

践行圣经关爱大地使命双周讯息刊（总第四期）
（2019年7月15日）



这是天父世界，
 小鸟展翅飞鸣，
清晨明亮，好花美丽，
 证明天理精深。

这是天父世界，
 祂爱普及万千；
风吹之草将祂表现，
 天父充满世间。

编者语

在本期中，我们会思想约伯记 40 和 41 章，学习圣经学者 Richard Bauckham 的 *The Bible and Ecology: Rediscovering the Community of Creation* 一书中对于这两章经文中的生态神学思想的理解。书中提出河马（behemoth）和鳄鱼（leviathan）不是指普通的动物，而是傲慢自负的悖逆上帝和反对上帝所造的世界秩序的神秘的破坏力量。有着骄傲之心的义人约伯并没有力量和机会能消灭和控制这毁灭的力量。唯有独一的上帝可以限制它们，并且直到最后彻底废除它们。

本期转载了一篇新闻，“印尼将把“洋垃圾”退回欧美”。它提醒人们这个世界的环境不公义问题。人类作为整体因着罪而损害玷污大自然，这是生态不公义。而地球人类中的西方富裕国家将垃圾废物运送到发展中国家，这是环境的不公义的一种表现。愿一切正直有良心的人，对这两种不义都警醒和反对。

编者在本期也转发了一张相片，是母校西南财经大学加拿大校友会成员关心大地，热爱环境的活动。编者心中所想的是：有多少多伦多的华人教会和基督徒组织或参与了类似的这种蒙上帝喜悦的保护环境的活动？

近期祷告事项（7月15日-7月31日）：

第一，求主让我们学习本期所提到的圣经，思想其中的生态神学意义。

第二，求主让我们操练上期提到的一种简朴和生态的生活方式：到大自然中去，亲近自然。

第三，学生暑期，求主让他们有更多机会接触大自然，有机会参与生态环保的夏令营。

第四，求主让华人教会可以逐渐有圣经生态神学的教导，并实践关爱大地，做大自然的好管家。

一、圣经的话语和生态神学观

本期学习圣经学者 Richard Bauckham 的 *The Bible and Ecology: Rediscovering the Community of Creation* 一书中对于约伯记 40-41 的反思。

(1) 约伯记 40、41 章是主耶和華对约伯第二次说话，第一次是在 38 和 39 章，在第一次中，主列举自然界许多现象，如宇宙、太阳、星星、天气和真实的动物，指出约伯控制不了它们。实际上是反对在人与自然的关系上的人类中心主义的观点。

(2) 对于 40 和 41 章经文中提到的河马 (behemoth) 和鳄鱼 (leviathan)，大多数的现代解经学者认为不是指普通的动物，而是神秘的怪兽 (mythical monsters, p.55)。后者而且是远古混乱怪兽 (chaos monster) 的名字 (诗 74: 13-14; 赛 27: 1)，它和所居住的“海”代表这个世界的毁坏力量的拟人化 (a personification of the destructive forces) 和力量，并且傲慢自负地悖逆反对上帝所造的秩序 (p.60)。前者也是被造物中的反上帝的邪恶力量 (p.61)

(3) 这两章指出：约伯没有力量和机会能消灭和控制这毁灭的力量 (p.62)。唯有独一的上帝可以限制它们，直到最后一定会废除它们，对它们取得最后的胜利 (伯 38: 8-11, 15; 伯 41: 10-12, 赛 27: 1, p.60, 61)。编者认为这也是作者对于莫特曼 Jürgen Moltmann 希望神学中关于基督论的末世观的把握理解。又一次反映了人与自然关系中的上帝中心主义观，而不是人类中心主义观。

(4) 约伯曾对上帝有抱怨，认为祂没有做到公义统治人类世界和让恶人受当受的惩罚 (p.56)，这表现出约伯属灵上骄傲。作者末端对于约伯式的骄傲可能带来的危害受造物的结果提出警醒：“While we contemporary humans, like Job, cannot in the last resort defeat the destructive forces in creation, we can help to unleash them. Human action that *threatens the order of God’s creation and leads to destruction of creation aids and abets Behemoth and Leviathan. Human aspiration to godlike creative power over the world, challenging the divinely given order, share the arrogance of Leviathan.* Human in the case join the proud over whom Leviathan is king (41:34)” (p.62-63, 斜体为编者所加) 编者的问题是：今天的一些华人教会和基督徒中有没有这种傲慢 *the arrogance of Leviathan*？有没有无形中有一种要像上帝一样来控制这个受造世界的激情，或者欲望？有没有直接或间接威胁大地，玷污和破坏自然和环境的行为？更重要是，有无虽有对于大自然的贪欲和破坏，有要做自然界之王的傲慢，但“却不知道...”？ (启 3: 17b)

is laid upon them by their length and their position as the climax of God's whole argument with Job.

Most contemporary scholars take the view that these are not ordinary animals like those in chapter 39, but mythical monsters. This does not mean ignoring the features of the descriptions that do recall the hippopotamus and the crocodile. Rather, the author has certainly modelled his monsters partly on those real animals,²⁹ but also added features which would be quite unrealistic features if they were supposed to characterise the hippo and the crocodile. One of the most obvious is that Leviathan breathes fire, a point which the author hammers home through three whole verses (41:19–21).³⁰ Some would say that such features are poetic embellishments,³¹ but we should remember that there were no such unrealistic embellishments in the descriptions of the animals in chapter 39. Introducing such embellishments now, in the accounts of Behemoth and Leviathan, would surely undermine the case being made. Job would be being intimidated, convinced that he could not capture or control these animals, by means of fictional additions to their real character. In fact, we know that hippos and crocodiles were successfully hunted in the ancient world. What God challenges Job to do would not be completely impossible if only these two fearsome animals were in view.

Moreover, whereas the animals in chapter 39 are called by their ordinary names, Behemoth and Leviathan are not the names of ordinary animals. Behemoth is actually the plural form of the ordinary word for a four-legged mammal (*behemah*), but the plural is here used as a singular. It must mean something like 'The Animal' or 'the beast par excellence'.³² Leviathan is undoubtedly the name of the primordial chaos monster (Ps. 74:13–14; Isa. 27:1), and it is actually used in this sense earlier in Job (3:8). The names – the first thing we are told about each of these creatures – immediately cause readers to think of monsters, not regular animals.

If Behemoth and Leviathan are mythical monsters, what are they doing here in God's address to Job? Before turning to the texts, we must attend to the fact that God's second address to Job includes another passage of argument before he gets to Behemoth,

GOD'S SECOND ADDRESS TO JOB (CHAPTERS 40–41)

It is God's second address to Job that finally brings Job to his senses. Chapters 40 and 41 describe two fearsome animals called Behemoth and Leviathan. Who are these animals and what do they add to God's argument with Job? They have often been identified as the hippopotamus and the crocodile, and there is a good deal in the text to support that identification (especially 40:15; 40:21–23; 41:13–17).²⁸ If they are no more than the hippopotamus and the crocodile, the chapters 40–41 simply continue the same argument already made in chapter 39. Behemoth and Leviathan are evoked to reinforce the point made in chapter 39: that Job is not able to control wild nature. These are particularly ferocious wild animals that Job must find it inconceivable that he could capture control or rule over. One problem with this view is that, unless these very long and elaborate descriptions of Behemoth and especially Leviathan make some point that chapter 39 has not already made, their function does not seem equal to the stress that

an argument important for understanding the two monsters (40:10-14). In this argument, God challenges Job to rule the human world. This continues, in a way, the great panoramic creation in chapters 38-39. God has reminded Job of how Job cannot control the cosmos, the sun, the stars, the weather or the wild animals. But what about the human world? This would seem rather more plausible. Earlier in the book, Job has recounted his role as a village elder, dispensing justice (chapter 28). Could he do this on a world scale? In other words, could Job himself do what he has complained that God is not doing - rule the human world with justice, making sure that every sinner gets due punishment?

Can Job rule the human world? (40:10-14)

- 'Adorn yourself with majesty and dignity;
 - 11'Unleash the fury of your wrath, and look on all who are proud, and abase them.
 - 12'Look on all who are proud, and bring them low; tread down the wicked where they stand.
 - 13'bury them all in the dust together; shroud their faces in the grave.
 - 14'Then I will also acknowledge to you that your own right hand can give you victory.'

Of course, Job cannot do it. He lacks the power. The description of the wicked here as proud, a typical biblical way of referring to tyrants and oppressors, people who arrogantly behave as though they were gods, is an important point for its relevance at a later stage of our discussion.

After that discussion of the human world, God turns to Behemoth and Leviathan. He can hardly be just returning to more animals. Their placing in the narrative must mean that these are another facet of creation altogether, one that Job can have no hope of ruling.

Job 28 (11-28)
40:10-14

What can we say about these two monsters? Behemoth is the monster of the land, supreme over all the land animals, while Leviathan is the sea monster, king over all who are proud (41:34). The description of Behemoth is much the shorter, suggesting that Leviathan is the more important. Much of what is said of both monsters dwells on their stupendous strength, their complete fearlessness, the impossibility of capturing or controlling them, the impossibility even of wounding or killing them. But the implica-

tion is also that there is just one who is indeed, unlike Job, able to capture and control these monsters: God.

Leviathan was a chaos monster, a personification of the destructive forces in nature that threaten the order of God's creation. These forces are most often in the Old Testament portrayed under another image: the Sea. To ancient Israel the terrifying, destructive power of the raging ocean was the most dangerous thing they knew in nature. So they thought of the primeval chaos as the waters of chaos. God's act of creation involved restricting the waters of chaos within strict limits and so making room for the order of the created world. But God did not abolish these forces of chaos: he confined them and continues to control them, to keep them within definite boundaries. Otherwise they would engulf and destroy creation. The Old Testament tends to see them as always awaiting their opportunity to do that. Only at the end of history will God finally abolish chaos – dry up the Sea or slay Leviathan (Isa. 27:1).³⁴

In fact, the story of creation at the beginning of God's first speech to Job includes, as we have noted, this theme of God's containing the chaos waters and fixing impassable limits for them (38:8–11; cf. also 2:12 and 26:12). There God addresses the Sea: 'Thus far shall you come, and no farther, and here shall your proud waves be stopped' (38:11). Significantly, the Sea's waves are proud. The Sea is arrogant because it aspires to burst out of its limits, to rebel against God's order. This is one point that connects the Sea in chapter 38 with Leviathan in chapter 41. Leviathan is closely associated with the primordial deep. He sits it up to boiling point (41:31). When he rears up, his crashing waves terrify even the heavenly beings (41:25). The very last thing God says about Leviathan – which is also the end of all God has to say to Job – is that 'He looks down on all the arrogant; he is king over all who are proud' (cf. also the reference to Leviathan's boasting before God in 41:12). Both the Sea and Leviathan represent the forces of destruction in the world, both characterised as proud or arrogant in their rebellion against the order God has given to creation. Leviathan

Isa. 27:1
Job 38:8-11, 26:12. 41:31, 25, 12.

Indeed is the very prince of rebellion, looking down from the height of his own arrogance on all other proud creatures.

As for Behemoth, he is probably best seen as another symbol of the forces of destruction in creation. The two figures – one supreme on land, the other in the sea – make up a comprehensive symbol of the anti-God powers in creation, active both on land and in the waters.³⁵ (It may be relevant to note that in Egyptian mythology both the hippopotamus and the crocodile appear as forms taken by the evil god Seth in his battle against the god Horus.³⁶ They correspond, therefore, to the place of Leviathan in the Canaanite mythology to which Israel's myth of God's victory over the forces of chaos was indebted.) Thus, whereas the first of God's speeches to Job focused on the order of creation, established and maintained by God, with only passing reference to the forces of destruction that God keeps within bounds (38:8–11 and 38:15), the second divine speech focuses all of Job's attention on the forces of chaos that continually threaten the created order. The message seems to be that not only has God restrained these powers but also he must win a final victory over them (41:10–12).³⁷ Whether God's victory over Leviathan described in these verses is understood to be past or future is not of decisive significance. That God has vanquished the forces of evil in the past, at creation, shows that he is capable of doing so again whenever it may prove necessary to secure his creation against destruction.³⁸

Who are the proud over whom Leviathan rules? Some of them at least must be the wicked described in (40:1–12), the proud people whom God challenged Job to rule. In moving from that passage to the descriptions of Behemoth and Leviathan, God moves from the arrogant human sinners to the monstrous creatures that personify arrogant rebellion against God. If Job wants to order the universe more justly than God, then these are what he is up against. Job has to realise that only God can cope with them. There are forces of chaos and destruction in creation that God contains and controls, but has not yet abolished. Job, in his ignorance of all that God is doing in the wider world beyond his own preoccupations, has no way of understanding how God's dealings are,

Job 38:8-11, 15
41:10-12
40:11-12

ultimately, just. He can know only that God has evil under control and will in the end abolish it.

Thus, in this last part of God's address, Job has to come to terms with the darkest aspect of creation. Theological discussions of the non-human creation often raise the question whether there is anything like evil in the natural world, independently of human evil. These passages in Job may go as far as the Old Testament ever goes in answering that question. But there is a less speculative aspect to the matter: Norman Habel has argued that the full significance of the second speech of God is that Job himself is being compared with Behemoth and Leviathan. Job, in his arrogant rebellion against God, questioning the order of creation God has established, is like Behemoth and Leviathan, and God will silence Job as he did Leviathan.³⁹

As in a mirror, Job is shown Leviathan stirring up chaos. Yahweh is hinting that Job has taken on heroic proportions and that like a chaos figure he has roused Yahweh to appear in a whirlwind and challenge him ... If Yahweh's Lordship involves controlling the forces of chaos and evil in the world, both of which he admits are present, Job needs to recognize he is part of that world. He can either be like Leviathan and stir chaos or be like God and seek to control it.⁴⁰

I do not find this reading convincing, because it runs contrary to the clear implication of the description of Leviathan: that Job has no chance of controlling it. Job's arrogance is challenged, not by inviting him to compare himself with Leviathan, but by showing him that he cannot vanquish or control Leviathan.

However, there is something to be learned from Habel's idea that Job is confronted with the option of being like Leviathan or like God. While we contemporary humans, like Job, cannot in the last resort defeat the destructive forces in creation, we can help to unleash them. Human action that threatens the order of God's creation and leads to destruction of creation aids and abets Behemoth and Leviathan. Human aspiration to godlike creative power

over the world, challenging the divinely given order, shares the arrogance of Leviathan. Humans in this case join the proud over whom Leviathan is king (41:34).

二、中华生态文化和祖国生态保护

导读：第一篇为编者学习《庄子》之《养生主》篇的心得。其中的人类要顺应自然法则的生态养生观，对人的身体和其它自然物，皆有积极的实践意义。第二篇是对于中国西藏地区生态环境情况的报道。

1. 《庄子》之《养生主》的生态文化观

通篇讲养生的宗旨乃在于养神，首章提出的“缘督以为经”乃全篇总纲，“缘”乃循，顺应之意；“督”，郭嵩焘引王船山语，认为“身后之中脉曰‘督’”，张默生认为它有“中空之义”，方勇说它是“人的脊脉，是骨节空虚之处”；“经”就是常常；故而整句的意思是“把顺应自然的中虚之道作为养生的常法。”（方勇语）

“缘督以为经，可以保身，可以全生，可以养亲，可以尽年。”顺其自然之道而可以养生。道家强调要看重人的自然属性，又认为天人合一，故而看重人要顺应自然，使自身的小自然不逆自然而然，契合大自然的道理。这种养生之道具有很强的实用性和较好的效果。所以，从实践的层面上看，道家的思想对于人体生命整体的重视（见包兆会之文），也影响了人对于自然的尊重和顺应。

第二段是著名的庖丁解牛的故事。表明了人（一位厨师庖丁）对于自然（牛）的认识已达到精细入微的地步，这其实是强调人认识自然的重要性。但另一方面，庄子并不是一位提倡不杀生不食肉的人，他承认人宰杀牲畜和食肉的现状，这和后来佛教所提倡的不杀生就有了差别。

“泽雉十步一啄，百步一饮，不祈畜乎樊中。形虽王，不善也。”泽雉，乃野鸡也。它在自然中要走较长的路才能吃喝，但它并不祈求被养在笼子中。在笼子中虽然精神旺盛，但它并不感到自在。这里表达了各种生物都有适合它自然生长的环境，人为的改变，甚至人类认为有利于它（在笼子里可以容易得喂养之食），但其实并非适合它。这里明显反对人类中心主义，而是从自然生命本身的角度来体察它们。

老聃死，朋友秦失去吊丧，只号了三声，并说：“安时而处顺”。庄子写“指穷于为薪，火传也，不知其尽也。”蜡薪的燃烧虽有穷经，但火却会继续下去，意思是人之死亡其实是个体生命（小我）融入整个宇宙的过程（大我）之中（见李存山之文），这是一种天人合一的境界，人们不必悲痛。这里和《圣经》所讲就有了差别，圣经虽讲“你本是尘土，仍要归于尘土。”（创世记 3: 19b）但所有人都面临耶稣基督的最后审判（启示录 20: 11-15），结局不是融入大宇宙，而是有天堂和地狱两个去处。

2. 西藏自治区消息：“西藏仍然是世界上生态质量最好的地区之一”

2018年，全区环境质量持续保持良好状态。纳入监测的河流水质均达到或优于《地表水环境质量标准》（GB 3838-2002）III类标准，地级以上城市集中式饮用水水源地

水质总体安全；城市建成区无黑臭水体；七市地环境空气质量平均优良率达到 98.2%，辐射环境质量保持良好。中国科学院、环境保护等部门的监测数据表明，西藏仍然是世界上生态质量最好的地区之一。

全文见：

http://www.sohu.com/a/318040473_160909?spm=smc.home.travel-news.1.1559413081200QcDHP96&f=index_travelnews_0

三、生态环境现状及生态保护（政策、组织、行动等）

环境公义篇：印尼将把“洋垃圾”退回欧美

（观察者网讯）据新加坡联合早报 7 月 2 日报道，印度尼西亚周二（2 日）说，他们将会把 49 个装满垃圾的货柜退回给发达国家和地区。据印尼峇淡岛的海关人员，这 49 个货柜装满了垃圾、塑料垃圾以及危险物品，而这些都违反了印尼进口条例。印尼海关发言人苏马尔那告诉法新社：“我们正在与进口商协调，要马上进行退回。”他指出，这些垃圾均来自于美国、澳大利亚、法国、德国等。

全文见：

http://www.sohu.com/a/324442211_115479?spm=smc.home.top-news3.5.1562118970991RapwNQM&f=index_news_10

四、基督教和教会参与关爱自然的的活动

续总第三期：《“爱之家园教会”的事工模式报告》分享 PPT 之三。



五、个人热爱和保护生态环境的分享



（西南财经大学加拿大校友会成员在 2019 年国际候鸟日当天，到多伦多 High Park 开展保护环境，捡垃圾的美好义务活动。）

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祷告伙伴：践行圣经关爱大地祷告群

