

践行圣经关爱大地使命双周讯息刊（总第五期）
（2019 年年 8 月 4 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，我们会思想诗篇章，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。

暑假期间，一些朋友带着孩子全家出去旅游和野营。我过去的一个校友推荐了我两本书《沙郡岁月：李奥帕德的自然沉思 A Sand County Almanac with other essays on conservation from Round River By Aldo Leopold》和另一本 *Birds, Nests and Eggs*。我觉得特别好，对于亲近自然和认识自然有极大的帮助，就推荐给了他们。其中一位朋友回微信说：“孩子们在学校学了点鸟儿的知识，我都涨了见识，听到了好多平常听不到的鸟儿叫声，有的真像神雕大侠脚下的那只雕儿长鸣。出去野外，晚上星空特别美丽，真如海少一样多。最美的星空却必须在最深的黑夜才能见到。这不正是我们灵程的最好写照吗。”另一位朋友回微信说：“谢谢您的介绍，这些书是您自己的吗？图书馆可以借到吧？我会找来给孩子们看的。我也给孩子们买过这方面的书，比如给 xxx（编者略去这里的真名）买过一本昆虫的科普书，没想到昆虫这么重要。”愿我们的朋友们，特别是他们的孩子们，越来越多的朋友和孩子们，亲近大自然，认识大自然，热爱大自然，保护大自然，就向天父上帝爱大自然祂的造物一样。

近期祷告事项（8月1日-8月17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，求主让我们操练前几期提到的简朴和生态的生活方式。

第三，求主让学生在剩下的暑期时间里，可以继续有机会接触大自然。

第四，求主让华人教会可以逐渐有圣经生态神学的教导，包括在讲道、主日学或者讲座中等。

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* 一书中对于诗篇 104 的反思。

赞美上帝所造世界的丰富和对所造生命的供应，上帝是所有良善来源的慷慨的赐与者（雅 1: 17）。该篇中有如此多样性的陆地和海上被造生命的出现，目的是表达“耶和华阿，你所造的何其多”！

上帝给下面六类受造的生命以丰富的供应：
生命的气息（the breath of life, 29-30 节）。

水。

食物。

居住地（habitat）；树、山、岩石、土地、森林、海等。现代社会人类因毁坏生物栖息地，而正在毁灭其它生命。

时间和季节；不同的生命适应在不同的时间做不同的事情。

喜乐。上帝所传造的各种生命不纯粹是实用性的存在，而且在生命中有在上帝所造物之欢乐中的目的。诗篇暗含受造生命的欢乐参与在上帝自己的欢乐中（31 节），上帝在所有祂所造物中大有满足。

有七种被造物（人和其它六种动物）被特别的提名，能够代表所有的受造生命，因七这个数字常在圣经中代表全体和总体的意思。而且在六种动物中有三种在约伯记 39、40 章中，它们是在人的控制外；而这里提出的鳄鱼则比约伯记里讲的要无辜得多。作者表达的意思是人的力量是有限的。

反思六：作者认为虽然该篇给与人类比其它生命物多一点，但总的来说没有人对于其它生命是至高无上（supremacy）的意思，作者注重被造伙伴（fellow-creatureliness）观。他引用 William P. Brown 的观念，后者认为该段经文和诗篇第 8 篇的人类中心论

（anthropocentricity）不同，是移向了生态中心的印像（ecocentric profile），而作者则认为表达的是以上帝为中心（theocentric）的观念，并引用一句 John Felister 的话，中间特别提到没有人统治（dominion）的装饰。编者感受，要将诗篇第 8 篇等有人的统治的意思的经文放在整卷圣经中进行观察和分析，才可能得出全备平衡的意思，就像要全面了解创世记 1 章 28 节的“治理”、“管理”的意思，就要和第 2 章 15 节的“修理”、“看守”，并结合整个创世记 1、2 章，甚至结合整本圣经的有关思想来看，才能清楚明白。

作者提出该诗篇完全是正面的图画。比如生死只是生命自然运行（cycle of life）的一部分。还有 32 节，好像上帝引起了地震和火山，其实应该理解为表现上帝荣耀的神显法（theophany），好像祂在西奈山上一样。整篇在负面上唯独提到“愿罪人从世上消灭。愿恶人归于无有。”（35 节 a）在该篇中，人类的栖息地不是如此限制到一个特定的地方，但又是最脆弱的。鳄鱼也不是向约伯记中描写的毁坏的力量（也见本刊第四期），而是已被上帝所驯化。作者认为这有一种理想或者乌托邦或者末世论式的描写；对于这点，

编者理解鳄鱼不见得必然只是怪物的化身，它也可能是撒旦所用的工具，但完全可能在上帝的权势下降服，如这样来看，就不一定是末世才能有的情况。

在反思 9 中，作者观察到经文中整体都有倚靠创造的上帝，而不是人；人不是世界的主人；所以再次强调世界是上帝为中心的，而不是人类为中心的。而且和约伯不同，诗人在默想中欣赏上帝自己也欣赏的受造物，并和其它受造物一起赞美上帝的荣耀。

LECTIONS ON PSALM 104.

This is a psalm of praise to God for his 'generous extravagance'⁷ in creation and in provision for his creatures, for a world of huge diversity and complexity, a world of fecundity and abundance of life. There is a pervasive sense of the world as God's gift to all living creatures. The God of this psalm is God the generous giver from whom all good things come (cf. Jas. 1:17).

(2) God's 'extravagance' in creating so many diverse creatures appears in what William Brown calls the psalm's 'veritable taxonomy of zoological species',⁸ as well as in the particular mention of the fecundity of the sea (v 25: 'creeping things innumerable ... living things both small and great'). Indeed, the psalmist interrupts his 'taxonomy' in order to comment: 'LORD, how manifold are your works!' (v 24). *classification of organism.*

(3) God's generous provision for all these living creatures (humanity, animals (domestic and wild), birds and sea creatures) can be put into the following six categories:

p72

creation, sharing in God's appreciation of it,¹⁸ that can enable us to live rightly within it, to join with other creatures in living for the praise of his glory.

the breath of life – This is life itself, the fundamental that underlies all others and determines the limit of others. The life, the breath of living things, is God's breath ('spirit') that he gives and takes as he pleases, continuing life on Earth (vv 29–30). As Odl Steck puts humans and all living creatures are "elementally dependent" on God's water – This is essential for all life – and its need is especially obvious in the Middle East. It is very prominent here 10–13 and 16).

food – According to verse 28, God opens his generous hands and provides good things for all of his creatures. Even the lions, hunting in the forest at night, seek their prey from God (v 21) – an image we have already encountered in Job.

habitat – The availability of water and the appropriate food depends on the specific habitat God has provided for each kind of creature: trees by water for birds, mountains for mountain goats, rocky crags for coney, arable land for humans, forests for lions and many others, sea for the innumerable creatures of the ocean. Our contemporary awareness that we are destroying creatures by destroying their habitats follows very directly from the kind of ecological understanding of nature that is to be found ahead in Psalm 104.

times and seasons – The alternation of day and night, the regularity of the seasons of the year are an essential aspect of the Earth's habitability for living creatures, which accommodates different creatures differently (vv 19–21 and 27).

joy – The life God gives and resources is no mere utilitarian survival, but has its goal in God's creatures' joy in life: the birds sing for joy (v 12),¹⁰ God's provision for human includes wine to gladden the heart and oil to make the face

shine (v 15), while the great sea monster Leviathan was created by God to play in the ocean (v 26). There is a hint (v 31) that the creatures' joy is a participation in God's own joy, the pleasure he takes in all he has created.

(4) The psalm portrays creation as completely and directly dependent on God's generous giving. There is a strong sense of God's immediate and constant involvement with his creatures. But, at the same time as stressing dependence on God, the psalm celebrates this as empowerment. Birds build their nests, humans work the land and sail ships, Leviathan plays.

(5) As well as the general categories of birds, wild animals, domestic animals, animals of the forest and sea creatures, seven living creatures are specifically named: wild asses, humans, storks, wild goats, coney, lions, Leviathan. The number seven may be deliberate, since, as the number of completeness, it can be used to indicate that seven specific items are representative of the whole. More significantly, it is worth noticing that, of the six non-human creatures listed here, three are also among the ten animals in God's challenge to Job: wild asses, mountain goats and lions. This highlights the fact that the animals named are especially those that were beyond the control of humans. Of course, this is also true of Leviathan, who appears here in a much more innocent role than he has in Job.

(6) What place do humans have in this panorama of creation? They do receive a little more attention than other living things (vv 14–15, 23 and 26).¹¹ There are hints at a certain exceptionality: references to domesticated animals (v 14; God makes the grass grow for cattle), to agriculture (v 14), viticulture and arboriculture (v 15), and to ships on the ocean (v 26). But there is no trace of human supremacy over the creatures in general. The impression is rather of fellow-createness. Like other living creatures, humans have their own place in a creation where there are also innumerable fellow-creatures for whom God also provides life, place and sustenance. Humans are part of God's wonderfully diverse creation. Brown comments that, compared with the anthropocentric

theocentric profile
theocentric
this creature?

theophany

神祕 神聖 降人的罪?!

ricity of Psalm 8, Psalm 104 'moves toward an (ecocentric profile)¹² I would prefer to say that this psalm is primarily theocentric and that its picture of an ecological creation belongs within its theocentric praise of God for his creation. 'With no trace of human (dominion) this Psalm plays out joy in God and nature both.'¹³

(7) The whole picture is almost without exception positive. There is reference to death, but it seems to be simply accepted as part of the natural cycle of life and death (v 29). God apparently causes earthquakes and volcanic eruptions (v 32: he 'looks on the earth and it trembles', he 'touches the mountains and they smoke'). But these are probably understood as aspects of theophany, as they were at Mount Sinai, manifestations of God's glory (v 31), rather than as causing innocent suffering. This entire positive view of creation resembles that of Genesis 1.¹⁴ However, whatever reason, the psalmist resolutely withholds any indication that there might be anything wrong in God's created world — except (and the exception is therefore all the more remarkable) that almost at the end of the psalm, interrupting his praise, the psalmist prays: 'Let sinners be consumed from the earth, and let the wicked be no more' (v 35a). Humans are the creatures who spoil the otherwise rosy picture of the world. Walter Brueggemann suggests that the sinners

are those who refuse to receive life in creation on terms of generous extravagance, no doubt in order to practice a hoarding autonomy in denial that creation is indeed governed and held by its Creator. Creation has within it the sovereign seriousness of God, who will not tolerate the violation of the terms of creation, which are terms of gift, dependence and extravagance.¹⁵

This human despoiling of creation is in fact the psalm's strongest indication of human exceptionality.

(8) In the account of the sea there is specific mention of 'ships' and 'Leviathan' (v 26), as though both were species of sea creature. Illustrations of the 'small' and 'great' creatures mentioned in the

predating verse. Humans sailing the sea can certainly feel very small, while Leviathan is perhaps the only creature sufficiently large to seem at home in the vast ocean. The reference to ships might suggest that humanity is not so limited to a particular habitat as other animals are, but it also portrays humans at their most vulnerable. Knowing Leviathan from other passages of the Hebrew Bible, including Job, we may see him as personifying the chaos that God overcame at creation and must thereafter keep at bay lest it reduce creation back to chaos. As such he is closely associated with the sea, itself a manifestation of the primeval waters of chaos. The vulnerability of humans foolishly enough to travel by sea (ancient Israelites rarely did so) appears in the juxtaposition of their ships with Leviathan. And yet Leviathan is not here the agent of destruction, as he is in Job, but merely a monster (a *shaleh*?) playing in the ocean.¹⁶ Similarly, he appears in Genesis 1, if at all, only in the reference to sea monsters, created with other creatures, on the fifth day (Gen. 1:21). Thus both Genesis 1 and Psalm 104, by contrast with Job, have tamed the chaos monster¹⁷ and so have already eliminated the conflict of chaos with order and the threat of cosmic destruction that Leviathan represents. In this respect, as in others, they both portray creation in an ideal or utopian or eschatological way.

(9) After instancing many species individually, stressing their alterity, the psalm goes on to bring them all together, humans and other animals alike, in their common dependence on the Creator (v 27-30). What gives wholeness to this psalm's reading of the world is not human mastery over it or the value humans set on it, but (in contemporary terms) globalisation, but the value of all created things for God. This is a theocentric, not an anthropocentric world. God's own rejoicing in his works (v 31) funds the psalmist's rejoicing (v 34), as he praises God, not merely for human life and creation's benefits for humans, but for God's glory seen in the whole creation. In a different way from Job, the psalmist is taken out of himself, lifted out of the limited human preoccupation that dominate most of our lives, by his contemplation of the rest of God's creation. This is the kind of appreciation of God's

二、中华生态文化和祖国生态保护

《管子》的生态经济思想观概略

——读罗顺元《中国传统生态思想史略》的笔记

《管子》形成于战国时期，乃继承与发展了管仲思想的管仲学派编和写而成，其中有丰富的生态思想。科技史权威李约翰曾说：“经过对大量书籍的查阅考证，可以说，我们能够提出生态学、植物地理学和土壤学都诞生于东亚文化，而从《管子》一书着手探讨是合适的，这是流传至今的所有古代自然科学和经济学典籍中最引人入胜的一部。”¹

罗顺元从管子的生态科学和生态经济学两方面论述，编者在这里谈后一方面的内容。管子这方面思想分为三部分：

一是人要遵循自然规律，并与其和谐发展

在尊重自然规律上，主要是“顺天时、量地力，遵照客观规律办事。”《管子·牧民》说：“凡有地牧民者，务在四时，守在仓廩。……不务天时，则财不生；不务地利，则仓廩不盈。”在尊重天时地利的同时，也注重人力和人顺，已经有了中国古代著名“三才论”思想的萌芽，“上度之天祥，下度之地宜，中度之人顺，此所谓三度”（管子·内业）。² 编者认为：中国古代农业与世界其它文明比较，非常发达，这和古人注重认识自然、顺应自然和尊重自然有很大关系。

二是生态化的消费，对于大自然的索取要适度

首先是要要求统治者对于百姓的索取要有度，花费要节俭。³《管子·八观》说：“审度量，节衣服，俭财用，禁侈泰，为国之急也。”中华文化的最优秀传统之一就是节俭，可惜近二、三十年来，却受西方消费主义的影响，许多家庭教育儿女已不讲节约节俭观，这是民族精神的退步。然而，《管子》在主张节俭时，也主张应该适度消费，中华文化自古有中庸思想，不走极端，注重社会可行性。

三是保护自然，以时禁发

《管子》认为人从自然界索取所需，但也要保护和调控自然。书中强调要用法律制度和设立专门官职来规范和管理。

“以时禁发”就是“对自然资源的开采和索取要在恰当的时间进行，其他时间则封禁保护。”“明主”要实行“四禁”，“春无杀伐……夏无遏水达名川……秋无赦过、释罪、缓刑……冬无赋爵赏禄，伤罚五谷。”《管子》要求春天三月，不能杀畜，不能毁动物之

¹ [英] 李约翰，《中国科学技术发展史（第六卷 第一分册 植物学）》（上海古籍出版社，2006年版），第43页，摘自：罗顺元，《中国传统生态思想史略》（北京：中国社会科学出版社，2015年版），第11页。

² 罗顺元，《中国传统生态思想史略》，第20，21页。

³ 同上，第23页。

卵，不能伐木，不能伤初生的草木，等等。⁴ 这些保护自然和动植物的思想和措施，被一代一代所继承，所更新，帮助人与自然的和谐。

（文字提供者：权陈）

外国人：上海垃圾分类成新时尚 干得漂亮

中国日报网 7 月 12 日电（朱月红 潘一侨）头发是什么垃圾？快递盒是什么垃圾？矿泉水瓶是什么垃圾……面对这些直击心灵的拷问，你是不是有点懵？

7 月 1 日起，《上海市生活垃圾管理条例》正式施行。垃圾分四种：干垃圾、湿垃圾、可回收垃圾和有害垃圾。这是“史上最严垃圾分类”！快要把上海人民“逼疯了”，“围观”的不仅有国内各地的朋友们，还有国外网友、境外媒体……本期《中国那些事儿》带你一起来看看他们是如何“围观”的。

https://m.huanqiu.com/r/MV8wXzE1MTQzMjE3MDA3XzEyNTIifMTU2MzE3MjIwMA==?pc_url=http%3A%2F%2Foversea.huanqiu.com%2Farticle%2F2019-07%2F15143007.html%3Fagt%3D7026

2019 年上半年全国生态环境质量持续改善

http://www.sohu.com/a/330954785_157267?spm=smcpc.home.business-news11.6.15646938845957RfCjw&f=index_businessnews_0_5

⁴ 同上，第 23，24 页。

三、生态环境现状及生态保护（政策、组织、行动等）

深海垃圾堆触目惊心 全球性问题引科学家关注

https://m.huanqiu.com/r/MV8wXzE1MTc4Mzg2XzUzXzE1Nm3NTA4NDA=?pc_url=http%3A%2F%2Ftech.huanqiu.com%2Fdiscovery%2F2019-07%2F15178386.html%3Fagt%3D7026

气温变化对于野生动物巨大的威胁！

野生动物灭绝的黑手：竟然又是这个原因

<https://tech.ifeng.com/c/7obBdKo6gNM>

人均垃圾产量最多的国家出炉：加拿大

http://www.sohu.com/a/327089837_162522?spm=smc.home.travel-news.6.1563228112873sOMydr&f=index_travelnews_5

四、基督教和教会参与关爱自然的活动

据编者了解：从2017年起，在大多伦多的华人教会中，先后在列治文山国语宣道会、麦城华人浸信会、中华福音宣道会、宣信宣道会、士嘉堡华人浸信会、活证浸信会等教会（或其国语堂）有生态神学为主题的讲道；而估计今年在颂基播道会、岭东浸信会还将有这个主体的讲道。

五、个人热爱和保护生态环境的分享

23岁姑娘养大一匹狼，送它重返狼群，4年后他们重逢了……

2010年，

野生动物画家李微漪，

在若尔盖草原救下一只小狼。

她把小狼带回成都家中，

取名为格林，

与好友亦风共同抚养了3个月。

随后，

又把格林带回草原，

用7个月的时间让它重返狼群。……（更多感人的故事见下）

http://www.sohu.com/a/310170312_338398?spm=smc.home.pets-pics.1.1556157210277waduIeQ&f=index_petsfocus_0



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祷告伙伴：践行圣经关爱大地祷告群