这些可怕的力量来保护他的儿女。诗篇第77篇为我们详述了主的这种行事方式。

Your ways, O God, are holy.
What god is so great as our God?
You are the God who performs miracles;
you display your power among the peoples.
With your mighty arm you redeemed your people,
the descendants of Jacob and Joseph.
The waters saw you, O God,
the waters saw you and writhed;
the very depths were convulsed.
The clouds poured down water,
the skies resounded with thunder;
your arrows flashed back and forth.
Your thunder was heard in the whirlwind,
your lightning lit up the world;
the earth trembled and quaked.
Your path led through the sea,
your way through the mighty waters,
though your footprints were not seen.

You led your people like a flock

by the hand of Moses and Aaron. (verses 13-20)

神啊，你的作为是洁净的。有何神大如神呢？

你是行奇事的神。你曾在列邦中彰显你的能力。

你曾用你的膀臂赎了你的民，就是雅各和约瑟的子孙。（细拉）

神啊，诸水见你，一见就都惊惶。深渊也都战抖。

云中倒出水来。天空发出响声。你的箭也飞行四方。

你的雷声在旋风中。电光照亮世界。大地战抖震动。

你的道在海中，你的路在大水中，你的脚踪无人知道。

你曾借摩西和亚伦的手，引导你的百姓，好像羊群一般。（诗篇77:13-20）

As we think of the Lord's rescue of Israel from their bondage in Egypt and the way he used the awesome thunder and lightning of the skies to do this very thing, we too are filled with thanks in knowing that the lightning that flashes and the thunder that roars are simply God leading his people "like a flock." The dark clouds are dark because they are heavy with rain, which he uses to bring a lifesaving drink to our thirsty crops. The thunder reminds animals and people to take cover, lest they be caught in the falling rain. Even the chemistry accomplished by the lightning is for our good. Necessary ozone is manufactured.

当我们想到上帝拯救以色列人脱离埃及的奴役，又想到他正是使用那些震撼天空的电闪雷鸣来施行拯救，我们的心中也充满了感恩，因为我们知道，电闪雷鸣就是神在引导他的百姓，“好像羊群一般”。乌云之所以乌黑，是因为它们载满了雨水，而神也正是要用这些雨水来解我们庄稼的渴。雷声提醒着动物和人，好叫他们可以躲起来，以免被大雨淋湿。甚至闪电产生的化学反应也对我们有益，它可以制造我们所需要的臭氧。

All these things take place in that dimension of sky we call our atmosphere. And there are many more wonders associated with our atmosphere that can be seen as we gaze heavenward in humble awe. There is the falling star, that bit from space, the meteor, which burns up as it courses through our atmosphere to the earth. On some dark nights it is possible to view the splendor of the aurora borealis (the northern lights) and in the southern hemisphere, aurora australis.

所有这些事情都发生在我们称之为大气层的这部分天空维度之中。当我们怀着谦卑的敬畏之心仰望天空时，我们还能看到更多关于我们大气层的奇妙之处。来自太空的陨石，也就是流星，会在穿过大气层到达地球的过程中熊熊燃烧。黑夜，有时我们可以目睹北极光的壮丽，而在南半球，我们则可以看到南极光。

We still have not exhausted the list of all we enjoy and find in that bit of wonder we cannot see, our atmosphere. In fact, we have yet to touch on the most treasured atmospheric wonder of all. This wonder is treasured because God has attached a special promise to it that spells grace for the sinner in larger and more beautiful letters than any other sign painted upon God's sky. It's the rainbow! God caused the rainbow to beam, and he attached a special promise to it that applies to all people and all animals until the Last Day. He did this when he brought forth Noah and all animal life safely from the ark after the great flood. This gracious covenant should be of interest to every one of us, for we are included in its promise.

我们的肉眼无法看见大气层，我们也无法穷尽我们所享有并发现的个中奇妙。事实上，我们还未触及关于大气层最宝贵的奇妙之处。而这奇妙之处之所以宝贵，是因为上帝在它上面附上了一份特别的应许，这份应许向罪人表明了恩典，比上帝在空中所画的任何其它标志都更大更闪亮。那就是彩虹！上帝让彩虹发光，并给它附上了一份特别的应许，这份应许适用于所有的人和动物，直到世界末日。大洪水之后，神将挪亚和所有动物安全带出方舟，那时他就赐下了这份应许。这恩典之约理当吸引我们所有人的注意，因为我们每个人都在这份应许之中。

Then God said to Noah and to his sons with him: "I now establish my covenant with you and with your descendants after you and with every living creature that was with you—the birds, the livestock and all the wild animals, all those that came out of the ark with you—every living creature on earth. I establish my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth."

神晓谕挪亚和他的儿子说，“我与你们和你们的后裔立约，并与你们这里的一切活物，就是飞鸟，牲畜，走兽，凡从方舟里出来的活物立约。我与你们立约，凡有血肉的，不再被洪水灭绝，也不再洪水毁坏地了。”

And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth."

神说，“我与你们并你们这里的各样活物所立的永约，是有记号的。我把虹放在云彩中，这就可作我与地立约的记号了。我使云彩盖地的时候，必有虹现在云彩中，我便记念我与你们和各样有血肉的活物所立的约，水就再不泛滥，毁坏一切有血肉的物了。虹必现在云彩中，我看见，就要记念我与地上各样有血肉的活物所立的永约。”

So God said to Noah, "This is the sign of the covenant I have established between me and all life on the earth." (Genesis 9:8-17)

神对挪亚说，“这就是我与地上一切有血肉之物立约的记号了。”（创世记9:8-17）

May we all put our trust in this word of the Lord and thank him for his grace!
愿我们都信靠主所说的这番话并感谢他的恩典！

Space

太空

If something invisible, air, provides for us the breath of life; if something invisible, the atmosphere, provides a chariot for the clouds and an easel for the rainbow, what holds up the sun? What provides a path for the planets, the roving stars? What holds all the other stars in their place? What carries the lovely moonbeam from the moon to our eyes? What invisible creation are we looking through as we look at the myriad of stars and galaxies that stud deep space?

如果空气这种不可见的东西让我们的生命得以呼吸，如果大气层这种不可见的东西给云朵以马车、给彩虹以画框，那么又是什么托住了太阳呢？是什么为行星和漂泊的恒星提供路径呢？是什么让其余的星星安于其位呢？是什么把可爱的月光从月亮带至我们眼前呢？当我们观察神秘太空中无数的恒星和星系时，我们在观看什么样的不可见的受造物呢？

When the Lord asked Job questions designed to humble the created before the Maker, these were his words: "Can you bind the beautiful Pleiades? Can you loose the cords of Orion? Can you bring forth the constellations in their seasons or lead out the Bear with its cubs? Do you know the laws of the heavens?" (Job 38:31-33).

当上帝要让约伯在创造主面前降卑时，他向约伯这样问到：“你能系住昴星的结吗？能解开参星的带吗？你能按时领出十二宫吗？能引导北斗和随它的众星吗？你知道天的定例吗”（约伯记38:31-33）？

The humbling question God asked Job is just as humbling for us mortals today. We have satellites and telescopes making deep space observations for us, but final answers to the elemental questions of space are still just as elusive as they were in Job's day.

上帝提出的这些问题让约伯感到卑微，而它们对于今天的我们而言也同样如此。纵然我们可以用卫星和望远镜探测神秘的宇宙，但即便是那些关于太空的基本问题，它们的最终答案仍像约伯时代那样让人难以捉摸。

Uncertainty abounds in science

科学存在巨大的不确定性

What makes a star shine? On what kind of hook is a star hung? We feel we can explain some of these questions on the basis of theories that describe matter and energy—the laws of light, energy, mass, momentum, and gravity. But if we review all these fields of physics, we find uncertainty and competing theories instead of the certain laws we would like to discover. We may take a few sample quotations from a recent article appearing in Science News to impress this upon ourselves.

是什么让星星发光？它们又挂在什么样的钩子上呢？我们觉得我们可以基于光、能量、质量、动量和引力定律的理论基础去解释其中一些问题。但是，如果我们回顾一下所有这些物理学领域，我们就会发现许多的不确定性以及相互矛盾的理论，而非我们想要发现的某些定律。《科学新闻》最近发表了一篇文章，我们或许可以从中引用一些例子来加深对这一点的认识。

When were galaxies born and when did stars set them aglow? Recording the whispers of radiation from distant galaxies may help solve this cosmic mystery.

星系诞生于何时？恒星又是何时让它们闪闪发光的呢？将那些来自遥远星系的微量辐射记录下来，这可能有助于我们解开这个宇宙之谜。

Note the phrase “cosmic mystery.”

请注意“宇宙之谜”这个短语。

In an accompanying commentary, George Helou of California Institute of Technology in Pasadena notes that beginning a decade ago, as radio surveys detected weaker and weaker emissions at centimeter wavelengths, the number of signals increased beyond what astronomers expected.

在一份附加的注释中，帕萨迪纳加州理工学院的乔治·埃洛指出，从十年前开始，无线电测量探测到厘米波长的辐射越来越弱，与此同时，信号的数量却大大增加，远远超出了天文学家的预期。

Note the phrase “beyond what astronomers expected.”

请注意“远远超出了天文学家的预期”这个短语。

But it's intriguing, he adds, that so many of the galaxies reside in pairs or groups.¹⁷

但有趣的是，他补充到，如此多的星系以成对或成群的方式存在。¹⁷

Note the phrase “so many of the galaxies reside in pairs or groups.”

请注意“如此多的星系以成对或成群的方式存在”这个短语。

This view of space, with so many galaxies swinging in pairs, reminds one of a dance floor. But who organized the dance? Who is playing the music? Feeble attempts to explain this structure of the universe are made by various astronomers. Many try to do this by using what scraps are left of the threadbare and inadequate big bang theory.

如此多星系成对摆动的太空景象，让人不免想到舞池。但又是谁组织了这场舞会呢？谁在演奏音乐呢？许多天文学家都想要解释宇宙的这番构造，但他们的解释又都绵软无力。许多人则端上了陈旧又不够充分的大爆炸理论的残羹剩饭。

Many universes?

多重宇宙？

Our star, the sun, and our solar system are part of the Milky Way galaxy. To begin to describe the number, sizes, distances, and power of these many stars found in just one galaxy is much like an ant holding class deep down in an ant hill, trying to impress upon the class how many grains of sand there are on the seashores of all the world. Our ability to comprehend is not much better than those little ants when we learn that our universe is populated with numberless galaxies such as our Milky Way galaxy and that these galaxies often swing in pairs. Stranger still is a theory now gaining in popularity that we are wrong in stressing the oneness of our universe. The theory suggests that, in reality, there are many “universes,” an infinite number of universes. This suggestion would mean that many stars make up a galaxy, many galaxies make up a universe, and many universes make up . . . well, . . . a contradiction in terms.¹⁸

太阳，我们的恒星，以及太阳系都是银河系的一部分。想要描绘仅仅一个星系中的恒星的数目、大小、距离和能量，就像一只蚂蚁在蚁丘深处开了一个班，想要让全班记住整个世界的海岸上到底有多少颗沙粒。当我们得知我们的宇宙中充斥着无数像我们银河系这样的星系、并且这些星系经常成双成对地摆动时，我们就知道我们的理解力比那些小蚂蚁也强不到哪儿去。更奇怪的是，现在越来越流行一种理论，认为我们所强调的宇宙的统一性是错误的。该理论认为，事实上，“宇宙”可不止一个，而是无限多。这种说法也就意味着，许多恒星构成了一个星系，许多星系构成了一个宇宙，而许多宇宙则构成了……嗨，术语出现了不一致性。¹⁸

The Maker of them all

那位造它们所有的

After stretching our minds with these thoughts, let us turn to words that describe the one who made the stars, who made the galaxies, who made the universe. Let us turn to words that describe the one who also plays the music while these heavenly bodies dance in pairs. The inspired writer who provides us with these words is King Solomon. They are words spoken at the dedication of the temple in Jerusalem. “Will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built!” (1 Kings 8:27).

头脑风暴过后，让我们来看看上帝的话语又是如何描述那位恒星、星系和宇宙的创造者的。当这些天体成对起舞时，让我们来看看那位音乐演奏者。所罗门王受神默示，在耶路撒冷圣殿的献殿仪式上如此说到，“神果真住在地上吗？看哪，天和天上的天尚且不足你居住的，何况我所建的这殿呢”（列王纪上8:27）？

If the creation we see as we look heavenward on a starlit night is awesome, then the one who made all that we see is greater still. All that we see is beyond our comprehension in every dimension.

星光灿烂的夜晚，当我们仰望天空，映入我们眼帘的受造物是如此夺目。如果就连这些受造物都这般耀眼，那么，创造我们眼前一切的那一位岂不更加伟大。我们眼前的一切在每个维度上都超出了我们的理解。

The speed of light problem

光速问题

When we hold this scriptural picture of our Creator in our hearts, the countless “problems” that might bother us about the account of creation in the Bible disappear. Take, for instance, the argument that the world must be very old or we would not be able to see the more distant stars. Their light would not have reached us yet during the shorter biblical timeline, based on the speed of light and the stars’ great distances from us. Is a desire to have creatures on earth enjoy the stars right now really a problem for the God who is greater than the universe? Is getting light from the galaxies at just the time he wants that light to be seen on the earth a problem for the God who made all the galaxies and taught them how to dance?

当我们心里笃定关于我们创造主的这幅圣经画面时，圣经关于创造的记载可能会困扰我们的无数“问题”也就消失不见了。比如有人认为，地球一定很古老，否则我们就无法看到那些距离遥远的恒星。按照光速以及那些恒星与我们之间的距离而言，它们的光在圣经所呈现的这么短时间内并不会到达我们这里。对于那位大过宇宙的上帝来说，要让地球上的受造物即刻享有恒星有何难处呢？对于那位创造了所有星系并指示它们跳舞的上帝来说，如果他想让我们在地球上看到这些光的时候就让我们从星系中获得这些光，这又有何难处呢？

Evolution has the real problems

进化论的问题真实存在

If one wishes to talk about problems, it is the evolutionists who are buried neck-deep in real problems. Because they bind themselves to scientific laws discovered and formulated by humans, they are binding themselves to something imperfect. And when logical conclusions are drawn from imperfect premises, the tendency is to drift farther and farther away from the truth. Most of us who have not had a rigorous academic background in science tend to have too much respect for the laws of science. What we often don’t realize is that all the laws of science that we use and respect so greatly are being debated constantly among the scientists of the day. We may imagine that the law of gravity is quite a basic scientific law and that its parameters have long since been mapped out. But that is not so. Great debate is taking place today concerning gravity. Theoreticians are proposing and defending several different ideas. The “Hubble Constant,” a factor needed to make gravitational formulas work, is being measured and adjusted according to the particular theory favored by the researcher of the moment.

要说问题到底在哪里，就在那些深陷在那些真正问题中的进化论者身上。因为他们将自己束缚在人类发现和制定的科学定律之上，他们将自己束缚在不完美的东西之上。当逻辑推论源自不完美的前提，人们往往会离真理越来越远。我们大多数人并没有严谨的科学学术背景，但我们往往倾向于过份尊重科学定律。我们常常没有意识到的是，所有我们使用并如此尊重的科学定律，在当今的科学家中间却总是争议不断。我们也许认为，万有引力定律是一条相当基本的科学定律，它的各项参数也早已被绘制出来了。但事实并非如此。今天的科学家正在就重力展开激烈的辩论。理论家们正在提出几种不同的观点并对它们加以捍卫。“哈勃常数”是万有引力公式成立所需的一项系数，目前正在根据当今研究人员所青睐的特定理论进行测量和调整。

Consider other examples. To many of us laypeople, it would seem that Einstein definitely nailed down the laws relating to matter and energy when he came up with the formula $E=mc^2$. But this formula is being tested and retested as well. The laws governing light are

constantly up for review. The “redshift” observed in the light coming from objects in space was used to support the big bang theory and the concept of the expanding universe. However, stars associated in the same system have been observed to have different redshifts. This would be impossible if the big bang theory of the formation of the heavenly bodies were true.¹⁹

想想其它例子。对于我们许多外行人而言，当爱因斯坦提出 $E=mc^2$ 这个公式的时候，他似乎已经确定了那些与物质和能量相关的定律。但这个公式也在不断地被检验。制约光的定律在不断重新受到审视。人们从太空中的物体所发出的光中观察到了“红移”现象，并以此支持大爆炸理论和宇宙膨胀的概念。然而，人们还观察到，同一系统中相互关联的恒星会有不同的红移。如果关于天体形成的大爆炸理论是正确的，那么这就是不可能的。¹⁹

It is the very nature of science—and all human investigation and discovery, for that matter—to be tentative at best in drawing conclusions, as it proposes, tests, reformulates, or discards old theories and formulates new ones. Such human investigation and discovery does not give us absolutely certain and infallible truth. Only God can do that. And he has done that by revealing his Word to us, as recorded in the Holy Scriptures. Most important, there we find our Savior from sin, Jesus Christ. If we, redeemed and sanctified by Christ, look to the heavens in all their glory, our spirits cannot avoid recognizing and acknowledging the Maker of all—God!

这就是科学的本质，也是所有人类研究和发现的本质，即，当它提出、检验、重新表述或抛弃旧理论并提出新理论时，得出的结论充其量是试验性的。这种人类的研究和发现并没有给我们绝对肯定和绝对正确的真理。只有上帝才能给我们。他将他的话启示给我们，正如圣经所记载的。最重要的是，在那里，我们认识了我们的救主，耶稣基督。我们若蒙基督救赎成圣，那么，当我们仰望天空所有的荣耀之时，我们的灵就无法逃避认识并承认那位创造万物的神！

The heavens declare the glory of God

诸天述说神的荣耀

Can our eyes see the invisible? Is the invisible important? In our chapter on sky, we ascended an invisible stairway, step by invisible step. As we pondered each step, we saw how important the invisible was.

我们的眼睛能看见那些不可见的东西吗？那些不可见的东西重要吗？在我们关于天空的这一章内容里，以不可见的一步又一步，我们登上了一条不可见的阶梯。当我们每次停下脚步思想的时候，我们就看见那些不可见的东西是多么重要。

Our first step was air, the invisible gas all around us. Air is easy to take for granted. However, without this “breath of life” and the oxygen it supplies, we would be dead in short order.

我们的第一步是空气，我们四围这不可见的气体。我们很容易视之为理所当然。然而，如果没有这种“生命的气息”以及它所提供的氧气，我们便很快就会死去。

The second step was our atmosphere. What a beautiful transport mechanism the Lord has provided us in our atmosphere. Birds fly in it. Clouds sail in it. Fragrances waft to our noses through it. Lightning and falling stars write on it. But best of all, God’s promise beams so beautifully in its misty glow when we behold the rainbow.

第二步是我们的大气层。在我们的大气层中，主赐给了我们一项无比美妙的运输机制。鸟儿在其中飞翔。云在其中航行。香味藉它飘到了我们的鼻子里。闪电和流星在其上书写。而最妙的是，当我们注视彩虹时，上帝的应许在它朦胧的光芒中是如此耀眼。

The third step in looking heavenward through the invisible was to ponder the powers and laws that keep in place the stars, the galaxies, and all the interesting objects in the sky of our universe.

透过不可见的东西仰望天空的第三步，我们思考了那些使我们宇宙中的恒星、星系以及所有有趣的天体保持存在的能量和规律。

And finally, on the basis of Scripture, we ascend the final invisible step. We are made aware of the greatest invisible power of them all, God. We see how God—who is spirit—is that invisible, almighty, eternal, ever-present, all-wise being who is greater than all he created. He, who is the greatest invisible power of them all, is the one who has blessed us with all the forces and laws of the universe, the atmosphere we enjoy, and that invisible breath of life we need so much every minute of every day.

最后，基于圣经，我们登上了最后一层看不见的台阶。我们意识到了最伟大的无形力量，上帝。我们看到神是灵，是那位不可见的、全能的、永恒的、无时不在的、全知的存在，比他所创造的一切都要伟大。他是最伟大的无形力量，是他赐予我们的宇宙一切力量与规律，赐予我们所享有的大气层，赐予我们每天每分每秒都极为需要的无形的生命气息。

Stand up and praise the LORD your God, who is from everlasting to everlasting.

你们要站起来称颂耶和华你们的神，永世无尽。

Blessed be your glorious name, and may it be exalted above all blessing and praise. You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you. (Nehemiah 9:5,6)

耶和华啊，你荣耀之名是应当称颂的。超乎一切称颂和赞美。你，惟独你是耶和华。你造了天和天上的天，并天上的万象，地和地上的万物，海和海中所有的。这一切都是你所保存的。天军也都敬拜你。（尼希米记9:5-6）

Time

时间

Your head is a clock. It works especially well in old age. The more hairs that drop out, the older you are. It is not a precise clock, to be sure, but it is a clock all the same, and lost hairs tell the time.

你的脑袋就是一座时钟。你越发年迈，它就越发灵验。你的头发掉得越多，就表明你越发老迈。诚然，它并不是一座精确的时钟，但好歹也是一座时钟，你的掉发就在显示着时间。

Growth of the total world population also provides us with a clock. Before the age of modern medicine, the world population doubled at an average rate of once every 130 years. Population growth tells the time.

世界总人口的增长也给了我们一座时钟。在现代医学时代到来之前，世界人口以平均每130年增长一倍的速度增长。人口的增长显示着时间。

Annual erosion of soil carried down a great river is a clock. It settles to build a delta at the river's mouth. If the rate of erosion is carefully plotted and the delta carefully measured, the size of the delta tells the time.

每年大河带来的土壤侵蚀是一座时钟。它在河口形成了一片三角洲。如果仔细绘制侵蚀速率，仔细测量这片三角洲，那么该三角洲的尺寸就能显示时间。

A growing tree is a clock. Every year a new ring is added. The number of rings tells the time since the tree began growing.

一颗成长中的树就是一座时钟。它的身上每年都会长出一圈新的年轮。自这颗树开始长大起，年轮的数量就在显示着时间。

Lead dissolved in water on its way to the ocean is a clock. If one learns the amount going into the ocean every year and if there were no lead in the ocean to begin with, the amount of lead in the ocean should tell the time since lead began to be dumped into the ocean. This can be said of many other metals and minerals.

溶解在水中的铅在通往海洋的过程中就是一座时钟。如果我们得知每年流入海洋的铅的总量，并且年初海洋中的含铅量算为零，那么海洋中的含铅量就可以告诉我们铅流入海洋的时间。许多其它金属和矿物也有同样功用。

Then there are the various clocks that depend on the rate of radioactive decay in a sample—carbon 14, potassium/argon, uranium/lead, and so on.²⁰

还有各种不同的时钟，它们取决于——碳14、钾/氩、铀/铅等等——这些样本的放射性衰变的速率。²⁰

Strata series are not clocks!

层系并非时钟！

Chapter 8, entitled “Land,” includes pictures of a canyon with 25 feet of exposed strata and Surtsey, a new island. The 25 feet of strata were made by God in one day. The canyon was carved in one day. The new island, Surtsey, was created in a few days in 1963. One can measure and count the strata at Mount St. Helens and Surtsey. However, these strata are not a clock, and their number or thickness are not helpful in determining the age of the rock. These strata were formed by massive amounts of fluid matter—molten lava, mud, or a mix—moving horizontally at a speed that caused a sorting of particles into strata. The prospector uses this same separation property of a moving slurry when panning for gold. God has shown us at Surtsey and at Mount St. Helens how rapidly he can make strata.

标题为“陆地”的第8章给了我们不少画面，其中包括了一座25英尺裸露地层的峡谷以及一座名为叙尔特塞岛的新岛屿。上帝在一天之内造出了25英尺深的地层，那座峡谷也在一天之内被凿而成。1963年，叙尔特塞岛这座新岛屿在几天之内就被造成。人们可以在圣海伦斯山和叙尔特塞岛上测量与计算地层。然而，这些地层并非一座时钟，对于确定岩石的年龄而言，它们的数量或厚度并不能起到什么作用。这些地层由大量的流体物质——熔岩、泥浆或混合物——以水平移动形成，且其移动速度导致了某些颗粒进入了地层。探矿者在淘金时也会利用移动泥浆的这种分离特性。在叙尔特塞岛和圣海伦斯山上，上帝已经向我们展示了他造地层的速度竟是如此迅速。

Stalactites and stalagmites, clocks of little value

钟乳石和石笋，毫无价值的时钟

In Sequoyah Caverns, Alabama, there are stalactites that have been measured to grow at the rate of one inch per year.²¹ A bat died atop a stalagmite in Carlsbad Caverns, New Mexico, and before it could decompose, it was encrusted with calcite.²² A lemonade bottle was left in Jenolan Caves, Australia, in 1954, and 33 years later it was found to be encrusted with three millimeters of calcite.²³ The massive vaults beneath the terraces of the “Shrine of Remembrance” in Melbourne, Australia, “resemble the interior of limestone caves with constant dripping of water producing thousands of stalactites and stalagmites.”²⁴ Just as with icicles, stalactite growth varies radically with conditions. The size and number of stalactites or stalagmites are, therefore, clocks of little value in measuring time.

阿拉巴马州的塞阔雅洞穴里有一些钟乳石，经测量，它们以每年一英寸的速度生长。²¹在新墨西哥州的卡尔斯巴德洞穴里，一只蝙蝠死在一根石笋上，在它腐烂之前，它就被方解石给包裹住了。²²1954年，有人在澳大利亚的杰诺兰岩洞里发现了一个柠檬水瓶子，33年后，人们发现，它被3毫米厚的方解石给包裹着。²³位于澳大利亚墨尔本“战争纪念馆”露台下的巨大拱顶，“好像石灰岩洞穴的内部，其内因不断滴水形成了成千上万的钟乳石和石笋。”²⁴正如冰柱，钟乳石的生长也随着环境的变化而变化。因此，钟乳石或石笋的大小和数量在测量时间方面并没有什么价值。

God’s big solar system clock

神的巨大太阳系时钟

God made a giant clock when he created the solar system. At present it takes what we call a “year” for the earth to orbit the sun. During that orbit, the earth itself revolves slightly more than 365 times. All the while, the moon is orbiting the earth at a rate of about once every 28 days. In reading this clock, we do not have to make sophisticated measurements with fancy instruments. The basic unit is a day, a period of light followed by a period of darkness.

Phases of the moon also tell time. This clock in the heavens is not an accident. It is planned and placed there by God.

当上帝创造太阳系的时候，它造了一座巨大的时钟。现在，地球绕太阳公转一周需要我们所说的“一年”时间，而地球在该轨道上自转略多于365次。与此同时，月球大约每28天绕地球转一周。当我们在这座时钟上读数时，我们并不需要使用花哨的仪器进行精密的测量。这座时钟的基本单位是天，光亮几时，随后黑暗几时。并且月相也能显示时间。这座天空的时钟并非出于偶然，而是由上帝设计与安置。

The inspired writer tells us of this plan and purpose of God when he tells us of the day God created the great lights in the heavens.

当受神默示的圣经作者向我们讲述上帝创造天空两个大光的日子之时，他就向我们表明了上帝的这一计划与目的。

God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth." And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the expanse of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—the fourth day. (Genesis 1:14-19)

神说，“天上要有光体，可以分昼夜，作记号，定节令，日子，年岁。并要发光在天空，普照在地上”。事就这样成了。于是神造了两个大光，大的管昼，小的管夜。又造众星。就把这些光摆列在天空，普照在地上。管理昼夜，分别明暗。神看着是好的。有晚上，有早晨，是第四日。（创世记1:14-19）

God's plan in creating all the lights in the heavens was to provide those who live on earth with three great blessings: time keepers, warmth, and light. This he did when he made the sun, the moon, and all the stars. Ever since creation they have been faithfully fulfilling their appointed role.

神创造天上所有的光体，是要给地上的人三大祝福：计时器、温暖与光亮。正是为此，他创造了太阳、月亮以及众星。自从世界受造以来，它们就一直忠实地履行着上帝赋予它们的使命。

What is "time"?

“时间”为何？

So far we have only been talking about clocks, things that tell time; we have not entered into the question of what "time" really is. What was it that God created when he created time? Down through the ages there has been no agreement among the philosophers as to what time really is. There certainly have been enough different theories proposed. In our age most people are inclined to listen to Einstein when he suggested in his theory that time is relative to the point or system of observation. Josiah Royce maintains that one must take the consciousness of the observer into consideration. Instead of entering into this debate between the philosophers and theoreticians, let us take a look at the way Scripture refers to and describes time.

到目前为止，我们只讨论了时钟这种显示时间的物件；却尚未涉足“时间”究竟为何这一问题。上帝所创造的时间到底是什么？古往今来，关于时间究竟为何这一问题，哲学家们的意见始终没有达成一致。当然，人们对此早已提出各样理论。在我们这个时代，大多数人都倾向于认同爱因斯坦的观点，他在他的理论中提出，对于观察点或观察系统而言，时间是相对的。乔赛亚·罗伊斯认为，我们必须要把观察者的感知

考虑在内。与其加入哲学家和理论家之间的这种争论，不如让我们来看看圣经是如何论及和描述时间的。

The very first phrase of the Bible touches on the doctrine of time: “In the beginning . . .” (Genesis 1:1). In verse 14 of the same chapter we learn about God making the markers of time. “God said, ‘Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years.’”

圣经的第一个词就涉及了时间这一教义：“起初……”（创世记1:1）。在同一章节的第14节，我们得知上帝造了时间的记号。“神说，‘天上要有光体，可以分昼夜，作记号，定节令，日子，年岁。’”

Reference is made to the passage of time at various places in the account of the exodus of the Israelites from Egypt. The references are tied to God’s clock in the sky. “In the third month after the Israelites left Egypt—on the very day—they came to the Desert of Sinai” (Exodus 19:1). Later in Exodus we find a reference to a point in time, or an exact date. “The tabernacle was set up on the first day of the first month in the second year” (40:17).

在以色列人出埃及的记载中，牵涉时间的相关经文散落各处。而这些经文又都与上帝置于空中的时钟有关。“以色列人出埃及地以后，满了三个月的那一天，就来到西乃的旷野”（出埃及记19:1）。之后，我们又发现了一处具体的日期，“第二年正月初一日，帐幕就立起来”（40:17）。

Dates such as these prove quite useful when historians of a later generation strive to write the early chapters of our history. One date in the Bible that has been very useful for students of Old Testament times is the date of Solomon’s temple. “In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon’s reign over Israel, in the month of Ziv, the second month, he began to build the temple of the Lord” (1 Kings 6:1).

当历史学家作为后人绞尽脑汁书写我们的早期历史时，像这样的日期确实很有用处。对于研读旧约时代的学生而言，圣经记载的所罗门建殿的日期确实很有用处。

“以色列人出埃及地后四百八十年，所罗门作以色列王第四年西弗月，就是二月，开工建造耶和华的殿”（列王记上6:1）。

Our most important personal date

对我们个人而言最重要的日子

A study of history is very important for us. It is God who guides history. Among all the dates of history, the most important future date for us personally is the date on which we die, the day we will be called to account for all we have done in this life. If we are not prepared for that day, we will suffer the fate of the rich man who was sentenced to hell while Lazarus was taken to heaven (Luke 16:19-31). The day on which we die is not picked by us. It is set by the Lord. We are reminded of this in Scripture, when the Lord says, “See now that I myself am He! There is no god besides me. I put to death and I bring to life” (Deuteronomy 32:39). With the psalmist we respond in faith, “My times are in your hands” (Psalm 31:15).

对我们而言，研读历史颇为重要，而引导历史的就是上帝。历史上的所有日期之中，对我们个人而言，最重要的未来日期就是我们的死亡之日，即我们要为我们今生所行的一切交账的那日。若是我们尚未预备好那日，我们便会遭遇与那位被打入地狱的财主相同的命运，而不是像拉撒路那样被接去天堂（路加福音16:19-31）。我们死亡之日并非由我们挑选，而是由主设定。主在圣经中提醒我们说，“你们如今要知道，我，惟有我是神。在我以外并无别神。我使人死，我使人活。”（申命记32:39）。我们与诗篇作者一起在信心中回应说，“我的一生都在你的手中”（诗篇31:15，CNVS）。

If we are not prepared for that day set by the Lord, there are no additional times or second chances. The story of the rich man and Lazarus makes this point very clearly. So also this passage, “Man is destined to die once, and after that to face judgment” (Hebrews 9:27).

到那时，如果我们还未预备好主所设定的那日，就不会再有多余的时间或第二次机会了。财主和拉撒路的故事清楚地表明了这一点。又如这句经文所说，“按着定命，人人都有一死，死后且有审判”（希伯来书9:27）。

“The fulness of time”

“时候满足”

This time would be a terrifying day of absolutely certain condemnation for us all if it were not for another time described in Scripture, the most beautiful time of all—“the fulness of time” (Galatians 4:4 KJV). Of all the days upon which we happy believers have reason to shout “This is the day the Lord has made; let us rejoice and be glad in it” (Psalm 118:24), this day outshines them all. It is the day the living God sent his one and only Son to become Savior of sinners. “When the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons” (Galatians 4:4,5).

若是没有圣经所说的另一日，那最美好的日子——“时候满足”（加拉太书4:4），那么死亡之日对于我们所有人而言就会是必受咒诅的恐怖之日。在所有的日子里，对于这日，我们这些快乐的信徒有理由呼喊说：“这是耶和华所定的日子；我们在其中要高兴欢喜”（诗篇118:24），这日胜过一切的日子。这日，永生神差下他的独生子，叫他成了罪人的救主。“及至时候满足，神就差遣他的儿子，为女子所生，且生在律法以下，要把律法以下的人赎出来，叫我们得着儿子的名分”（加拉太书4:4,5）。

All believers will agree that this day was the best day of all, the greatest time of all times! Angels from heaven sang! Shepherds rejoiced! Wise men later brought gifts! An aged Simeon in the temple glorified God with these wonderful words of faith: “Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel” (Luke 2:29-32)!

所有信徒都会认同，这日就是所有日子中最美好的日子，所有时间中最美妙的时间！天使歌唱！牧羊人欢欣！后有博士带来礼物！在圣殿中，老西面以其美好的信心之言将荣耀归于神说：“主啊，如今可以照你的话，释放仆人安然去世。因为我的眼睛已经看见你的救恩。就是你在万民面前所预备的。是照亮外邦人的光，又是你民以色列的荣耀”（路加福音2:29-32）！

So the Lord turned time, which would normally be a haunting beast that stalked us to our certain death and destruction, into a day of salvation. May we never cease to give praise to our gracious Lord!

所以主已将时间翻转过来，原本如同猛兽出没一般潜伏在我们四围并要致我们于死地与灭亡的那日，竟成了拯救之日。愿我们将赞美归于我们恩慈的主，永不止息！

Time made into an idol

被制成偶像的时间

It gives us joy to learn how God has cleansed the soiled gift of time for us. We lose this joy, however, when we see a rebellious and unthankful people abuse it anew. Unbelievers have turned time into an idol. The people who have done this are all those who have put their

faith in the theory of evolution. They have pushed the Creator aside and installed their idol Time in his place. They ignore Scripture and present misguided science when they attach an age to the universe that is in the billions of years. They believe that chance working during these billions of years tailored all the features and creatures of the universe we see today. Be assured that this is not an overstatement. Just listen to the words of a typical unbelieving evolutionist, Professor George Wald, associated with Harvard University for many years, in his article on the origin of life.

神已为我们洁净了时间这份被玷污的礼物，我们得知此事便有了喜乐。然而，当我们看到一群悖逆、忘恩负义的人再次滥用这份礼物时，我们也就禁不住眉头紧皱起来。非信徒将时间变成了偶像。信进化论者便是行此事者。他们将创造主搁置一边，用他们的偶像——时间——取代了他的位置。当他们将数十亿年的时间附加给宇宙并将此算作其年龄的时候，他们就是在无视圣经、提出错误的科学。他们相信，在这数十亿年的时间里，偶然的机会有助于我们今天所看到的宇宙的所有特征和生物。放心，这绝非夸大其词。乔治·沃尔德教授，与哈佛大学有着多年联系，一名典型的持进化论者非信徒，让我们来听听他的那篇关于生命起源的文章是怎么说的吧。

The important point is that since the origin of life belongs in the category of at-least-once phenomena, time is on its side. . . . Time is in fact the hero of the plot. The time with which we have to deal here is of the order of two billion years. What we regard as impossible on the basis of human experience is meaningless here. Given so much time, the “impossible” becomes possible, the possible probable, and the probable virtually certain. One has only to wait: time itself performs the miracles.²⁵

重要的一点是，既然生命的起源属于“至少一次”的现象范畴，那么它就必须涉及时间.....时间其实是这部戏的主角。在这里，我们所说的时间大约是20亿年。按人类的经验我们认为不可能的事情，在这里并无意义。因为有这么多的时间，所以“不可能”也就成了可能，可能变成了极有可能，而极有可能最终成了肯定。人们只需要等待：时间本身就会创造神迹。²⁵

The Bible is cherished by many scientists

许多科学家都珍视圣经

Happily, many respected scientists are also Christians. Many respected scientists have a deep reverence for God’s Word, the Bible. Many respected scientists have no problem with the doctrine of inspiration, namely, that the Holy Spirit saw to it that every word in the Bible is from God himself and therefore is absolute truth. Many respected scientists enjoy reading about the manner in which God created all things as presented in God’s book of truth. They look forward to talking and visiting with Adam and Eve on the day when God calls all his people back to life again. They especially look forward to giving all glory, thanks, and praise to Jesus Christ, who made it possible for them to go to heaven.

令我们感到高兴的是，许多受人尊敬的科学家也是基督徒。许多受人尊敬的科学家也尊崇神的话语，尊崇圣经。许多受人尊敬的科学家也认同圣经受神默示的教义，即圣灵确保圣经的每个词都绝对出于上帝自己，也因此是绝对的真理。许多受人尊敬的科学家乐于按上帝的真理之书所呈现的样子看待上帝创造万物的方式。他们期待着在上帝使他所有百姓复活的那日，与亚当和夏娃会谈。他们尤其期待将所有的荣耀、感谢和赞美都归给耶稣基督，正是他让他们得以进入天堂。

Many of these respected scientists have used science and the laws of science, such as the second law of thermodynamics (which states that with time, every system, left to itself, becomes less orderly), to demonstrate that time does not have creative power. They have used scientific observation to expose the idol Time for what it is, a lie.

许多受人尊敬的科学家使用科学和科学定律，例如热力学第二定律（该定律指出，随着时间的推移，在没有外界干预的情况下，每个系统都会变得越发无序），来证明时间并没有什么创造力。他们使用科学观察揭露了时间这个偶像的本质就是一个谎言。

Ultimately, however, Christian scientists believe that the earth is young because the Bible says so. The Bible, however, does not give a precise year for creation. When the Irish archbishop James Ussher in the 1600s calculated that creation took place in the year 4004 b.c., he was misguided. The Bible is not that precise. Yet the Bible does not allow for billions of years. On the basis of the genealogical records of the Old Testament, most conservative Christian scholars presume that the earth is between six thousand to ten thousand years old.

然而，最终，基督徒科学家之所以相信地球年纪尚轻，是因为这是圣经所言。然而，圣经并没有就创世问题给出确切的年份。17世纪，爱尔兰大主教詹姆斯·厄舍通过计算得出结论，认为上帝于公元前4004年创世。他在该问题上走偏了，圣经并没有给出那么精确的时间。然而，圣经也绝不允许地球的年龄已有几十亿年。根据旧约的家谱记录，大多数保守的基督教学者认为地球的年龄在六千年到一万年之间。

The Bible also indicates that deterioration takes place with time. The inspired psalmist wrote, “In the beginning you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. Like clothing you will change them and they will be discarded. But you remain the same, and your years will never end” (102:25-27). The universe is wearing out like a garment.

同时，圣经也指出，随着时间的推移，地球的情况也会恶化。诗篇作者受神默示如此写到：“你起初立了地的根基。天也是你手所造的。天地都要灭没，你却要长存。天地都要如外衣渐渐旧了。你要将天地如里衣更换，天地就改变了。惟有你永不改变。你的年数，没有穷尽”（102:25-27）。宇宙就像一件衣服，正在慢慢破损。

The universe created in six normal days

宇宙于六个正常日内被造

There is no doubt that when the psalmist said “In the beginning you laid the foundations of the earth,” he was referring to the account of creation presented to us in Genesis. He humbly accepted the account that God has given us by inspiration. This account presents to us another measure of time, a day. All believers should take God at his word also in regard to the days of creation. Happily, many Christians have humbly accepted at face value God’s own inspired record of the creation account in Genesis, including the fact that the days of creation were six consecutive days of normal length. An example of this acceptance is found in This We Believe, an official doctrinal booklet from the Wisconsin Evangelical Lutheran Synod. Under the chapter entitled “Creation, Mankind, and Sin,” we find these words:

毫无疑问，当诗人说到“你起初立了地的根基”，他指的就是创世记中关于创造的记载。他谦卑地领受上帝默示给我们的事。创世的记载向我们展示了另一种时间计算法，即“日”。所有的信徒都当相信上帝所说的关于多少日创造的话语。令我们感到高兴的是，许多基督徒谦卑地接受上帝在创世记中所默示的关于创世的字面记载，包括创世的日子就是正常长度的连续六日这一事实。比如，威斯康辛福音路德会的官方教义小册子——《这是我们所信》就是一例，在其中题为“创造、人类与罪恶”的一章中，我们看到：

We believe that the universe, the world, and the human race came into existence in the beginning when God created heaven and earth and all creatures (Genesis 1,2). Further testimony to this event

is found in other passages of the Old and New Testaments (for example, Exodus 20:11; Hebrews 11:3). The creation happened in the course of six consecutive days of normal length by the power of God's almighty word.²⁶

我们相信，起初，上帝造了天地和所有受造物，宇宙、世界和人类从那时起便开始存在（创世记1:2）。关于此事，旧约和新约的其它经文（例如，出埃及记20:11；希伯来书11:3）为我们作了进一步的见证。上帝用他话语的大能，在正常长度的连续六日中创造了万物。²⁶

Beware anyone striving to harmonize evolution with Scripture

提防那些竭力在进化论与圣经之间寻求平衡的人

The need for a confessional paragraph such as this in a modern statement of Christian faith becomes apparent when we study the many attempts that have been made to harmonize evolution with Scripture. Almost always, an effort is made to shoehorn extra time in somehow, somewhere. The “day age” people do this by maintaining that the six days of creation stand for six eons of time and that God used evolutionary means to do his creating. The “gap theory” people maintain that there is a gap of time which exists between verses 1 and 2 of Genesis chapter 1 and that what went on during this gap of time is roughly equal to the picture evolutionists paint for our origins. Both these interpretations crumble in the light of Scripture. Scripture clearly tells us death did not come on the scene until after the sin of our first parents. Death, however, is a necessary tool in the evolutionary scheme. Evolution progresses over great periods of time through the survival of the fittest and the death of the unfit. Therefore, one must make a choice. Our origins are either described in Scripture or by evolution. It cannot be both.

许多人竭力要让进化论与圣经和谐一致，我们越明白此事，就越发现，当今，基督教的信仰声明的确需要以上这段信仰告白。几乎总是有人想要以某种方式把额外的时间塞进圣经某处。持“日代论”者坚持认为，六日的创造代表了六段亿万年的时间，上帝用进化的方式创造了万物。持“缺口理论”者则坚持认为，创世记第1章的第1节和第2节之间存在一段时间间隔，这段时间间隔中所发生的事情大致相当于进化论者为我们的起源所描绘的画面。这两种诠释在圣经的光照下尽都全然崩塌。圣经清楚告诉我们，直到我们的始祖犯罪之后，死亡才开始出现在我们眼前。然而，死亡是进化过程中的一项必要工具。进化通过长时间内的适者生存与不适者死亡而推进。因此，个人必须做出选择。我们的起源要么如圣经所说，要么如进化论所说。两者不可能同时成立。

Therefore, together with many other humble brothers and sisters in the faith, we all would do well to shun that idol Time and boldly continue to confess the truths of the First Article of the Apostles' Creed, “I believe in God the Father almighty, maker of heaven and earth.” Then let us proceed to say words that cherish anew his Son, our Redeemer, whose coming was the finest time ever for us and all sinners!

因此，我们当和其它众多谦卑的弟兄姊妹一起，远避时间这个偶像，继续大胆承认使徒信经第一段的真理：“我信上帝，全能的父，创造天地的主。”接着，让我们继续说出使徒信经第二段的内容，重新视他的儿子、我们的救赎主为宝贵，他的到来就是赐给我们以及所有罪人的最美好的日子！

Order

秩序

There is order in our solar system. Earth revolves at just the right speed to make the correct amount of time for light to shine and darkness to reign. The moon is just the proper distance away to make tides, but not devastating tides. It gives light at night. It also serves as a counter for months. The earth is placed at precisely the proper distance from the sun so that life may flourish. We may go on to study the planets and discover how, from our viewing point on the earth, some of them serve us as “moving stars” in the heavens. When we watch a model of the solar system operate, we marvel at the order God has placed into our solar system.

我们的太阳系有它自己的秩序。地球的旋转速度快慢适中，使得昼夜交替时长恰好。月亮与地球之间距离合宜，正好可以形成潮汐，而非灾难性的怒潮。夜晚它会发光。同时，它又用来计算月份。地球与太阳之间的距离也是同样合宜，并且恰好可以让地球生生不息。我们也许可以继续研究行星，并且从我们在地球上的视角去探究，一些天上的行星到底如何以“移动之星”的身份为我们效力。当我们目睹一套太阳系模型在那运转，我们就会惊叹于上帝赐予我们太阳系的秩序。

Milky Way

银河

If we study astronomy, we continue to see order, no matter how deeply our telescopes reach into space. The “nearby” Andromeda galaxy can be studied. It is a beautiful pancake-shaped swirl of stars. Until recently, all astronomers believed our galaxy is similar and that the band of light we see in our sky known as the Milky Way is visible because of the position we occupy in our galaxy. Because of our location in the galaxy, we would peer through the flat part of the galaxy and see the light of many times more stars in the Milky Way part of the heavens. This viewpoint probably is correct. We must say probably because some astronomers at this time are advancing a theory that our galaxy is not like the Andromeda galaxy. It may well be a Macho (Massive Compact Halo Object) galaxy, one that is described as a barred spiral consisting of a huge bar of stars extending across the galaxy’s entire plane with a curved arm at each end.

当我们研究天文学的时候，不管我们的望远镜可以触及太空多远，我们总会看到秩序。我们可以来看看“附近”的仙女座星系。这个恒星漩涡形似煎饼，很是漂亮。直到最近，所有的天文学家才相信我们的星系（银河系）也与之类似，我们在天空中之所以能看到的那条叫作银河的光带，是因为我们在我们的星系中所处的位置。由于我们在银河系中所处的位置，我们可以透过银河系平坦的部分看到空中银河部分更多的

恒星所发出的光。这个观点很可能是对的。我们必须说“可能”，因为此时一些天文学家提出了另一项理论，认为我们的星系并不像仙女座星系那样。它很可能是一个晕族大质量致密天体星系，形似一个棒状螺旋，由一根巨大的恒星棒构成，横跨整个星系的平面，两端各有一个弯曲的臂。

Whatever the configuration of our galaxy, the truth that is evident as we look at the skies is one of obvious order. Stars come in “flocks.” We can understand the significance of this if we think of a flock of blackbirds in the fall. When we see blackbirds in the sky in the fall, we almost always find them flying as part of a flock. When we see stars, we almost always find them as part of a galaxy.

无论我们银河系的结构如何，当我们仰望天空时，事实是，秩序总是清楚地展现在我们眼前。恒星总是“成群结队”地出现。我们若是想到秋天成群结队的黑鹇，这点也就不难理解了。秋天，每当我们看到天空中的黑鹇时，我们发现它们几乎总是成群结队地飞行。而当我们看到一些恒星时，我们发现它们几乎总是某个星系的一部分。

Galaxies found in pairs

成对的星系

A finding that gives us goose bumps is the discovery that galaxies are found to be arranged in a pattern of order in the heavens. Galaxies are usually found in pairs or small groups. This finding is causing havoc among the theoreticians in astronomy, especially those who subscribe to the big bang theory. For adherents of the big bang theory, the order we find in the heavens must be explained as a result of the “ordering power of chaos.” A sample of such ordering power of chaos would be the orderly waves on the sea produced by the chaotic breezes or the separation of gold from foreign matter in the chaotic swirling of the prospector’s pan. (Both examples are debatable.)

叫人起鸡皮疙瘩的是，我们发现星系在空中呈一种有序模式排列。星系通常以成对或小组的形式存在。该发现在天文学理论家中引起了轩然大波，尤其是对那些信奉大爆炸理论的人而言。对于那些支持大爆炸理论的人而言，我们在空中所发现的这种秩序必须被解释为“混沌的整理能力”所导致的结果。表明这种混沌的整理能力的例子是，混乱的微风使海面泛起有序的波浪，或者，在采矿盘混乱的旋转下，金子得以与外来物质分离。（这二例都值得商榷）

Chaos

混沌

What makes chaos such a poor candidate for the creation of order is that even with the billions of years that evolutionists propose as the age of the universe, it is not nearly enough time. It is still like saying to the prospector, “I’ll give you one second to pan a pound of gold.”

混沌之所以不适合担任创造秩序的候选者，是因为即使进化论者认为宇宙有几十亿年的年龄，这也远远不够让秩序得以呈现。这就像是在对采矿者说：“我给你一秒钟的时间，你得给我淘出一磅的金子。”

These mysteries and unsolved problems of the universe are very real and very troublesome for anyone who wishes to set aside God in science. We study our world and the universe, and as we study, we discover that the laws of science that accompany mass and energy, gravity, motion, magnetism, electricity, chemicals, and the like are usually very precise laws. We use the scientific method in our attempts to arrive at proper statements of these laws. In this way we strive to formulate mathematical equations that will work without fail.

宇宙中的这些奥秘与未解决的问题都非常真实，谁要想在科学中抛开上帝，这些对他而言就会是大麻烦。在我们研究我们的世界和宇宙的过程中，我们发现那些关于质量和能量、重力、运动、磁性、电学、化学等等的科学定律通常都是非常精确的定律。我们采用科学方法，尝试恰当表述这些定律。通过这种方式，我们竭力制定出一些必定有效的数学方程。

Those who strive to defend the big bang theory, however, have been forced to admit, under the pressure of these laws of science, that their theory does not hold up in the light of what has been discovered in the heavens to date. What they need to find is an additional huge amount of matter; otherwise, the big bang formulas just don't work. That is why we read so much in the journals of science about the search for "missing matter," or "cold dark matter" as it is also called.

然而，在这些科学定律的压力下，那些竭力为大爆炸理论辩护的人不得不承认，他们的理论在迄今为止人类所发现的关于太空的事实面前无法站稳脚跟。他们需要找到额外的大量物质；否则，大爆炸的公式就无法成立。这就是为何我们会在科学杂志上读到如此多关于寻找“失踪物质”或“冷暗物质”的文章。

Missing matter

失踪物质

This search for missing matter dovetails with a bafflement at the structure and order in the universe. The law of the speed of light, which states that nothing travels faster than 186,000 miles per second, would seemingly need to be violated to allow chaos to make enough tries at creating the observed structure of the universe by chance. Scientists who wish to remain honest and still keep God out of the picture are bound to remain within the bounds of the observed laws of science as they spin their theories. That is why there is such consternation among unbelievers who are striving to keep alive evolutionary theories such as the big bang.

寻找失踪物质，对宇宙的结构和秩序感到困惑，这两件事不无联系。光速定律指出，任何物体的运动速度都不可能超过每秒18.6万英里。要想让混沌有足够的机会偶然创造出目前我们看到的宇宙结构，似乎需要打破光速定律。那些既希望保持诚实，同时又不把上帝扯进来的科学家们，他们必须要在已观察到的科学定律范围内编造自己的理论。这就是为何在那些努力维护大爆炸等进化论的非信徒中存在着如此大的恐慌。

All of us, all scientists included, would do well to admit that the one who made these marvelous laws that govern our material world—the speed of light, gravity, motion, and so on—is not bound by them. For him the speed of light at creation time was no impediment whatsoever. He simply spoke his creative word and it happened. "God said, 'Let there be lights in the expanse of the sky'" (Genesis 1:14).

我们所有人，包括所有的科学家，都应当承认，我们的物质世界受到了光速、重力、运动等等奇妙定律的制约，但这个世界的创造者并不受这些定律的约束。对他而言，当他创造世界时，光速根本不是什么障碍。“神说：‘天上要有光体’”（创世记1:14），他口里说出创造的话语，事情就这样成了。

To the person who argues that the universe could not be young because it takes such a long time for the light of distant stars to reach us, we have a reply from our Creator. Time and the speed of light pose no limitations for the Lord. Through the prophet Jeremiah, the Lord asks, "Do not I fill heaven and earth?" (Jeremiah 23:24). Time also is a small thing for the Lord, as the apostle Peter reminds us, "Do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day" (2 Peter 3:8). And if people still think they can use scientific laws, laws that God himself made, to continue an argument

against God, they will find a justified warning in these words from the prophet Isaiah, “Woe to him who quarrels with his Maker, to him who is but a potsherd among the potsherds on the ground” (45:9).

有人认为宇宙不可能如此年轻，因为遥远的恒星所发的光需要经过很长时间才能到达我们这里，但是创造主给了答复。时间和光速并不能限制上帝。耶和華藉先知耶利米说：“我岂不充满天地吗”（耶利米书23:24）？时间对主而言同样微不足道，正如使徒彼得提醒我们的：“亲爱的弟兄啊，有一件事你们不可忘记，就是主看一日如千年，千年如一日”（彼得后书3:8）。人们若是仍以为他们可以用科学定律——即上帝自己制定的规律——来继续与上帝争论，那么他们就理应受到先知以赛亚的警告，“祸哉，那与造他的主争论的，他不过是地上瓦片中的一块瓦片”（45:9）。

Without excuse

无可推诿

People are without excuse if they view all that the Lord has made and the beautiful order evident in all of creation but continue to despise God. If they ignore the Lord who has given them all things and minds with which to think, they are without excuse. So Paul warned in his words addressed to all who reject God: “Since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse” (Romans 1:20).

如果人们看到上帝所创的一切，看到万物的美丽秩序，却继续藐视上帝，那他们便无可推诿。他们若不理睬那位赐给他们一切事物和思想的主，那他们便无可推诿。所以，保罗对所有拒绝上帝的人警告说：“自从造天地以来，神的永能和神性是明明可知的，虽是眼不能见，但借着所造之物，就可以晓得，叫人无可推诿”（罗马书1:20）。

May we, who have been given the history of the creation of the universe in the Bible, believe with simple faith the words of Scripture that describe this event. They are words such as we find in Nehemiah, “You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you” (9:6). The psalmist also reminds us, “He determines the number of the stars and calls them each by name. Great is our Lord and mighty in power; his understanding has no limit” (147:4,5).

我们既然已经从圣经中得知宇宙被造的历史，愿我们以单纯的信心相信圣经对此所作的描述。比如我们在尼希米记中所看到的：“你，惟独你是耶和華。你造了天和天上的天，并天上的万象，地和地上的万物，海和海中所有的。这一切都是你所保存的。天军也都敬拜你”（9:6）。诗篇作者也提醒我们说：“他数点星宿的数目，一一称它的名。我们的主为大，最有能力。他的智慧无法测度”（147:4,5）。

Praise God, our Creator!

赞美神，造我们的主！

May we all, therefore, join another psalmist in humility before the one whose ability and understanding has no limit: “When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him?” (8:3,4). We stand in awe of the Almighty and declare as does the book of Job, “He performs wonders that cannot be fathomed, miracles that cannot be counted” (5:9).

因此，愿我们在这位拥有无尽能力与智慧的上帝面前，与另一位诗人一起谦卑地说：“我观看你指头所造的天，并你所陈设的月亮星宿，便说，人算什么，你竟顾念他。世人算什么，你竟眷顾他”（8:3,4）？我们充满敬畏站在这位全能者面前，如约伯记那样宣告说：“他行大事不可测度，行奇事不可胜数”（5:9）。

If we are scientists, we may strive all our lives to probe deeper into mysteries of science to gain a better understanding of how the world around us operates. All the while, however, we must humbly acknowledge that while we may succeed in sorting out a few bits of information and even succeed in having a scientific theory or law named after us, there still remains a universe of knowledge that we cannot possibly understand. If we become proud in our own knowledge, we deserve to have our Maker ask, “Do you know the laws of the heavens?” (Job 38:33).

如果我们是科学家，我们可能一生都在努力探究科学的奥秘，以便更好地理解我们所在世界的运行方式。然而，与此同时，我们必须谦卑地承认，尽管我们可能已经成功理清了一些信息，甚至成功得出了一条以我们自己的名字命名的科学理论或定律，但仍有大量的知识是我们所不可能理解的。如果我们对自己所掌握的知识感到骄傲，那位造我们的主就理当问我们：“你知道天上的定例吗”（约伯记38:33）？

God knows! He made the heavens!

上帝知道！他创造了诸天！

This is what the LORD says,
he who appoints the sun
to shine by day,
who decrees the moon and stars
to shine by night,
who stirs up the sea
so that its waves roar—
the LORD Almighty is his name. (Jeremiah 31:35)

“那使太阳白日发光，使星月有定例，黑夜发亮，又搅动大海，使海中波浪匍匐的，万军之耶和华是他的名，”他如此说。（耶利米书31:35）

He bestows rain on the earth;
he sends water upon the countryside. (Job 5:10)
（他）降雨在地上，赐水于田里。（约伯记5:10）

You created the north and the south;
Tabor and Hermon sing for joy at your name.

(Psalm 89:12)

南北为你所创造。他泊和黑门都因你的名欢呼。（诗篇89:12）

It was you who opened up springs and streams;
you dried up the ever flowing rivers.
The day is yours, and yours also the night;
you established the sun and moon.
It was you who set all the boundaries of the earth;
you made both summer and winter. (Psalm 74:15-17)

你曾分裂磐石，水便成了溪河，你使长流的江河干了。
白昼属你，黑夜也属你。亮光和日头，是你所预备的。
地的一切疆界，是你所立的。夏天和冬天是你所定的。（诗篇74:15-17）

The laws of nature

自然法则

God, indeed, brought order into our world and our universe by establishing the many laws of the natural world. We rarely discover them; we approximate them. Even our erroneous approximations often give great benefit to our daily lives. However, even while we mortals live out our days on this earth, God has not left us without reminders that he is still in charge of everything, including the laws of nature. In a remarkable way he demonstrated his awesome power over the laws of the universe on a special day recorded in Scripture. On that day he set aside some of these laws for a little while.

事实上，上帝通过建立许多自然界法则为我的世界和宇宙带来了秩序。我们几乎无法发现它们，而是采用近似的方法。即使我们的近似法带着误差，但它们也常常给我们的日常生活带来极大的好处。然而，即便当我们这些凡人在地上度日的时候，上帝也提醒我们，他仍然掌管着一切，包括自然法则。圣经记载了某个特殊的日子里，那天，他以一种非凡的方式向我们展示了他对宇宙法则的全然掌管，并且那天，他将其中一些法则暂搁一边。

On the day the LORD gave the Amorites over to Israel, Joshua said to the LORD in the presence of Israel: “O sun, stand still over Gibeon, O moon, over the Valley of Aijalon.” So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar.

The sun stopped in the middle of the sky and delayed going down about a full day. There has never been a day like it before or since, a day when the Lord listened to a man. Surely the Lord was fighting for Israel! (Joshua 10:12-14)

当耶和華將亞摩利人交付以色列人的日子，約書亞就禱告耶和華，在以色列人眼前說，“日頭啊，你要停在基遍。月亮啊，你要止在亞雅倫谷。”於是日頭停留，月亮止住，直等國民向敵人報仇。這事豈不是寫在雅煞珥書上嗎？日頭在天當中停住，不急速下落，約有一日之久。在這日以前，這日以後，耶和華聽人的禱告，沒有像這日的，是因耶和華為以色列爭戰。（約書亞記10:12-14）

Laws reversed

被颠覆的法则

However marvelous this long day must have been, it cannot compare with another day when another law of this world was reversed. That law all of us know only too well. It is the law that rests as a curse upon us because of our sin. It is the law of death. The happiest day for all mankind was the day death was conquered—Easter! God’s Son had placed himself under the laws of this world but was not to be defeated by them. He placed himself under these laws to triumph over the worst one of them all—inevitable death. Though he had been crucified, he rose from the dead on Easter morning, lives now, and will live forever! Best of all, he has also given us the promise that those who put their faith in him will also conquer death. He has assured us, “Because I live, you also will live” (John 14:19).

无论这漫长的一天多么奇妙，它都无法与另一天相比，那一天，另一项这个世界的法则被颠覆得体无完肤。我们都非常清楚这条法则。这条法则就是律法——因我们罪的而成了落在我们身上的咒诅的这律法。这就是死亡的法则。人类最快乐的日子就是死亡被征服的那日——复活节！神的儿子已将自己置于这世界的律法之下，但他并未被这些律法击败。他将自己置于这些法则之下，是要战胜其中最坏的一条法则——不可避免的死亡。虽然他被钉在十字架上，但他在复活节的早晨从死里复活了。他现在活着，并且永远活着！最重要的是，他也应许我们，那些相信他的人也将胜过死亡。他应许我们，“因为我活着，你们也要活着”（约翰福音14:19）。

The apostle Paul also joyfully explained, “God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. He died for us so that, whether we are awake or asleep, we may live together with him” (1 Thessalonians 5:9,10). The place where we will live together with him we commonly call heaven, or the new heaven and the new earth (2 Peter 3:13; Revelation 21:1). There also will be order in this new creation because God does not change. He will ever be a God of order as described by Paul in his letter to the Corinthians, “God is not a God of disorder but of peace” (1 Corinthians 14:33).

使徒保罗也满心喜乐地解释说：“因为神不是定意要我们受刑罚。基督替我们死，使我们无论是醒着或睡着，都和他一同活着”（帖撒罗尼迦前书5:9,10, CNVS）。我们将要与他一同活着的地方，我们通常称之为天堂或新天新地（彼得后书3:13；启示录21:1）。这全新的创造同样也会拥有秩序，因为上帝不会改变。正如保罗在给哥林多教会的信中所描绘的那样，他将永远会是一位有秩序的神，“因为神不是叫人混乱，乃是叫人安静”（哥林多前书14:33）。

The new order

新的秩序

The order that will prevail in the new heaven and the new earth will be an order where the laws of this world, which had been tainted by sin, will be made pure once again or replaced by new laws. The new order that will prevail is described by John in Revelation:

新天新地到处必是这样一种秩序，其中，已被罪玷污的世界法则将重得洁净或被新的法则所取代。约翰在启示录中描述了即将盛行的新秩序：

I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”

He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.” (21:3-5)

我听见有大声音从宝座出来说，“看哪，神的帐幕在人间。他要与人同住，他们要作他的子民，神要亲自与他们同在，作他们的神。神要擦去他们一切的眼泪。不再有死亡，也不再有悲哀，哭号，疼痛，因为以前的事都过去了。”坐宝座的说，“看哪，我将一切都更新了。”又说，“你要写上。因这些话是可信的，是真实的。”（启示录21:3-5）

We believers are often buffeted by the very gifted men and women of science who bring us new information and propose new theories and new laws about the order of things. When these respected people leave God out of the picture, our sinful nature wonders if we also must leave out God. May God’s Word and the Holy Spirit prevent us all from doing such a foolish thing. May we remain convinced that truth, including scientific truth, is found only when God’s Word is honored and our Lord is seated in his rightful place as King over all. It is then that we find comfort and beautiful peace in words of Scripture such as those above, “Write this down, for these words are trustworthy and true.”

天才男女科学家总会带给我们新的信息，提出关于事物规律的新理论和新定律，我们信徒常常受到来自他们的冲击。当这些受人尊敬的人将神排除在外时，我们的罪性会想，我们是否也必须将神排除在外。愿神的话语和圣灵阻止我们行此愚蠢之事。愿我们继续相信，只有当上帝的话语受到尊崇，我们的主作为万有之王坐在他应坐的位置之上时，我们才可知晓真理，包括科学事实。随之，我们便可从圣经的话语中找到

安慰以及美好的平安，正如我们从上文——“你也写上。因为这些话是可信的，是真实的”——这句话中所得的安慰与平安一样。

Love

爱

The previous chapter celebrated the wonderful gift of order that is evident in all the universe. The examples used were grand scale examples, those evident as we contemplate the universe and explore the theories of physics that seem to govern its operation. Even more marvelous than this order is the living order we observe in all God's creatures that have life.

上一章，我们颂赞上帝赐下了秩序这份奇妙的礼物，我们也看到这秩序清晰显露在整个宇宙之中。我们用到的例子可谓规模宏大，当我们思考宇宙并探索那些似乎制约宇宙运行的物理理论时，这些例子也清楚地展现着秩序。而比这秩序更奇妙的是我们在神所造的一切有生命的受造物身上所观察到的有生命的秩序。

Most of us enjoy taking a walk in a park where we can hear the chipmunks chirp and the birds sing. Most of us enjoy watching a bird busily building its nest. Most of us enjoy watching a mother robin faithfully feeding its young. We especially enjoy a trip into the wild, where we find many other birds and animals besides sparrows, robins, and squirrels. Such wild scenery makes a beautiful picture. We who cherish the Bible may wonder if it anywhere paints such a picture, a scene showing the creatures of the wild and the marvelous sustaining order God has placed in their hearts and lives.

我们大多喜欢在公园里散步，在那里，我们可以听到花栗鼠叽叽喳喳和鸟儿歌唱。我们大多喜欢看鸟儿忙里忙外地筑巢。我们大多喜欢看知更鸟妈妈仔细喂养它的孩子。我们特别喜欢去野外旅行，在那里，除了麻雀、知更鸟和松鼠，我们还能看到许多其它的鸟类和动物。这番野外美景俨然就是一幅美丽的图画。珍视圣经的我们可能会想，圣经是否描绘过这样一幅画面，一幅展示野外的受造物以及上帝置于它们心中和生活中的奇妙稳定秩序的场景。

A scene from the wild

野外的场景

We do find such a picture of the wild where God's Word is our paintbrush. It is placed in the rather unusual setting of what the land of Edom would become after its people were judged.

我们确实能找到这样一幅野外的场景，在那里，神的话语就是我们的画笔。这幅场景被置于一种相当不寻常的背景之下，这背景也就是——当以东地的百姓受审判后以东地所成的模样。

The desert owl and screech owl will possess it;
the great owl and the raven will nest there.
God will stretch out over Edom

the measuring line of chaos
and the plumb line of desolation.
Thorns will overrun her citadels,
nettles and brambles her strongholds.
She will become a haunt for jackals,
a home for owls.
Desert creatures will meet with hyenas,
and wild goats will bleat to each other;
there the night creatures will also repose
and find for themselves places of rest.
The owl will nest there and lay eggs,
she will hatch them, and care for her young under the shadow of her wings;
there also the falcons will gather,
each with its mate.

Look in the scroll of the LORD and read:

None of these will be missing,
not one will lack her mate.
For it is his mouth that has given the order,
and his Spirit will gather them together.
He allots their portions;
his hand distributes them by measure.
They will possess it forever
and dwell there from generation to generation.

(Isaiah 34:11,13-17)

鹞鹗，箭猪，却要得为业。猫头鹰，乌鸦，要住在其间。耶和華必將空虛的准繩，混沌的線鉞，拉在其上。

以東的宮殿要長荊棘，保障要長蒺藜和刺草。要作野狗的住處，駝鳥的居所。曠野的走獸，要和豺狼相遇。野山羊，要与伴侶對叫。夜間的怪物，必在那里栖身，自找安歇之處。

箭蛇（或作“貓頭鷹”）要在那里作窩，下蛋，抱蛋，生子，聚子在其影下。鷂鷹，各与伴侶聚集在那里。

你們要查考宣讀耶和華的書。這都無一缺少，無一沒有伴侶，因為我的口已經吩咐，他的靈將他們聚集。

他也為他們拈阄，又親手用准繩給他們分地，他們必永得為業，世世代代住在其間。

（以賽亞書34:11，13-17）

The kindness and care that God had desired to give the residents of Edom, the birds and animals would now enjoy in that land. As we look at the picture painted, we find many details of the wild that warm our hearts to this day when we observe them. “The owl will nest there and lay eggs, she will hatch them, and care for her young under the shadow of her wings; there also the falcons will gather, each with its mate.”

上帝曾想賜給以東居民的慈愛和看顧，現在將由這片土地上的飛禽走獸享有。當我們觀看這幅图画時，我們看到了野外所展現的許多細節，直到今日，每當我們觀看，它們仍在溫暖着我們的心。“箭蛇（或作“貓頭鷹”）要在那里作窩，下蛋，抱蛋，生子，聚子在其影下。鷂鷹，各与伴侶聚集在那里。”

Animals sometimes shame us in love for their own

有时候，动物对它们亲族的爱会羞辱我们

Where sinful parents and children in Edom could no longer show simple love among family members, owls would now lay eggs, faithfully keep them warm until they hatched, and then care for their little ones until they could fly away. Where human partners had ceased any effort at keeping lifelong marriage vows, falcons would live faithfully with their mates. Various birds have this trait of practicing lifelong faithfulness to one mate. The Canada goose is among them, for example.

在以东，父母和儿女这些罪人再也无法在家庭成员中间互相表达简单的爱了。但是猫头鹰现在却下着蛋，直到它们孵化出来之前都忠实地温暖着它们，接着就是照看这些小家伙，直到它们自己可以展翅高飞。人类伴侣不再竭力遵守婚姻终身誓言时，而鹞鹰却会忠实地与它们的伴侣共同生活。许多鸟类都有这样的特点：一生只忠于一位配偶。例如，加拿大鹅就是一个例子。

What the above Scripture assures us is that this trait of faithfulness is not something these birds stumbled upon by chance or the result of some impersonal force called Mother Nature. It is the Lord who planned this conduct and continues it among them so long as time continues.

以上经文向我们保证的是，这些鸟类身上的忠诚特质并非我们偶然发现，也不是由某种称为大自然母亲的非位格力量所引起。这种行为表现乃由主所设计，并且，只要时日继续，他要让它继续如此。

Instinct

本能

It is not wrong to speak about the instinctive ability of a bird to come back from the south to its proper home in the north. It is not wrong to describe how it will then construct just the right kind of nest by instinct. Never having been taught that craft by its mother and never having even seen a nest built before, the young bird confidently builds its very first nest by instinct, but this instinct is a gift given to that bird by the Lord! May we never forget this wonderful truth! May we not hesitate to share this truth with others to the glory of God!

让我们不妨来谈谈鸟类从南方飞回北方老家的本能吧，不妨来说说它如何按其本能建造合适的巢穴吧。幼鸟从未从她妈妈那里学习手艺，甚至在开始筑巢之前也从未见过的鸟巢的模样，它却自信满满、基于本能筑起了巢，但这种本能却是上帝赐予它的礼物！愿我们永远不要忘记这奇妙的真理！愿我们毫不犹豫地与他人分享这一真理，将荣耀归于神！

If we fail to give the Lord that honor due him and proceed with our discussion of these marvelous abilities in a manner that strives to explain these gifts in some other way, then we deserve the rebuke that the Lord gave Job: “Do you give the horse his strength or clothe his neck with a flowing mane? Does the hawk take flight by your wisdom and spread his wings toward the south? Does the eagle soar at your command and build his nest on high? He dwells on a cliff and stays there at night; a rocky crag is his stronghold. From there he seeks out his food; his eyes detect it from afar. His young ones feast on blood, and where the slain are, there is he” (Job 39:19,26-30).

若是我们不将上帝应得的荣耀归给他，反而强行用另一种方式来诠释这些礼物，对这些奇妙的能力展开漫无边际的讨论，那么我们理应受到上帝对约伯的责备：“马的大力是你所赐的吗？它颈项上挖莎的鬃是你给它披上的吗？鹰雀飞翔，展开翅膀一直向南，岂是借你的智慧吗？大鹰上腾在高空搭窝，岂是听你的吩咐吗？它住在山岩，以山峰和坚固之所为家，从那里窥看食物，眼睛远远观望。它的雏也啜血。被杀的人在哪里。它也在哪里”（约伯记39:19,26-30）。

It is the Lord who has given the eagle its eyes to spot food from great distances. It is the Lord who has also given the eagle the amazing knowledge of how to teach its young to fly. When a young eagle falters, the parent swoops down and catches the trainee on its back rather than allowing it to reach the ground and flounder there in dangerous frustration. The Bible refers to the eagle as a creature that “stirs up its nest and hovers over its young, that spreads its wings to catch them and carries them on its pinions” (Deuteronomy 32:11).

是耶和華賜予鷹眼睛，叫它從遠處便能夠發現食物。上帝也賜予鷹了奇妙的知識，叫它能够教它的孩子如何飛翔。雛鷹搖搖欲墜時，它的父母就會俯沖下來，將其馱在背上，而不是任其摔至地面，獨自掙扎於危險的沮喪之中。聖經提到鷹是這樣一種受造物，“鷹攪動巢窩，在雛鷹以上兩翅扇展，接取雛鷹，背在兩翼之上”（申命記 32:11）。

God cares for his creatures

上帝看顧他的受造物

God’s care for his birds also embraces the smallest and most insignificant among them. Our Lord Jesus assures us of this when he describes God’s great preserving love for all his creatures. “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. And even the very hairs of your head are all numbered. So don’t be afraid; you are worth more than many sparrows” (Matthew 10:29-31).

上帝看顧他所創造的鳥類，當然也包括它們中最小和最不起眼的那些。當我們的主耶穌在說明神對他所有的創造物都懷着巨大的保護之愛時，他就向我們保證了這點。

“兩個麻雀，不是賣一分銀子嗎？若是你們的父不許，一個也不能掉在地上。就是你們的頭髮，也都被數過了。所以不要懼怕。你們比許多麻雀還貴重”（馬太福音 10:29-31）。

We may think that the imperfections in rocks are there by accident. When the birds begin building a nest on some little ledge of a house, we may feel that the builders created this little space by accident. But it was not an accident. Even in the building of the temple, God saw to it that the builders inadvertently left little spaces for the small birds to build their nests. “Even the sparrow has found a home, and the swallow a nest for herself, where she may have her young—a place near your altar, O LORD Almighty, my King and my God” (Psalm 84:3).

我們可能會認為岩石上的那些缺陷是出於偶然。當鳥兒開始在房屋上的某處小窗台上築巢時，我們可能又會覺得那些房屋建築師也是出於偶然才造了這個小小的空間。但這些並非偶然。甚至在建造聖殿的時候，上帝也讓建築師在不经意间給小鳥們留下了築巢的空間。“萬軍之耶和華我的王，我的神啊，在你祭壇那里，麻雀為自己找着房屋。燕子為自己找着抱雛之窩”（詩篇 84:3）。

The blessings of love in practice

真實的愛的祝福

When we are depressed, we may look into the mirror and be not at all happy with the way God has made us. In examining ourselves we may not be able to find anything that gives us joy. But this feeling is ours only because we do not see with eyes trained by the Lord. Our eyes should not look at ourselves first. They should first look to Jesus our Savior and his sacrifice of love. Our first joy should be a rejoicing in the gift of his salvation. From there we may proceed to learn more truths from his Word. As we do, we learn to focus not on the part of the cup that is half-empty but on the part that is half-full. With love the Lord balances out

his gifts. If we are not greatly gifted in one area, he compensates for this by giving us a great measure of some other gift. This distribution of talents between his children is evident when we compare man and woman. In so many ways, the need of the one partner is compensated for by the blessing given to the other. God's gifts to both complement one another. In the giving and sharing of these talents, love is expressed.

当我们沮丧的时候，我们可能会看看镜子，对上帝创造我们的方式一点也不满意。当我们审视自己的时候，我们可能找不到任何能带给我们喜乐的东西。但我们之所以有这种感觉，只因为我们没有用那双受主训练的眼睛去看问题。我们的眼睛不应当先看我们自己。它们应当首先仰望我们的救主耶稣及其爱的牺牲。我们首先的喜乐应当是在他所赐的救恩中喜乐。从那里开始，我们便可以继续从他的话语中学习更多的真理。我们这样做，就是在学习将注意力放在杯子已满的那半部分，而不是空空的那半部分。主在爱中平衡他所赐给我们的恩赐。我们若在某方面没有很大的恩赐，他就会在其它方面赐给我们巨大的恩赐作为补偿。我们若是在男女之间作些比较，上帝如此为他儿女分配恩赐的这一点就显而易见了。在很多方面，配偶一方的需要会因上帝赐给另一方的祝福而得到补偿，上帝赐给双方的恩赐会相互补充。在给予和分享这些恩赐的过程中，爱就得以展现。

From his Word we learn that God has done the same thing in his design of the animals. An example of such compensation in design is found in the way he often chooses to give a creature that is exceedingly small and weak other remarkable talents that compensate. Beginning with the ant, the holy writer of Proverbs lists four examples: "Four things on earth are small, yet they are extremely wise: Ants are creatures of little strength, yet they store up their food in the summer; coney is a creature of little power, yet they make their home in the crags; locusts have no king, yet they advance together in ranks; a lizard can be caught with the hand, yet it is found in kings' palaces" (30:24-28).

从他的话语中，我们得知神在设计动物时也是如此。在他的设计中，能展现这种互补的其中一例就是，对于一种极其弱小的生物，上帝通常选择赐给它其它非凡的才能作为补偿。从蚂蚁开始，受神默示的箴言作者举出了四个例子：“地上有四样小物，却甚聪明。蚂蚁是无力之类，却在夏天预备粮食。沙番是软弱之类，却在磐石中造房。蝗虫没有君王，却分队而出。守宫用爪抓墙，却住在王宫”（30:24-28）。

If we are not acquainted with the amazing ability and organization of the ant, we may be more familiar with that of another somewhat larger insect, the bee. Who taught it how to make honey from nectar? Who taught it the ability to form a wax comb for storing the honey? Who taught it how to transfer the knowledge of where the flowers are to the other bees in the hive? Who taught them all to order their lives in a way that they have only one queen? They care for her, and she lays all the eggs. This social order among bees is so different from that of most other creatures! Who established this order? It is the Lord who has done this!

我们可能不太了解蚂蚁奇妙的能力和组织架构，也许我们更熟悉另一种体格更大的昆虫——蜜蜂。是谁教它如何用花蜜来酿蜜的呢？是谁教它制作蜂窝来储存蜂蜜的呢？是谁教它如何把那些关于花在何处的知识传递给蜂巢里的其它蜜蜂的呢？是谁教它们在一位女王的治理下共同有序地生活着的呢？它们负责照顾她，她则只负责下蛋。蜜蜂的这种社会秩序与其它多数生物是如此地不同！是谁建立了这种秩序呢？是耶和華！

In the descriptions we find from Scripture of the way God made his creatures and in our discussion of their marvelous talents given them by the Lord, we may use terms such as drives or instinct. To what extent insects and animals have a sense of self-awareness, love and concern for one another, and awareness of God, we won't know until we ask the Lord

personally in heaven. When we watch the care often given by a mother to her young in the animal kingdom, it is hard not to use the word love. It is difficult to describe it all as a mechanical type of instinct. We will have to wait for the Last Day for final answers.

按着圣经对于上帝创造方式的描述，当我们讨论上帝赐予它们的奇妙恩赐时，我们可以使用诸如冲动或本能之类的术语。昆虫和动物的自我意识、彼此爱护和看顾、以及上帝的认识到底到怎样的程度，只有当我们在天堂亲自询问上帝时才能得知。当我们看到动物王国里母亲对幼崽的关爱时，我们很难不去用“爱”这个词，我们很难将这一切仅仅描述为某种机械的本能。然而，我们不得不等到末日才能得知最终答案。

Greatest love!

最伟大的爱！

However, when our thoughts turn to the Lord, when we see his concern and care for us, there is only one term that fits. It is love!

然而，当我们的心思转向主的时候，当我们看到他对我们的关心和看顾时，只有一个词适用于他，那就是爱！

How great is the love God has shown to all his creatures in the marvelous way he has created them all! How great is the love the Lord continues to shower upon them as he cares for their needs day by day! Following our Savior's example, we may also thankfully recognize the love the Lord showers upon his creatures and apply it to ourselves for our comfort and strengthening. "Then Jesus said to his disciples: 'Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. Life is more than food, and the body more than clothes. Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds!'" (Luke 12:22-24).

上帝以奇妙的方式创造了他所有的受造物，藉此他向他们展示了多么伟大的爱啊！当主每天看顾他们的需要时，他向他们展现的是何等大的爱啊！当我们效法我们的救主时，我们或许也可以满怀感恩地意识到主向他的受造物所展现的爱，并将这点用于我们自身，使之安慰并坚固我们。“耶稣又对门徒说：‘所以我告诉你们，不要为生命忧虑吃什么。为身体忧虑穿什么。因为生命胜于饮食，身体胜于衣裳。你想乌鸦，也不种，也不收。又没有仓，又没有库，神尚且养活它。你们比飞鸟是何等的贵重呢’”（路加福音12:22-24）？

Sadly, we are living in an age when people openly doubt the love of God for his creatures, including his love for people. This doubt about God's love and even God's very existence has led many to complain about their lot in life. Some even advocate the taking of one's own life if life becomes too difficult. Scripture gives those who deny the love of God in this fashion a very brief and fitting rebuke in Ecclesiastes: "Anyone who is among the living has hope—even a live dog is better off than a dead lion!" (9:4).

可悲的是，我们生活在一个人类公开质疑上帝爱他所造之物的时代，也包括质疑上帝是否爱人类。这种对上帝之爱、甚至对上帝本身是否存在的怀疑，导致许多人抱怨他们的生活境遇。有些人甚至主张，如果生活过于艰难，那他就结束自己的生命作罢。在传道书中，对那些如此否认上帝之爱的人，圣经这样简短而恰当地责备说：“与一切活人相连的，那人还有指望。因为活着的狗，比死了的狮子更强”（9:4）！

The reason we may have hope even when life seems to be treating us very cruelly is found in that same wonderful characteristic of the living God that we have been celebrating—love! In fact, we are told that God is love. "Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love" (1 John 4:7,8).

即使生活似乎对我们很残酷，我们也可以拥有盼望的理由是，我们所颂赞的这位永生神具有那奇妙的特质——爱！事实上，我们得知，神就是爱。“亲爱的弟兄啊，我们应当彼此相爱，因为爱是从神来的。凡有爱心的，都是由神而生，并且认识神。没有爱心的，就不认识神，因为神就是爱”（约翰一书4:7,8）。

The poetry of love

爱的诗歌

Who made love? Scripture answers, “Love comes from God,” and then goes on to explain why this is to be expected, “because God is love.”

谁创造了爱呢？圣经回答说，“爱是从神来的，”接着，它又对此解释到，“因为神就是爱。”

Obviously, love is good! That which is from God is good! Therefore, it is worthwhile to strive to know this good thing and embrace it ourselves. Love! It is worth our while to strive to discover how we may be embraced by love and then embrace others with it.

显然，爱是美好的！这从神而来的爱实在是美好的！因此，这份美好值得我们竭力认识并拥抱。爱！它值得我们竭力去发现：我们如何得以被爱拥抱，随后又可以用爱去拥抱他人。

The whole moral order of the relationships between God and all his children and the relationship between children in God’s family can be summarized with that same wonderful word, love. Already in the Old Testament, and on more than one occasion in the New Testament, this relationship was summarized in simple comprehensive terms, such as those Jesus used when he declared, “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments” (Matthew 22:37-40).

上帝和他所有儿女之间在道德问题上的秩序，以及上帝家中儿女之间的关系，都可以用这同一个美妙的词来概括，那就是爱。旧约和新约都不止一次用一些简单而全面的术语来概括这种关系，比如，“你要尽心，尽性，尽意，爱主你的神。这是诫命中的第一，且是最大的。其次也相仿，就是要爱人如己。这两条诫命，是律法和先知一切道理的总纲”（马太福音22:37-40），耶稣在宣讲这番话时就用了不少这类术语。

Our first parents, Adam and Eve, ceased loving the Lord when they did what God had told them not to do. They ate of the fruit of the tree of the knowledge of good and evil. It was after they brought the consequences of this sin down upon themselves and their children that God demonstrated his love in a way more beautiful than we can ever fully comprehend. Adam and Eve were bound by God’s law to love their Creator. They were to demonstrate this love in their obedience to him. When Adam and Eve disobeyed, they should have died both temporally and eternally. We should have suffered eternal death with them. But they did not, and we do not die eternally, because of God’s great and undeserved love. This undeserved love we also call grace. It is always edifying to probe anew this quality of God we call grace. Let us take some time to make this pleasant little excursion again to view one more time God’s poetry of love in action.

我们的始祖亚当和夏娃，当他们做了神禁止他们所做之事时，他们就不再爱主了。他们吃了分别善恶树上的果子。他们将这罪的后果带到了他们自己和他们的孩子身上，随后，上帝却以一种我们根本捉摸不透的方式美妙地展现了他的爱。亚当和夏娃在上帝的律法之下，他们应当爱那位造他们的主，且要以顺服他来展现这种爱。而当亚当和夏娃悖逆神的时候，他们就应承受现世及永远之死。我们也应该和他们一起承受永远的死亡。但他们没有，我们也并未承受永远的死亡，这是因为上帝那伟大的

爱，人所不配得的爱。我们也称这份人所不配得的爱为恩典。再次思想我们称之为恩典的、上帝的这一特质，对我们总是有益的。让我们花点时间，再走一遍这次愉快的短途旅行，回顾一下上帝以行动表明的爱的诗歌。

The Lord is the author of history. Over and over again as we study the events of history, we recognize that God is not only a fabulous author, he is also a poet. And, in all of God's poetry, none is more beautiful than the poetry of his love.

上帝是历史的作者。当我们一次又一次地研究历史事件时，我们认识到上帝不仅仅是一位非凡的作者，他也是一位诗人。并且，在上帝所有的诗歌中，没有哪首比他爱的诗歌更为美好的了。

A lamb

羔羊

In love God prepared the whole universe to be a paradise for the people he would create to live there. The many different animals are a sample of the beauty God wove into this marvelous place as he constructed it. When the Lord invited Adam to name the animals, one wonders if Adam realized the poetry that would surround a certain one of those animals. Did he have some kind of premonition as to the future significance of the lamb?

因着爱，上帝为自己将要创造的人类预备了整个宇宙，使之可以成为他们居住的乐园。当上帝在建造这奇妙之处时，他将许多美好之物织入其中，那些各不相同的动物便是一例。当主邀请亚当为动物命名时，人们不禁要问，亚当是否意识到了那首关于其中某种动物的诗歌。关于那头羔羊所指向的未来意义，他的心中是否会有某种预感呢？

A lamb is one of those animals that can give both while it lives and when it dies. It gives its wool in life and in death, its own flesh. A lamb has other characteristics that make it a fitting symbol for the demonstration of God's greatest love of all. The ancient prophet Isaiah touched on those characteristics when he prophesied, "He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth" (53:7).

羔羊是那种活着和死了都能给予些什么的动物之一。它生时献出自己的羊毛，死时献出自己的肉。羔羊还有其它特点，那些特点让它成为展现上帝对世人最伟大之爱的合适象征。古代的先知以赛亚发预言时就曾提到这些特征：“他被欺压，在受苦的时候却不开口。他像羊羔被牵到宰杀之地，又像羊在剪毛的人手下无声，他也是这样不开口”（53:7）。

The world was alerted as to the identity of this lamb when John the Baptist pointed to Jesus Christ and declared, "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29).

当施洗约翰指着耶稣基督说：“看哪，神的羔羊，除去世人罪孽的”（约翰福音1:29），这羔羊的身份就提示给世人了。

Countless lambs had been slain on countless altars throughout the history of God's Old Testament people, beginning with the sacrifice made by Adam and Eve's son Abel. None of those lambs could pay for sin. All of them pointed to the sacrifice made in love by the true Lamb, Jesus.

从亚当和夏娃的儿子亚伯献祭开始，贯穿神的旧约百姓的历史，无数羔羊被杀于无数的祭坛之上。其中没有一头羔羊可以偿还人类的罪孽。所有这些羔羊都指向耶稣这头真正的羔羊在爱中所做的献祭。

Interestingly, the inspired writer Peter shares with us the truth that God planned this poetry of love for a fallen people by means of God's Lamb. He did this planning even before the creation of the world. Peter's words assure us of this truth.

有趣的是，受神默示的作者彼得与我们分享了这一真理，即，神藉着神的羔羊为堕落的人类所预备的这首爱的诗歌。他甚至在创世之前就制定了这项计划。彼得的话向我们保证了这一真理。

You know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God. (1 Peter 1:18-21)

知道你们得赎，脱去你们祖宗所传流虚妄的行为，不是凭着能坏的金银等物。乃是凭着基督的宝血，如同无瑕疵无玷污的羔羊之血。基督在创世以前，是预先被神知道的，却在这末世，才为你们显现。你们也因着他，信那叫他从死里复活，又给他荣耀的神，叫你们的信心，和盼望，都在于神。（彼得前书1:18-21）

The eternal Lamb, Jesus

耶稣，永远的羔羊

The very last book of the Bible, the prophetic book of the New Testament, Revelation, makes 31 references to the "Lamb." In this book we learn that our Savior will not give up that humble title of the Lamb even in the marvelous new order of things. We also gain a prophetic glimpse of what the almighty Maker of all things has in store for us in his new creation.

启示录，圣经最后一书，也是新约中的预言性书卷，其中31次提到了“羔羊”。从这卷书中我们得知，即使我们有了新的奇妙秩序，我们的救主也会仍然使用羔羊这一卑微的头衔。我们也得以预先瞥见，那位全能的创造万物者在他新的创造中为我们所预备的。

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever. (22:1-5)

天使又指示我在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，结十二样果子，每月都结果子。树上的叶子乃为医治万民。以后再没有咒诅。在城里有神和羔羊的宝座。他的仆人都要事奉他。也要见他的面。他的名字必写在他们的额上。不再有黑夜。他们也不用灯光日光。因为主神要光照他们。他们要作王，直到永永远远。（22:1-5）

God is love! God made love! God inspires love!
神就是爱！上帝创造了爱！上帝激励我们去爱！

Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an

atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. (1 John 4:7-11)

亲爱的弟兄啊，我们应当彼此相爱。因为爱是从神来的。凡有爱心的，都是由神而生，并且认识神。没有爱心的，就不认识神。因为神就是爱。神差他独生子到世间来，使我们借着他得生，神爱我们的心，在此就显明了。不是我们爱神，乃是神爱我们，差他的儿子，为我们的罪作了挽回祭，这就是爱了。亲爱的弟兄啊，神既是这样爱我们，我们也当彼此相爱。（约翰一书4:7-11）

Word

话语

A voice says, "Cry out."
 And I said, "What shall I cry?"
 "All men are like grass,
 and all their glory is like the flowers of the field.
 The grass withers and the flowers fall,
 because the breath of the Lord blows on them.
 Surely the people are grass.
 The grass withers and the flowers fall,
 but the word of our God stands forever."
 (Isaiah 40:6-8)

有声音说：“你呼喊吧！”我说：“我呼喊什么呢？”“所有的人尽都如草；他们的荣美都像野地的花。

草必枯干，花必凋谢；因为耶和華的气吹在上面；真的，这民的确是草！

草必枯干，花必凋谢，唯有我们神的道永远长存。”

（以赛亚书40:6-8，CNVS）

How often do we not find a sad believer shaking his or her head at the values demonstrated by so many people of this world and muttering, "Priorities! Priorities!" We see so much rampant materialism all around us. The material is celebrated as real, and other gifts of God are dismissed as being not very valuable. In this chapter we wish to devote our attention to a creation of God that is of little interest to materialists. It is the gift of God's Word.

多少次，我们看到，当信徒看到多数世人所展示的价值观时，他们并未感到悲伤，也未摇头嘀咕说：“重要的事呢？重要的事呢？”我们看到物质主义在我们四周泛滥。物质被颂赞为真材实料，而上帝所赐的其它礼物的价值则被轻视。在这一章中，我们想专注于物质主义者所不感兴趣的上帝的一项创造之上，那就是神的话语这份礼物。

Talk, and more talk

交谈，再多一些交谈

We often treat words flippantly, as if they were of little value. We mutter, "It's all talk! Empty words! No substance!" This may be said of the words of the sinner. This cannot be said of the Word of God. In fact, when we compare his Word to material substance, we learn that all earthly substance will disappear, but God's Word will endure forever. So says the prophet, "Surely the people are grass. The grass withers and the flowers fall, but the word of our God stands forever."

我们常常轻看话语，好像它们并没有什么价值似的。我们嘟囔着说：“这都是空话！空话！没有实质！”这可以用来描述罪人口里的话，但神的话语却并非如此。事实上，当我们将神的话语与物质作比较时，我们便得知，所有地上的物质都将消失，但神的话语却会永远长存。先知如此说：“真的，这民的确是草！草必枯干，花必凋谢，唯有我们神的道永远长存。”

Talk from God

从上帝而来的交谈

We find many places in the Bible that describe the different times and different ways God chose to give us the gift of his Word. A straightforward way is the way he gave his Word to the man known as the “father of believers,” Abraham. God talked with Abraham. “The LORD had said to Abram, ‘Leave your country, your people and your father’s household and go to the land I will show you’” (Genesis 12:1).

我们看到，圣经多处描述上帝选择在不同时间以不同方式赐给我们他的话语。他以一种直截了当的方式将他的话语赐给我们所熟知的那位“信徒之父”，亚伯拉罕。“耶和华对亚伯兰说，‘你要离开本地，本族，父家，往我所要指示你的地去’”（创世记12:1）。

A few centuries later, God spoke to his chosen servant Moses out of a burning bush on Mount Horeb. “When the LORD saw that he had gone over to look, God called to him from within the bush, ‘Moses! Moses!’ And Moses said, ‘Here I am’” (Exodus 3:4).

几个世纪之后，在何烈山上一堆燃烧的灌木丛中，上帝向他所拣选的仆人摩西说话。“耶和华神见他过去要看，就从荆棘里呼叫说，‘摩西，摩西。’他说，‘我在这里’”（出埃及记3:4）。

Written in stone

写在石头之上

God used this same Moses to bring to all people the gift of his Word in more permanent form. At Mount Sinai God spoke his law for all Israel to hear and then through Moses gave them the words of the Ten Commandments on two tablets of stone. After that, Moses was commanded to write down the commandments and many more words that the Lord had to share with the people. These writings are represented by the first five books of the Bible, also known as the “books of Moses.” An example of this record and how it came about is found in God’s command to Moses in Numbers, “Here are the stages in the journey of the Israelites when they came out of Egypt by divisions under the leadership of Moses and Aaron. At the LORD’s command Moses recorded the stages in their journey. This is their journey by stages” (33:1,2).

神也使用摩西将他的话语以更永久形式传给所有人。在西奈山上，神将他的律法讲给全以色列人听，又藉摩西将两块石版之上的十诫命赐给他们。之后，摩西受命写下不少命令以及耶和华让他必须分享给百姓的许多话语。圣经的前五卷书，也被称为“摩西五经”，所呈现的就是这些内容。关于它们如何得以记录与形成，它们自己确有宣称，比如，神在民数记中吩咐摩西说：“以色列人按着军队，在摩西，亚伦的手下出埃及地所行的路程记在下面。摩西遵着耶和华的吩咐记载他们所行的路程，其路程乃是这样”（33:1,2）。

As one would expect from this command, Moses penned much history of the early life of Israel. It is contained in these opening books of the Bible. We must also give these words our greatest respect because, while Moses was the servant used to bring us this Word, the Word

is from the Lord. This fact is obvious when we read about the creation of the world presented in the first chapters of Genesis. There was no human witness to see and take notes. The first man and woman had not yet been created. Adam and Eve, our first parents, were not created until the sixth day of creation.

正如我们在这条命令中所看到的，摩西写下了许多关于以色列人早期生活的历史，这些内容都记录在圣经开头的这几卷书中。我们也必须对这些话语给予我们最大的尊重，虽然摩西只是上帝用以传给我们这些话语的仆人，但是这些话语却出自耶和華。当我们读到创世记前几章关于世界受造的记载时，该事实就显而易见了。没有人曾经见证上帝创世并做下记录，那时第一个男人和第一个女人还未被创造出来。亚当和夏娃，我们的始祖，直到第六日才被创造出来。

The first Bible

第一本圣经

Moses turned over these inspired writings to Joshua before he died. How these writings were to be respected and used was explained to Joshua by the Lord. Believers still use the Old Testament Scripture with great benefit to this very day. A misuse of Old Testament Scripture is any attempt to make a direct application of the Old Testament civil and ceremonial laws found in these books to our New Testament life in Christ. Such laws—the law of animal sacrifice, for instance—and other Old Testament rituals became obsolete when the true Lamb of God came into this world and made the ultimate sacrifice. Christ established the eternal, invisible kingdom of believers, which includes forgiven sinners from every race and every land.

摩西在死前把这些受神默示的作品交给了约书亚。这些书卷当怎样被尊重，当怎样被使用，耶和華向约书亚都做了说明。信徒至今仍在使用旧约圣经，并从中获益良多。对旧约圣经的误用之一，就是将这些书卷内的旧约民事及仪式律直接应用到我们在基督里的新约生活之中。当上帝真正的羔羊来到这个世界并作出最终献祭时，例如用动物献祭这类律法以及其它旧约仪式律就被废弃了。基督建立了那个属于信徒的、永恒的、不可见的国度，其中包含了那些来自各国各地的蒙赦免的罪人。

Our use of the Old Testament

我们对于旧约的使用

However, it would be foolish for us to ignore the promises, history, and moral law recorded in these Old Testament books. These words of truth are still meant for our blessing just as they were so intended for Joshua and for all Israel when Moses turned the people over to their new leader, Joshua. The Lord instructed Joshua, “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful” (Joshua 1:8).

然而，如果我们忽视旧约书卷中所记载的应许、历史和道德律，那就是在犯傻。这些真理的话语仍是为要赐给我们祝福，正如当摩西将百姓交给他们的新领袖约书亚时，这些话语也是为要赐给约书亚和以色列人祝福。耶和華吩咐约书亚说：“这律法书不可离开你的口，总要昼夜思想，好使你谨守遵行这书上所写的一切话。如此，你的道路就可以亨通，凡事顺利”（约书亚记1:8）。

The first of the five books of Moses, Genesis, is especially important for us as we study the creation of all things. In the book of Genesis we are given what only God could know, an account of the creation of all things, the creation of the universe. We can be sure that Joshua

was not directed by God to study and be edified by a book of tall tales. Rather, Joshua and all believers who came after him were to consider it a book of truth, the very Word of God, without error.

创世记，摩西五经中第一卷书，对于我们研究万物受造一事尤为重要。从创世记中，我们得知了只有上帝才知道的事情，即，万物的受造，宇宙的受造。我们可以肯定的是，神并没有指示约书亚去研读一卷荒诞的故事书，并让他从中受到启发。相反，约书亚和他之后的所有信徒都当视它为真理之书，全然是神的话语，并无错误。

Jesus' Bible had 39 books

耶稣手头的圣经共39卷书

It is comforting to learn that our Lord Jesus Christ read, used, and preached from the Old Testament Scriptures in the same manner as Joshua. By Jesus' time, many books had been added to the five books of Moses. The Scriptures then numbered 39 books. We know which books comprised these 39 of Scripture because the religious leaders of Israel were exceedingly meticulous at preserving the inspired books of God in their midst. Scholars will not disagree that the 39 we use today as the Old Testament are the same 39 Jesus used. The discovery of the Dead Sea scrolls, scrolls that were hidden by their owners about a.d. 70, support the reliability of the copies of these inspired writings that we use.

得知我们的主耶稣基督以约书亚同样的方式阅读、使用和宣讲旧约圣经，这令我们感到安慰。耶稣时代，除摩西五经之外，旧约又多了不少书卷。当时的圣经共有39卷书。我们之所以知道这39卷书由哪几卷书组成，是因为以色列的宗教领袖小心翼翼地将上帝所默示的书卷保存在他们中间。学者们并不会不认同我们今天所使用的39卷书就是当时耶稣所使用的39卷书。大约公元前70年，死海古卷的主人将死海古卷藏了起来，而当这些书卷被发现之后，我们所使用的那些受神默示之作的抄本的可靠性也得到了支持。

When we read the New Testament and study the quotations from the Old Testament that were used by Jesus and his disciples when they preached and witnessed, we discover that those quotations are taken only from these 39 books. Therefore, there is no doubt as to what writings we mean when we speak about "Scripture" as it was referred to in the days of Jesus.

当我们阅读新约圣经并研究耶稣和他的门徒在讲道以及作见证时所引用的旧约经文时，我们发现这些引文仅源于这39卷书。因此，当我们谈到耶稣时代的“圣经”时，我们究竟在指哪些作品，这一点并没有什么可怀疑的。

“Scripture cannot be broken”

“经上的话是不能废的”

It is of this body of writings that Jesus said, "The Scripture cannot be broken" (John 10:35). If we by our Christian faith consider Jesus divine, then we must accept the Old Testament as true, because Jesus as true God could not lie. What God commanded ancient Balaam to prophesy is still true, "God is not a man, that he should lie" (Numbers 23:19).

耶稣说：“经上的话是不能废的”（约翰福音10:35），指的就是旧约圣经。若我们因我们基督徒的信心认耶稣为神，那么我们就必须接受旧约为真实，因为耶稣作为真神必不会说谎。神在古时吩咐巴兰所说的预言仍旧真实，“神非人，必不致说谎”（民数记23:19）。

We wholeheartedly rejoice in the Scripture, which God has given us, regarding it as the gift of truth, just as Jesus describes God's Word in his prayer for his beloved followers: "Sanctify them by the truth; your word is truth" (John 17:17).

我们整颗心都因上帝赐给我们的圣经而感到喜乐，我们将之视为真理的恩赐，正如耶稣为他所爱的门徒在他的祷告中所说的：“求你用真理使他们成圣。你的道就是真理”（约翰福音17:17）。

Who made the Bible?

圣经的作者是谁？

Who made the Bible? Who has given us truth? We now know! None other than the living God!

圣经的作者是谁？谁赐给了我们真理呢？我们现在知道了！不是别人，而是永生神！

Sadly, there are many people whom we must place among the "Bible doubters" rather than the "Bible believers." When Bible doubters are confronted with a bit of history in the Bible that seems impossible, such as the birth of Jesus from a virgin, they strive to interpret it in a way so that the laws of nature are not broken. Such an approach to the Bible must be rejected and condemned. The gift of God's Word is not the gift of a plaything, something we can play around with as suits our fancy. Rather, it is and will always remain truth!

可悲的是，我们必须把许多人归为“怀疑圣经者”而非“信圣经者”。当怀疑圣经者面对圣经中一些看似不可能的历史时，比如耶稣由童女所生，他们就会竭力用一种不违反自然法则的方式对之加以解释。我们必须拒绝并谴责这种对待圣经的方式。神赐给我们的话语这份礼物并非一件玩物，并非一件我们可以随意摆弄的东西。相反，它就是真理，且将永远都是真理！

Accept God's Word in the pattern of Mary

像玛利亚那样接受神的话语

The way Mary handled the marvelous news given her by the angel, that she would conceive and give birth as a virgin, is the way we all should regard every word of the Bible. Let us have our hearts warmed again by reading about the humble faith of Mary as presented in the Christmas account.

当天使告诉马利亚她将以童女的身份怀孕生子时，马利亚对待这一奇妙消息的方式就是我们所有人应当看待圣经每一个字的方式。让我们来看看玛利亚在圣诞节的记载中所呈现出来的谦卑的信心，愿这些话温暖我们的心。

"How will this be," Mary asked the angel, "since I am a virgin?"

The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month. For nothing is impossible with God."

"I am the Lord's servant," Mary answered. "May it be to me as you have said." Then the angel left her. (Luke 1:34-38)

马利亚对天使说，“我没有出嫁，怎么有这事呢？”天使回答说，“圣灵要临到你身上，至高者的能力要荫庇你。因此所要生的圣者，必称为神的儿子。况且你的亲戚以利沙伯，在年老的时候，也怀了男胎。就是那素来称为不生育的，现在有孕六个月了。因为出于神

的话，没有一句不带能力的。”马利亚说，“我是主的使女，情愿照你的话成就在我身上。”天使就离开她去了。（路加福音1:34-38）

Just as Mary accepted in humble faith the most wonderful gift of all, her Savior and his miraculous coming, so may we all accept the book that tells us about it, the Holy Bible.

正如玛利亚以谦卑的信心接受了那份最美好的礼物——她的救主以及他的奇妙降临，愿我们也都如此接受那本宣告此事的书——圣经。

It is the Lord who assembled his prophets. It is the Lord who called them to write. It is the Lord who inspired them to write only what is true. It is the Lord who has preserved this book. And it is the Lord who promises to work saving faith in our hearts through this book's wonderful message of salvation!

是主召集了他的先知，是主召他们写下了他的话语，是主默示他们写下了无误之言，是主保存了这本书，也是主应许，他要藉这本书所宣讲的救恩的好消息在我们的心中建造关乎救恩的信心。

Jesus' use of the creation account

耶稣如何引用关于创世的记载

If we pray for and are blessed with this kind of humble faith and proper reverence before God's Word, we find it very easy to do what Jesus did with the creation account of Genesis. He treated it as true because he knew it was true.

我们若向上帝祈求这等在他面前谦卑又敬畏的信心，且又蒙他赐予，我们就知道像耶稣那样引用创世记的记载是一件轻省的事，他视之为真实是因为他知道那些内容原本就真实。

“Haven't you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? So they are no longer two, but one. Therefore what God has joined together, let man not separate.” (Matthew 19:4-6)

耶稣回答说，“那起初造人的，是造男造女，”并且说，“因此，人要离开父母，与妻子连合，二人成为一体。这经你们没有念过吗？既然如此，夫妻不再是两个人，乃是一体的了。所以神配合的，人不可分开。”（马太福音19:4-6）

As we meditate on this quote from our Lord, let us note his use of the word read. Jesus was referring to writings that could be read. It doesn't take us long to identify what writings he was referring to. It is Scripture, more specifically, the account of creation in the first two chapters of Genesis. It is the account of the manner in which God created man and woman. God did this in a very special way so that man and woman, joined in marriage, would never forget the lifelong bond of love God intended to be a blessing in that union. We may recall this description of the very meaningful and purposeful creation of man and woman by reading some of God's inspired words.

当我们默想主所说的这段话时，让我们注意他所用的“念过”一词。耶稣指的是那时可以拿来阅读的作品。我们也不必绞尽脑汁才可得知这些作品究竟为何。它就是圣经，更具体地说，就是创世记前两章中关于创造的记载，是关于上帝如何创造男人和女人的记载。上帝以一种极其特别的方式造了男女，好叫在婚姻中结合的男女，永远不会忘记在这结合中的、他想要赐福的、那终身之爱的纽带。我们可以通过阅读一些神所默示的话语，来回忆圣经对于上帝创造男女这一有意义及有目的之举的描述。

The man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found. So the LORD God caused the man to fall into a deep sleep;

and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. (Genesis 2:20-24)

那人便给一切牲畜和空中飞鸟，野地走兽都起了名。只是那人没有遇见配偶帮助他。耶和華神使他沉睡，他就睡了。于是取下他的一条肋骨，又把肉合起来。耶和華神就用那人身上所取的肋骨，造成一个女人，领她到那人跟前。那人说，“这是我骨中的骨，肉中的肉，可以称她为‘女人’，因为她是从我身上取出来的。”因此，人要离开父母与妻子连合，二人成为一体。当时夫妻二人赤身露体，并不羞耻。（创世记2:20-25）

The high regard of the Lord Jesus presents to us the way in which we also should treat the creation account in the Bible. Jesus regarded the creation account as literally true. He regarded it as God's own inspired account of how God created all things out of nothing in the course of six consecutive days by the power of his word. If God has said it, we know it is true because God does not lie. God tells us what he does in the Bible so that we might learn the truth (Romans 15:4) and be blessed by it (Luke 11:28; John 20:31). This is how the Lord Jesus regarded the creation account, and so do we who follow him.

主耶稣看重圣经关于创世的记载，他所展现的态度也是我们应有的态度。耶稣视创世的记载为字面真实的记载。他视此为上帝自己的默示，即，上帝自己讲述了他如何用他话语的能力，在连续六日内，从无到有地创造了万物。神若如此说，我们便知这是真实的，因为神必不说谎。神在圣经中将他所行之事告诉我们，好叫我们可以学习真理（罗马书15:4），并因此蒙福（路加福音11:28；约翰福音20:31）。主耶稣便是如此看待创世的记载，我们跟随他的人也是如此。

With this humble and reverent spirit, let us now proceed with a review of God's account of creation as presented to us in the opening chapters of Scripture.

以这等谦卑和敬畏的态度，现在，就让我们回顾一下圣经开篇呈现给我们的关于上帝创世的记载。

Day one

头一日

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. (Genesis 1:1,2)

起初神创造天地。地是空虚混沌。渊面黑暗。神的灵运行在水面上。（创世记1:1-2）

In these opening verses we are introduced to God the Father, the Creator. We are also introduced to the Spirit of God. And, when we read the manner in which the apostle John begins his gospel, we also can identify the Son, working and active as the creating personal Word. "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made" (John 1:1-3). Day by day, as the week of creation progressed, it was through God's powerful spoken Word that new features came into being. Among the first was the creation of the day itself. God did this by creating light with the power of his Word and by arranging that a day would be counted as a period of light and darkness. So we learn as we read on in Genesis: "God said, 'Let there be light,' and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light

‘day,’ and the darkness he called ‘night.’ And there was evening, and there was morning—the first day” (Genesis 1:3-5).

在圣经开头这几节经文中，我们看到了父神，那位创造者，我们也看到了神的灵。而当我们读到约翰福音的开头时，我们也能够认出圣子，他就是活跃参与创世的第二位格，话语，即道。“太初有道，道与神同在，道就是神。这道太初与神同在。万物是借着祂造的。凡被造的，没有一样不是借着祂造的”（约翰福音1:1-3）。一日又一日，随着创世之周的推进，世界藉上帝大能的话语有了新的面貌。神首先所造之一就是“日子”本身。神用祂话语的大能造了光，将光暗分开，让昼夜交替，于是就有了“一日”，正如我们在创世记中所读到的：“神说，‘要有光’，就有了光。神看光是好的，就把光暗分开了。神称光为昼，称暗为夜。有晚上，有早晨，这是头一日”（创世记1:3-5）。

As we read these words, we recall a truth we developed in greater detail earlier in this book. It is the truth that God is a God of order. Establishing the cycle of light and darkness known as a day was among the first decrees of order in his many creative decrees that would follow. Then, just as a person writing chapters in a book, God continued to add order to his creation, day by day, for a period of six consecutive days until his “book” was complete.

当我们念这些话时，我们想到了本书前文详述过的一项真理，那就是神是一位有秩序的神。上帝设立昼夜交替为我们所知的一日，而在他随后的许多创世命令中，这是第一条关乎秩序的命令。然后，就像我们给一本书上添上章节一样，上帝也继续为他的创造添加秩序，一日又一日，连续六日，直到他写成了他的这本“书”。

Day four and the length of the creation day

第四日，创世时一日的长度

From our standpoint we learn how long these periods of light and darkness were by turning to the day on which God made his celestial clock that governs time on this earth. The clock was made on the fourth day. The earlier chapter entitled “Time” provided much information about time and the Lord’s clocks. We may reach certain conclusions on this issue of days by a study of Scripture and the description of the days in the creation account. Hebrew scholars assure us that when a number is attached to the word day in the manner it is in Genesis chapter 1, it always refers to a 24-hour day and not an indefinitely long period of time. The conclusion is simple. We have no justification for introducing a new concept for day different from common usage. The day God made the heavenly clock was a day that was measured by the same celestial lights we have today. Also, there is no basis for introducing the thought that any of the days of the creation week were different in length than the days we have today (outside the expected, very slight increase in length caused by the slowing of the earth’s spin over time). Let us read about the fourth day of creation and ponder this truth with the simple faith of Mary.

从我们的角度来看，当我们跳转到上帝创造他的天体时钟来管理地球时间的那一日，我们就可以得知上述光暗交替的时间长短了。天体时钟于第四日被造。关于时间和主的时钟，题为“时间”的上一章提供了不少信息。通过研读圣经以及创世记中对“日”的描述，我们可以得出一些关于“日”这一问题的结论。一些希伯来语学者明确告诉我们，在创世记第一章中，当某个数字与“日”一词相联时，它总是指24小时的一日，而非一段很长的、无限期的时间。所以，结论简单直白。对于“日”，我们没有任何理由引入一项不同于通常用法的新概念。上帝创造天体时钟的那一日，就是我们今天用同样的天体所测量的一日。此外，我们也没有任何理由认为创世之周中任何一日的长度与我们今天一日的长度有所不同（虽然，长期以来，地球由于自转缓

慢，其日长略有增加）。让我们读一读创世的第四日，并以玛利亚单纯的信心来思想这一真理。

God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth." And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the expanse of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—the fourth day. (Genesis 1:14-19)

神说，“天上要有光体，可以分昼夜，作记号，定节令，日子，年岁。并要发光在天空，普照在地上。”事就这样成了。于是神造了两个大光，大的管昼，小的管夜。又造众星。就把这些光摆列在天空，普照在地上。管理昼夜，分别明暗。神看着是好的。有晚上，有早晨，是第四日。（创世记1:14-19）

God seems to have anticipated the attempts of some Bible doubters to interpret the account of the days of creation as if they stood for long periods of time by the way he has the inspired writer describe the day with “and there was evening, and there was morning” and repeat this litany over and over again for every single day.

上帝让受默示的作者用“有晚上，有早晨”这个短语来描述“一日”，又让这位作者一遍又一遍地给每一日都重复附上这一短语，好像他早已料到一些怀疑圣经者想要把创世的日期解释成它们仿佛经过了很长一段时间似的。

And there was evening, and there was morning—the first day. (Genesis 1:5)

神称光为昼，称暗为夜。有晚上，有早晨，这是头一日。（创世记1:5）

And there was evening, and there was morning—the second day. (verse 8)

神称空气为天。有晚上，有早晨，是第二日。（第8节）

And there was evening, and there was morning—the third day. (verse 13)

有晚上，有早晨，是第三日。（第13节）

And there was evening, and there was morning—the fourth day. (verse 19)

有晚上，有早晨，是第四日。（第19节）

And there was evening, and there was morning—the fifth day. (verse 23)

有晚上，有早晨，是第五日。（第23节）

God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day. (verse 31)

神看着一切所造的都甚好。有晚上，有早晨，是第六日。（第31节）

The person who doubts that God confined himself to ordinary days in his week of creation must flinch six times in a row when he hears the inspired writer repeat six times, “and there was evening, and there was morning—the [numbered] day.” What sense would this make if each day were millions or billions of years long? Was there a period of light lasting millions of years followed by a period of darkness lasting millions of years? These passages make sense only with a normal 24-hour day.

某人若是怀疑上帝在创世之周中将自己限定于正常日之内，那么当他听到受默示的作者重复六遍“有晚上，有早晨，是第n日”时，一定也会连续退缩6次。如果每一天

都有数百万年或数十亿年，那么这句话又有什么意义呢？是否曾经有过一段持续数百万年的白日，接着又是一段持续数百万年的夜晚呢？只有当这里的一日指代正常24小时的一日时，这些经文才有意义。

In Genesis chapter 1 there is another phrase that is repeated again and again in God's account of creation: "And God saw that it was good." This was said of the light he created on the first day. "God saw that the light was good" (verse 4).

在创世记第1章的创世记载中，还有一个短语一次又一次地出现，“神看着是好的。”这个短语也被用来描述第一日所造的光。“神看光是好的”（第4节）。

Day two

第二日

After God's separation of the elements, first making a sky and then separating the land from the sea under the sky, Moses again makes the same assessment, "God called the dry ground 'land,' and the gathered waters he called 'seas.' And God saw that it was good" (Genesis 1:10).

当上帝将一些基本要素分开之后——即当他造了天空又将天下的水与地分开之后，摩西再次作出了同样的评估，“神称旱地为‘地’，称水的聚处为‘海’。神看着是好的”（创世记1:10）。

This separation, first of the water in the sky from the water on earth on the second day and then of the land from the sea at the beginning of the third day, was dealt with in more detail in the chapters on air, sea, and land. What we wish to focus on here is God's assessment that it was good.

上述“分开”，就是上帝在第二日将天上的水和地上的水分开，又在第三日开始的时候将地和海分开，关于这些内容，笔者已在天空、海洋、陆地这些章节中作过详细论述。而在这里，我们想要关注的是上帝的评估，即“好的”。

Day three

第三日

These great separations provided three basic environments. God then created the life forms that would inhabit these environments. First to be created was what we can loosely call "plant life."

这些宏大的“分开”使得三大基本环境得以成立。随后，上帝便造了生活在这些环境中的生命形式。首先被造出来的就是我们可以大致称之为“植物生命”的东西。

Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. And there was evening, and there was morning—the third day. (Genesis 1:11-13)

神说，“地要发生青草，和结种子的菜蔬，并结果子的树木，各从其类，果子都包着核。事就这样成了。”于是地发生了青草，和结种子的菜蔬，各从其类，并结果子的树木，各从其类，果子都包着核。神看着是好的。有晚上，有早晨，是第三日。（创世记1:11-13）

Dogs give birth to dogs

狗子生出狗子

There are well-known laws that govern life. These laws God created along with the life forms he made. A few of these laws are already apparent in Scripture's brief description of the creation of plant life. Louis Pasteur opened the eyes of the world to one of these laws when he demonstrated in his famous experiments that "life comes from life." This law is called the "law of biogenesis." A second set of laws were explored in depth by Gregor Mendel and are known as Mendel's laws. Briefly, they are the laws that govern traits inherited from one generation to the next. Modern focus on the role of DNA and the extensive effort being made in the study of genes further explore these laws. These studies tell us that genes must first possess the information that governs how a life form will grow before they can pass on this information. They also tell us that most mutation is a destructive process, a subtraction process. Nothing new is formed in a mutation; information that existed before is taken away. A very common way of stating the essence of these laws is to say that, though a measured and rather extensive amount of variation is possible, kinds breed true to kinds. In other words, we expect the seeds of corn to sprout up and give us a corn plant, the seeds of beans to sprout up and give us beans, and dogs to give birth to dogs. These expectations are not without solid foundation. When God first made the seed and the plant, this is the order he established, "The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds" (Genesis 1:12).

生命受到一些我们所熟知的法则的制约。当上帝创造那些生命形式时，他也同样造了这些法则。其中一些法则已在圣经对植物受造的简要描述中得到了清楚展现。路易斯·巴斯德用他著名的实验证明了“生命源自生命”，这让世人看到了其中一条法则。这条法则被称为“生生论”。第二套定律由格里高尔·孟德尔深入探讨，人们称之为孟德尔定律。简而言之，代代相传的遗传特征正是受制于这套定律。当代对DNA作用的关注以及对基因研究作出的巨大付出进一步揭示了这些定律。这些研究告诉我们，基因必须首先拥有制约生命形式如何生长的信息，然后才能传递这些信息。它们还告诉我们，大多数突变是一个破坏性过程，一个减法过程。突变并不会产生新的东西；从前存在的信息被拿走了。表述这些定律本质的一种常见方式是，尽管一定数量的、相当广泛的变异可能存在，但种仍会忠于种进行繁殖。换句话说，我们盼着玉米种子发芽并且为我们长出玉米来，豆子种子发芽为我们长出豆子来，狗子生出狗子来。这些期盼并非没有坚实的基础。当上帝最初创造种子和植物时，他就建立了这样的秩序：“于是地发生了青草，和结种子的菜蔬，各从其类，并结果子的树木，各从其类，果子都包着核”（创世记1:12）。

Day five

第五日

God established similar laws governing inherited traits when he made the other life-forms. He limited the number of variations possible in the other life-forms so we could enjoy a creation of order and not one of unregulated confusion. The following account tells us of the day he created the creatures that inhabit the two great fluid environments of his creation.

当上帝创造其它生命形式时，他也建立了类似制约遗传特征的法则。他限制了这些其它生命形式可能发生变异的数量，这样我们就能享受一个有序的世界，而非无序的、混乱的世界。下述记载告诉了我们另一日，当那日，他造了那些生活在他所造的两大流动环境中的生物。

God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, "Be fruitful and increase in

number and fill the water in the seas, and let the birds increase on the earth.” And there was evening, and there was morning—the fifth day. (Genesis 1:20-23)

神说，“水要多多滋生有生命的物，要有雀鸟飞在地面以上，天空之中。”神就造出大鱼和水中所滋生各样有生命的动物，各从其类。又造出各样飞鸟，各从其类。神看着是好的。神就赐福给这一切，说，“滋生繁多，充满海中的水。雀鸟也要多生在地上。”有晚上，有早晨，是第五日。（创世记1:20-23）

Day six

第六日

On the final day of creation God created those creatures that walked upon the earth and inhabited the land. These creatures also were to reproduce “according to their kinds.”

第六日，上帝造了那些在地上行走与生活的受造物。它们也“各从其类”繁衍后代。

God said, “Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.” And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. (Genesis 1:24,25)

神说，“地要生出活物来，各从其类。牲畜，昆虫，野兽，各从其类。”事就这样成了。于是神造出野兽，各从其类。牲畜，各从其类。地上一切昆虫，各从其类。神看着是好的。（创世记1:24-25）

The first humans

第一批人类

God also chose the sixth day as the day for his final earthly creation, the foremost creature to walk upon the land, the creature for which all other creatures were created—the first humans!

上帝也选择了第六日作为他创造最后一类地面受造物的日子，在这一日，他造了那行走在地上的、最为重要的受造物，并且，其它一切受造物也都是为他们而造的——那就是第一批人类。

Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.” So God created man in his own image, in the image of God he created him; male and female he created them. (Genesis 1:26,27)

神说，“我们要照着我们的形像，按着我们的样式造人，使他们管理海里的鱼，空中的鸟，地上的牲畜，和全地，并地上所爬的一切昆虫。”神就照着自己的形像造人，乃是照着他的形像造男造女。（创世记1:26-27）

A more detailed description of the creation of the first man and first woman, as well as the first marriage, is found in Genesis chapter 2. At this time, let us present the scriptural foundation for the earlier phrase that called human beings the creature for which all other creatures were created.

创世记第2章更为详细地描述了第一男人和第一个女人的受造以及第一次婚姻。现在，让我们为前文所说的“其它一切受造物是为人类而造的”这句话给出圣经依据。

God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.” Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so.

God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day. (Genesis 1:28-31)

神就赐福给他们，又对他们说，“要生养众多，遍满地面，治理这地。也要管理海里的鱼，空中的鸟，和地上各样行动的活物。”神说，“看哪，我将遍地上一切结种子的菜蔬和一切树上所结有核的果子，全赐给你们作食物。至于地上的走兽和空中的飞鸟，并各样爬在地上有生命的物，我将青草赐给它们作食物。”事就这样成了。神看着一切所造的都甚好。有晚上，有早晨，是第六日。（创世记1:28-31）

Ecology and conservation

生态与保存

There is a proper fear in our day that people will continue to misuse and abuse our earthly environment until we no longer have clean air, clean water, or a tolerable place in which to live. Some people blame Bible believers as being largely at fault for this misuse of our planet. Such critics of believers identify the preceding scriptural verses as being among the chief culprits leading people to fostering and sustaining a wrong attitude toward life around us. Critics are especially upset with the phrase that tells us to “rule over the fish of the sea . . . the birds . . . and over every living creature.” They also criticize the message found in Psalm 8. “You made him ruler over the works of your hands; you put everything under his feet: all flocks and herds, and the beasts of the field, the birds of the air, and the fish of the sea, all that swim the paths of the seas” (verses 6-8).

在我们这个时代，我们有理由害怕，人们会继续不断误用和滥用我们的地球环境，直到我们不再拥有干净空气、干净的水以及一处让人可以居住的场所。有些人指责相信圣经的人，认为后者对我们的地球遭到滥用负有很大责任。这些批评信徒的人认为，上述经文是导致人们滋生对周围生命错误态度并不断保持这种态度的罪魁祸首之一。批评家尤其对“要管理海里的鱼，空中的鸟，和地上各样行动的活物”这句话气儿不打一处来。他们也批评诗篇第8篇中的信息，如，“你派他管理你手所造的，使万物，就是一切的牛羊，田野的兽，空中的鸟，海里的鱼，凡经行海道的，都服在他的脚下”（第6-8节）。

To those who blame believers, we must reply, “Yes, we do find people abusing God’s original intention of providing a land filled with good things for our benefit. Yes, we do find people excusing the grossest waste of the material blessings God gives us with a wrong and selfish interpretation of the phrase ‘rule over.’” This happens because all people are sinners, and their sinfulness is demonstrated in many abusive and selfish ways. However, it is still true that God wants human beings to rule over the world and its creatures. The world was created for the use and benefit of people. Christian people, of course, will want to use the created world in a responsible and careful way with the knowledge that they are accountable to God for their stewardship.

对于那些指责信徒的人，我们必须回答说：“是的，我们确实发现人们滥用了上帝的初衷，他原是为了我们的益处，赐给了我们一片充满美好事物的土地。是的，我们确实发现人们错误又自私的解释‘管理’一词，并以此为借口，为自己对上帝赐给我们的物质祝福所造成的最严重浪费寻求开脱。”这样的事之所以会发生，是因为所有

人都是罪人，而他们的罪恶也在许多滥用且自私的行为方式上展现得淋漓尽致。然而，上帝想要人类管理这个世界和其中的受造物，这仍然是事实。世界是为了让人类使用以及为了人类的益处而被造的。当然，基督徒会想要以负责和谨慎的方式使用这个被造的世界，因为他们知道，作为管家，他们要向上帝交账。

No death before sin

犯罪前没有死亡

All of creation and all the creatures God made were created good and beautiful according to the role God assigned to them. It is interesting to note that death was not a part of God's original creation. The rabbit did not have to fear death by the tooth of the fox. Nor did the mouse have to fear death at the claw of the cat. We can say this because of God's plan for giving his creatures food as described in these words:

上帝所造的万物都按上帝赋予它们的角色被造得又好又美。有趣的是，我们注意到，死亡并不属于上帝最初的创造。兔子不必害怕被狐狸的牙齿咬死，老鼠也不必害怕死在猫的爪子之下。我们之所以可以这样说，是因为上帝为他的受造物所制定的食物计划正如下文所述：

Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food." And it was so. (Genesis 1:29,30)

神说，“看哪，我将遍地上一切结种子的菜蔬和一切树上所结有核的果子，全赐给你们作食物。至于地上的走兽和空中的飞鸟，并各样爬在地上有生命的物，我将青草赐给它们作食物。”事就这样成了。（创世记1:29,30）

The realization that there was no death among any of the animals before sin appeared is something people often do not appreciate as they picture the world before sin. And yet a beautiful picture without death for birds, animals, or humans is the only proper view to entertain on the basis of Scripture. When we hold to the scriptural view, we also understand why any attempt to shoehorn millions of years of evolution into the history of life—supposedly during which time the worm evolved through many, many stages into the ape, and the ape into man—is undefendable. Evolution operates with death and the bloody mechanism of the survival of the fittest. But there was no death until the first man and first woman were on the scene and sinned. God meant it when he looked at all his creation at the end of the sixth day and found it to be “very good.”

在罪出现之前，任何动物都不会死亡，当人们在描绘罪出现之前的世界时，他们往往都不太重视这一点。然而，基于圣经，鸟兽或人类没有死亡的美丽画面就是那副唯一正确的景象。进化论认为，在数百万年内，蠕虫经历了许许多多的阶段之后进化成了猿猴，而猿猴又进化成了人类。而当我们持定圣经的观点时，我们也明白为何任何想要把数百万年的进化史硬塞进生命史的企图都是站不住脚的。进化伴随着死亡和适者生存的血腥机制。但是，直到第一个男人和第一个女人出场并犯罪之后，死亡才得以进入世界。第六日，上帝结束了创造，当他看着他所造的一切并看为“甚好”时，他所说的就是字面义。

This is why the simple acceptance of God's Word as true with a humble attitude of faith, such as was demonstrated by the virgin Mary, is necessary. It is the only proper and satisfying way to handle Scripture. The Holy Bible, inspired by the Lord, will then be seen

for what it truly is, a treasure of greater value than any other gift we can see, read, touch, hold, use, or share on this earth.

这就是为何我们需要在信心中、以谦卑的态度、像童贞女玛利亚那样简单地接受神的话语。这也是神所喜悦的、我们看待圣经的唯一正确方式。这样，神所默示的圣经，就会被我们视为这世上所能看到的、读到的、摸到的、持有的、使用的或分享的最为珍贵的宝藏。

Our origin, truth, and a Savior

我们的源头，真理，以及救主

From the wisdom of the Bible we satisfy our longing to know our origin. In the Bible we find that elusive pearl, truth. Best of all, we learn about the one who alone can give us the hope of rescue from the web of sin and death that entraps us—the Savior, Jesus Christ! It is for this reason the Bible was written. So we are assured by one of those special men who were selected by the Lord to help give us this book, “These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31).

因圣经的智慧，我们想得知我们起源的渴望得到了满足。在圣经中，我们找到了那颗难以发现的珍珠——真理。最重要的是，我们知道，只有救主耶稣基督才能拯救我们脱离罪和死亡的网罗。圣经也正是为此而写的。因此，我们从主所拣选的一个特别的人那里得了确信，这位写下圣经其中一卷书的作者如此写到，“记这些事，要叫你们信耶稣是基督，是神的儿子。并且叫你们信了他，就可以因他的名得生命”（约翰福音20:31）。

Rest

安息

What did God do on the seventh day of creation week? Scripture says, “Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done” (Genesis 2:1-3).

上帝在创世之周的第七日做了些什么呢？圣经告诉我们，“天地万物都造齐了。到第七日，神造物的工已经完毕，就在第七日歇了他一切的工，安息了。神赐福给第七日，定为圣日，因为在这日神歇了他一切创造的工，就安息了”（创世记2:1-3）。

What did God do on day seven? We are inclined to reply immediately, “He didn’t do anything! He rested.” “Completed,” “finished,” and “rested” are the words that stand out in the Scripture passage. It would seem that “He didn’t do anything” is an appropriate answer to the question. And yet, it is not! This is obvious from the very positive opening words of verse 3. “God blessed the seventh day and made it holy.” Also, a search of Scripture and the dictionary make us wary of equating the rest of God with “doing nothing.”

上帝在第七日做了什么呢？我们习惯于不假思索地回答说，“他啥事儿都没做！他安息了。”“造齐了”、“歇了”、“安息了”这些词在这段经文中尤为凸显。如此一来，好像“他啥事儿都没做”还是个不错的回答。然而，并非如此！这点我们从第3节开头的积极用词就可以看出。“神赐福给第七日，定为圣日。”另外，当我们查考圣经及词典之后，我们也会谨慎一些，避免将上帝的安息等同于“啥事儿都没做”。

God “rested”

上帝“安息了”

The Hebrew word that the NIV translates as “rested” is shabbath. This word, from which the word Sabbath is derived, has as its first meaning “to cease” or “to desist,” not “to sleep” as one may have guessed. This first meaning must be favored here, as supported by the many other Scripture passages that remind us that God is never in need of the kind of rest we tired mortals need. “Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. He gives strength to the weary and increases the power of the weak” (Isaiah 40:28,29). In fact, the everlasting wakefulness of God is a source of comfort for God’s children, as seen in the following Psalms passage: “He will not let your foot slip—he who watches over you will not slumber; indeed, he who watches over Israel will neither slumber nor sleep” (121:3,4).

和合本中的“安息了”一词希伯来语为“shabath”，“安息日”（Sabbath）一词便源于该词。这个词原先的意思是“停止”或“中断”，而非某些人所说的“睡觉”。此词原先的意思在这里更为贴切，许多其它经文也都支持这一点，那些经文都提醒我们，上帝从不需要我们这些凡人在感到疲乏后所需要的那种安息。“你岂不曾知道吗？你岂不曾听见吗？永在的神耶和华，创造地极的主，并不疲乏，也不困倦。他的智慧无法测度。疲乏的，他赐能力。软弱的，他加力量”（以赛亚书40:28,29）。事实上，上帝总是醒着这一点就是他的儿女得蒙安慰的源头之一，正如以下诗篇经文所说：“他必不叫你的脚摇动。保护你的必不打盹。保护以色列的，也不打盹，也不睡觉”（121:3,4）。

This blessed care that the Lord gives his people is a work of God that goes on every hour of every day of every week, as Jesus pointed out when his enemies criticized his working on the Sabbath day. “Jesus said to them, ‘My Father is always at his work to this very day, and I, too, am working’” (John 5:17). This kind of work we call preservation, or providence. After the sixth day God no longer busied himself with creating new matter or new laws of order. His work was now making the grass grow for the cattle, making the clouds form to bring rain, providing food for all his creatures, providing the gift of babies, and all the other blessings God planned for us to enjoy in his perfectly created universe.

主对其百姓的赐福与看顾是他的工作，每周每日每时每刻他都在这样做着，正如当耶稣的仇敌批评他在安息日工作时耶稣所指出的那样，“耶稣就对他们说，‘我父作事直到如今，我也作事’”（约翰福音5:17）。神的这种工作我们称之为保存，或者眷顾。第六日之后，上帝不再忙于创造新的事物或新的关于秩序的法则。现在，他的工作是使草生长得以喂养牲畜，使云形成得以带来雨水，为他所有的受造物配备食物，准备好婴儿这份礼物，提供他计划让我们在他所造的完美宇宙中享受的所有其它祝福。

It is important for us to see and understand this distinction that Scripture makes between God’s work of originally making all matter, energy, and order in the six days of the creation week and the work that is part of God’s loving preservation of his creation. The opening verses of Genesis chapter 2 provide abundant reason to hold to this distinction. The truth that God has completed his creation activity is stated three times: “completed in all their vast array” (verse 1); “God had finished the work he had been doing” (verse 2); “he rested” (verse 3), remembering the first meaning of shabath.

上帝最初在创世之周六日内创造所有物质、能量和秩序，上帝在爱中保存他的受造物，这两项工作存在区别，看清并理解这两者之间的区别对我们而言尤为重要。创世记第2章开篇的经文给了我们充分的理由来划定这种区别。神已经完成了他的创造之工，圣经对该事实重申了三遍：“都造齐了”（第1节）；“神造物的工已经完毕”（第2节）；“安息了”（第3节），还记得“安息了”一词原先的意思吗？

One reason to appreciate this truth about the finality and completion of the original creation by day seven is that it nullifies any evolutionary explanation for the creation of all we enjoy. What we cannot expect in our postcreation-week world is the creation of new matter and energy, new laws of nature, or new forms of life beyond the multitudes of variation possibilities that are already programmed in the genes. What we may expect because creation ceased on day seven and especially because of the curse of sin is extinction and the continuing destruction of what God originally gave us. This is what we are experiencing! A fallen world is what we have!

最初的创造于第七日前就完成了，我们看重此事，因它否定了进化论对我们所享受的一切受造物的任何解释。在我们这个创世之周之后的世界里，我们不能期待除了基因中已经设定的大量变异的可能性之外，还会出现新的物质和能量、新的自然法则或新的生命形式。因为创造在第七日便停止了，反而，尤其因为罪的咒诅，我们可以期

待物种灭绝以及神最初赐给我们的这个世界继续遭毁。这也是我们正在经历的！我们所拥有的是一个堕落的世界！

God's blessing on the seventh day

神赐福给第七日

The opposite of this sad scene is what God originally intended. This is obvious when we recall the blessing he pronounced on day seven. When a blessing is placed upon inanimate things in Scripture, we recognize that they are being blessed so they in turn may be a blessing to God's children. So the fields are blessed along with the flocks and herds. In similar fashion God blessed this grand day when creation was finished and the people he loved began to enjoy all that he had prepared for them. It was like the words spoken over a newly completed bridge on the day of the ribbon cutting. The bridge is complete! Come, use and enjoy its benefits from this day forward! May your children and your children's children travel safely across this glorious span! In similar fashion God made the seventh day of the creation week a ribbon cutting day, a dedication day, the day of the beginning of the enjoyment of all that he had created for his children.

这一幕让人悲伤，但上帝原本的意图却并非如此。我们想到了上帝在第七日所宣告的祝福，这一点就再明显不过了。当圣经提到无生命的事物蒙受祝福时，我们知道它们蒙受祝福是为了可以因此成为上帝儿女的祝福。这样，田地就与羊群和牛群一同蒙了祝福。上帝以同样的方式祝福了完成创世这个伟大的日子，当创世完成，蒙他所爱的人类就开始享受他为他们所预备的一切。那些话就像人们站在一座桥刚建成不久的桥上剪彩时所说的话。大桥完工了！从今天开始，好好使用并享受它带给你的好处吧！愿你的儿女、以及儿女的儿女都能安全跨过这荣耀的两岸！同样，上帝把创世之周的第七日定为剪彩日，呈献日，这一日，人类开始享受他为他的儿女所造的一切。

No Sabbath Day instituted at creation

创世时没有定下安息日

If we keep this picture in mind, we will be spared the error of thinking that God's blessing and making the seventh day as holy was the institution of the "Sabbath-rest" law that was latter given to the nation of Israel. According to Sabbath law, the Israelites were to remember their Creator and refrain from work on that day. "The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a sign between me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day he abstained from work and rested" (Exodus 31:16,17). This law, however, was not instituted on the seventh day of creation but at Mount Sinai in the time of Moses.

我们若是记得这副画面，就可避免错误地认为：上帝赐福给第七日并定为圣日，与后来赐给以色列民族的“安息日”律法制度是同一回事。按照安息日的律法，以色列人应当记住那位造他们的主，并要在那一日停下手里的工作。“以色列人要世代代守安息日为永远的约。这是我和以色列人永远的证据，因为六日之内耶和华造天地，第七日便安息舒畅”（出埃及记31:16,17）。然而，这项律法并非在创世第七日制定，而是在摩西时代于西奈山上制定。

The Sabbath-rest law, which was given through Moses and only applied to Old Testament Israel, also had a termination date, a time when it would have served its purpose. That time would come when God would send the one who would make them holy, who would bring them salvation and rest from sin, death, and hell! "Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you

may know that I am the LORD, who makes you holy” (Exodus 31:13). What is unfortunate is that when that glorious time came, many Israelites refused to accept their liberator and Savior and instead chose to bind themselves to observing obsolete Sabbath-rest laws as a way of salvation. Jesus was criticized on many occasions when he worked on the Sabbath or strove to lead his listeners to realize that in him they now had what God had promised, true rest in the Lord.

安息日的律法藉摩西颁布，只适用于旧约中的以色列人，并且，这条律法有一个终止日期，它一旦完成使命便不再有效。而当上帝差来使他们成圣、拯救他们、使他们脱离罪、死亡和地狱得安息的那位一旦到来，这条律法也就完成了自己的使命。“你要吩咐以色列人说，‘你们务要守我的安息日，因为这是你我之间世世代代的证据，使你们知道我耶和華是叫你们成为圣的’”（出埃及记31:13）。不幸的是，当那荣耀的时刻到来时，许多以色列人却拒绝接受那位释放他们的救主，而是选择必须遵守已被废弃的安息日律法，将自己捆绑起来，以此作为救恩的一种方式。当耶稣在安息日工作，或竭力带领他的听众认识到在他里面他们已经得到神所应许的——在主里面的真正安息时，他在许多场合下都饱受批评。

The Jews who criticized Jesus were not the only ones to be confused about the specific role of the Sabbath in God’s grand plan. Many Christians of Jewish background had trouble shedding their obsolete ideas concerning this observance in the early days of Christianity. The apostles had to deal with this weakness on more than one occasion, as Paul does, for instance, in his letter to the Colossians: “Do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ” (2:16,17).

并非只有批评耶稣的犹太人对安息日在神的伟大计划中所扮演的具体角色感到困惑。基督教早期，许多犹太背景下的基督徒也很难摆脱他们对此仪式的陈旧观念。不止一次，使徒们都不得不对信徒的这项软弱，比如，在保罗写给歌罗西人的信中，他如此说到：“以不要让人因着饮食、节期、月朔、安息日批评你们，这些不过是将来的事的影子，那真体却是属于基督的”（2:16,17, CNVS）。

Two words in the Colossians passage stand out because they are in such contrast with one another: “shadow” and “reality.” The day of rest is placed in the shadow category, and Christ is placed in reality! We will discover as we continue our study of God’s creation rest that this focus on Christ as the bringer of true and lasting rest for all people was God’s plan. This was his plan even as he introduced an Old Testament rest law for his special Old Testament nation, Israel.

歌罗西书的这段经文中有两个词非常突出，两者形成鲜明对照：“影子”和“真体”。安息日被放在“影子”这一类别中，而基督则被放在“真体”这一类别中！当我们不断学习关于神在创世之后安息的内容时，我们就会发现，基督为所有人带来真正持久的安息这一重点就是神的计划。这就是他的计划，甚至当他为他特别的旧约百姓——以色列人——引入旧约的安息日律法时也是如此。

Jesus, the true rest-bringer

耶稣，那位真正带来安息的

John the Baptist was a Jew and a contemporary of Jesus. By God’s grace and calling, John the Baptist had the eyes to see the one “who makes you holy” when the Redeemer was sent. Looking upon Jesus he declared, “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29). No longer would anyone in this world have to find their hope and joy in “shadows,” however well they may have served God’s people in the past. “Reality” had

come! Through him and in his name all sins are washed away! He makes his children holy now and forever! He is the one who invites us, “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls” (Matthew 11:28,29).

施洗约翰是一名与耶稣同时代的犹太人。藉着神的恩典与呼召，施洗约翰在救赎主被差来的时候，可以认出那位“叫你们成圣的”。他看着耶稣，宣告说，“看哪，神的羔羊，除去世人罪孽的”（约翰福音1:29）。这世上所有人都不再需要在“影子”里寻找他们的盼望和喜乐，无论这些“影子”过去曾为神的百姓带来过多少益处。

“真体”来了！藉着他，奉他的名，所有的罪就都被洗净了！他使他的儿女成了圣洁，从现在直到永远！他邀请我们说：“凡劳苦担重担的人，可以到我这里来，我就使你们得安息。我心里柔和谦卑，你们当负我的轭，学我的样式，这样，你们心里就必得享安息”（马太福音11:28,29）。

A book in the Bible that elaborates upon this contrast between Old Testament shadow and New Testament reality—rest in Christ—is Hebrews. As we read and appreciate the Old Testament and New Testament parts of God’s grand plan, let us not miss the warning that applies to sinners of both testaments. Let us not reject God’s love and forgiveness through unbelief and disobedience.

圣经有一卷书详述了旧约的影子和新约的真体——在基督里得安息——两者之间的对比。当我们怀着感激阅读承载着上帝伟大计划的旧约与新约时，让我们不要忽略这两约对于罪人的警告。让我们不要因着不信和悖逆而拒绝神的慈爱和赦免。

Since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it. For we also have had the gospel preached to us, just as they did; but the message they heard was of no value to them, because those who heard did not combine it with faith. Now we who have believed enter that rest, just as God has said, “So I declared on oath in my anger, ‘They shall never enter my rest.’” And yet his work has been finished since the creation of the world. For somewhere he has spoken about the seventh day in these words: “And on the seventh day God rested from all his work.” And again in the passage above he says, “They shall never enter my rest.”

It still remains that some will enter that rest, and those who formerly had the gospel preached to them did not go in, because of their disobedience. Therefore God again set a certain day, calling it Today, when a long time later he spoke through David, as was said before: “Today, if you hear his voice, do not harden your hearts.” For if Joshua had given them rest, God would not have spoken later about another day. There remains, then, a Sabbath-rest for the people of God; for anyone who enters God’s rest also rests from his own work, just as God did from his. Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience. (Hebrews 4:1-11)

我们既蒙留下有进入他安息的应许，就当畏惧，免得你们中间或有人似乎是赶不上了。因为有福音传给我们，像传给他们一样。只是所听见的道与他们无益，因为他们没有信心与所听见的道调和。但我们已经相信的人，得以进入那安息，正如神所说，“我在怒中起誓说，‘他们断不可进入我的安息。’”其实造物之工，从创世以来已经成全了。论到第七日，有一处说，“到第七日神就歇了他一切的工。”又有一处说，“他们断不可进入我的安息。”

既有必进安息的人，那先前听见福音的，因为不信从，不得进去。所以过了多年，就在大卫的书上，又限定一日，如以上所引的说，“你们今日若听他的话，就不可硬着心。”若是约书亚已叫他们享了安息，后来神就不再提别的日子了。这样看来，必另有一安息日的安息，为神的子民存留。因为那进入安息的，乃是歇了自己的工，正如神歇了他的工一样。所以我们务必竭力进入那安息，免得有人学那不信从的样子跌倒了。（希伯来书4:1-11）

The scope of this passage is awesome. It ranges from creation week to eternity and the eternal rest God is preparing for all his children. Without going into a verse-by-verse commentary of this passage, let us nevertheless be impressed with how wondrous and detailed is the artwork of our Lord as he weaves the threads of history to make the fabric of salvation! Let us also realize that these words in no way contradict the central doctrine of Scripture, namely, that God has given to us sinners Jesus as our Savior and that we receive his salvation not by works but by the gift of faith alone. The works we need for salvation are not provided by us. Rather, just as with every aspect of creation, they are provided by God alone and enjoyed by us. Therefore, let us cease all striving to earn our place in heaven. Rather, let us rest in Jesus and enjoy what God has provided. “There remains, then, a Sabbath-rest for the people of God; for anyone who enters God’s rest also rests from his own work, just as God did from his” (verses 9,10).

这段经文所涉及的范围实在宽广，始于创世之周，止于永恒以及神为他所有的儿女所预备的永恒的安息。虽然我们不需要逐字逐句地评论这段经文，但是，主编织历史细丝并作成救恩布匹的巧工实在精妙绝伦，叫我们惊奇！另外我们还得清楚，这些内容与圣经的核心教义——即，上帝为我们这些罪人赐下救主耶稣，我们并不是靠着行为接受他的救恩，而是靠着信心这份礼物——绝不矛盾。我们的得救所需要的行为并非出于我们，相反，就像创造的方方面面一样，它们是单单出于上帝，而我们则是享受的一方。因此，让我们停下所有争取赢得天堂一席之地的努力。相反，让我们在耶稣里得安息，享受神所赐给我们的一切。“这样看来，必另有一安息日的安息，为神的子民存留。因为那进入安息的，乃是歇了自己的工，正如神歇了他的工一样”（第9-10节）。

God’s rest theme

神的安息主题

When God rested on the seventh day, he who plans history set a pattern to be used by his Old Testament believers. This pattern served as a theme that was played and replayed for the benefit of God’s Old Testament people, Israel. It could be called the Lord’s rest theme. As it played, this rest theme reminded them of the Lord their Creator, who gave them all things and continues to care for them every day. It reminded them of the Lord who freed them from bondage in Egypt. It called to mind the promise of the Lord that he would provide his people with an eternal holiness through the coming Messiah. It is thrilling also to remember Simeon, a child of God who was both an Old Testament and New Testament believer, and to realize that he was fully aware of God’s plan of eternal rest for sinners. Simeon was given the dual privilege of holding in his arms the one who would sanctify God’s people and then declaring for all the world to hear, “Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel” (Luke 2:29-32). Simeon the Old Testament believer cherished the promise of the coming rest. He held the Rest in his arms and then, after the treasured witness just quoted, went to rest in peace with his Savior!

当神在第七日安息时，那位设定历史的神为他的旧约信徒设立了一种供他们使用的模式。这种模式以音乐主题的形式，为着上帝的旧约百姓——以色列人——的益处而被反复演奏。它可以被称为主的安息主题。当这安息的主题被演奏时，它就使他们想起了那位造他们的主，他赐给了他们一切，并且每天都在持续看顾他们。它使他们想起了那位释放他们脱离埃及为奴之地的耶和華。它使他们想起主的应许，他要藉那位要来的弥赛亚赐给他的百姓永远的圣洁。当我们想到神的孩子西面——这位横跨两约

的信徒，又晓得到他完全意识到了神为罪人安排的永远得安息的计划，就免不了心中激动万分。上帝赐予了西面双重特权，一方面他怀里抱着那位要使神的百姓成圣的主，另一方面他又向世人宣告说：“主啊，如今可以照你的话，释放仆人安然去世。因为我的眼睛已经看见你的救恩。就是你在万民面前所预备的。是照亮外邦人的光，又是你民以色列的荣耀”（路加福音2:29-32）。旧约的信徒西面珍视关乎那要来的安息的应许。他把这份“安息”抱在怀里，接着，当他做完上述宝贵见证之后，便安然进入了与他救主同在的安息之中！

This witness of Simeon we cherish and sing again and again in our communion liturgy. The memory of God's rest after his work of creation can also well serve us New Testament believers. By reflecting on the Scriptures, we are reminded of the boundless generosity of our Creator, who has given us everything good, including life itself—all as an undeserved gift of his love for us. God's rest theme is played out with greatest volume and in its highest form when we, by faith, rejoice in Jesus, our great and eternal rest-bringer. Our salvation is not earned by our own efforts or by our own good deeds. Our rest, our redemption, is found alone in Jesus! This reminds us that we too may be at ease and rest when it comes to the works needed to pay our way to heaven. The works have already been done! They are a gift to us from our Savior, given to us freely in the gospel and received through faith. What a treasured rest this is!

我们珍视西面的这段见证，并将它用在我们的圣餐礼仪文之中，反复吟唱。神在完成创造之工之后便安息了，这点对我们新约信徒也颇有益处。通过默想圣经，我们想到了创造主无限的慷慨，他赐给了我们一切美好的事物，包括生命本身——这一切都是出于他对我们的爱，是我们所不配得的礼物。当我们因着信心，因那位给我们带来永恒安息的奇妙耶稣而感到喜乐时，神的安息主题就会以最大的音量和最妙的形式被演奏出来。我们的救恩不是靠我们自己的努力或我们自己的善行而赢得的。我们的安息，我们的救赎，唯独只在耶稣里面！这提醒我们，当有人声称通往天堂需要付出好行为时，我们却可以悠然处于安息之中。上帝拯救的行为已经完成！这是我们的救主赐给我们的礼物，是在福音里白白赐给我们的礼物，是藉信心领受的礼物。这是多么宝贵的安息啊！

Indeed, what a multitude of variations God has chosen to play on the theme of rest, a melody first played at the end of the creation week! We marvel at such a composer! Before closing this chapter and closing this book, however, let us look at another week. Let us call attention to a striking difference that was apparent when God played his rest theme in the latter of the world's two greatest weeks. That other week was Holy Week. In Holy Week God provided us the rest that is salvation through Christ. The major difference between these two weeks is the difference in the work that preceded the rest. In the creation week, the work of the Lord done over a period of six days was pleasant work. This is almost always the case with projects involving creative effort. Envisioning the Lord standing back on the seventh day after creation taking stock of all that he had made and declaring it good is the picture of a most satisfying rest. It should be included in our understanding of God's rest on day seven. Anyone who has successfully completed a special project can fully appreciate the joy of this kind of rest. However, the work carried out by our Lord in providing us anew with the rest we had destroyed by our sin was anything but pleasant. It was no six days of creative effort. It was, in reality, all the humiliation and all the pain that Scripture describes—betrayed, arrested, denied, mocked, ridiculed, scourged, crowned with thorns, crucified, and finally entombed. These days are quite a contrast to the days of the creation week.

事实上，上帝选择为安息这一主题而演奏的曲子实在太多，其中的第一首曲子便演奏于创世之周的结尾！我们对这样一位作曲家发出惊叹！然而，在结束本章与本书之前，让我们再来看看另外一周。这另外一周与创世之周同为世上最伟大的两周，而当

上帝在这另外一周为他的安息主题演奏乐曲时，让我们注意它与创世之周的明显差别。这另外一周就是圣周。在圣周之中，神藉着基督赐给我们救恩这一安息。这两周之间的主要区别在于安息之前的工作有所不同。在创世之周中，主在六日内所做的工作叫他愉悦。几乎所有的创造性的工作项目都会叫人愉悦。在创造后的第七日，想象主站在他所造的一切后面，盘点他所创造的一切并宣告美好，这是一幅他在满足中安息的画面。我们对于上帝在第七日安息的理解应当包括这一点。任何一个成功完成某个特别项目的人都能充分体会到这种安息的喜乐。然而，为重新给予我们那因我们的罪而遭毁坏的安息，我们的主所做的工作可绝不是什么叫人愉悦的工作，这也不是什么六日的创造性工作项目。事实上，它是圣经所展现的所有羞辱与痛苦——遭背叛、遭逮捕、遭否认、遭讥讽、被嘲弄、被鞭打、头戴荆棘冠冕、被钉十字架，最后被埋葬。这些日子与创世之周的日子形成了鲜明的对比。

At the end of Holy Week, however, the difference ends, and the similarity begins anew. Just as the creating Trinity on the seventh day viewed all creation with satisfaction because it was good, so also the God who lives rejoiced anew at the salvation he had wrought for the world at the end of Holy Week. On that first Easter morning, the earth quaked, the light of God's glory blazed, and God joyfully revealed that his work of saving the sinner was complete! Satan's power was destroyed! Sinners were freed! Eternal life was restored! God's love was triumphant! His beloved people had rest! And the rest he had made was good!

然而，在圣周结束时，这种差别就不在了，而相似之处则重新开始表现出来。正如创世的三一神在第七日满意地看着所有的受造，因为他所造的无不美好，同样，永生神也在圣周的结尾因他为世界所成就的拯救而再次感到愉悦。在复活节的第一个清晨，大地震动，神的荣光照耀，他愉悦地表明，他拯救罪人的工作已经成了！撒旦的能力已被摧毁！罪人已得释放！永生已被恢复！神的爱得胜了！他所爱的人得了安息！他所成就的安息真是美好！

Endnotes

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