

I think it would be true to say, brethren and sisters, that the book of Job is one of the less understood books of the Old Testament. We might know a little bit about it: that it's part of the poetry section of the Bible; that it's about trial and suffering; that it's mostly a book of conversations where different people wrestle with the problem of suffering, each looking for an answer. There's a bit of controversy about who Satan is, who Yahweh is, how much of what Job's friends said was true, and whether Elihu was inspired or not. But often our knowledge doesn't go much beyond that.

弟兄姐妹们，我认为，说约伯记是旧约难懂的书之一并不过分。我们可能知道一些：它属于圣经诗歌体裁部分，它是关于受苦和受试炼的书，大部分内容都是不同的人围绕痛苦这个话题的争论，每一个人都在探求答案。约伯记中有些内容引起争论，例如文中的撒但是谁，耶和華是谁，约伯朋友的言论中有多少正确的成分，还有以利户的话是不是神的启示，等等。但通常我们对这些知识以外的问题认识不多。

Perhaps we gloss over the problem by saying, Oh well, it has a happy ending. It is easy in our minds to minimise the intervening trials and to say, "don't worry, it'll all be worth it in the end", and forget that the person living the trial doesn't know how things will end.

我们可能忽视这些问题，说，哎呀，反正最后有一个愉快的结局。我们的思想很容易将其所受到的考验最小化，说：“不用担心，最后这些都是有价值的”，忘记了一个人处于考验中时是不知道事情结局的。

There is no doubt that Job was one of the greatest men who has ever lived. In chapter 1v1 we read that Job was "perfect", which means complete in a moral sense, not sinless, but true, sound, or blameless. He was "upright", meaning straight, unwavering and consistent. He "feared God" which means he was a man of unqualified reverence. And he "eschewed evil" meaning to flee from evil. He hated iniquity.

毫无疑问，约伯是世上最伟大的人之一，在约伯记 1: 1 中说约伯“完全正直”，“完全”是指他在道德的意义上来说是完全的，没有犯罪，而是忠实的、立场坚定、无可指责。他“正直”，意味着他是一个真诚、不动摇和坚定的人。他“敬畏神”，表明他对神完全尊敬，“远离恶事”，表明他憎恨邪恶。

In 1v8 we hear a similar statement from the mouth of God, a repetition of what we've seen in verse 1, with one addition. In verse 8 he is called "my servant Job" - he's actually called a servant of God. You know, in chapter 42 when this whole drama was played out, God says to Eliphaz: "you shouldn't have said that about "my servant Job"; "you haven't spoken what was right like my servant Job has"; "you go and offer a sacrifice. My servant Job will pray for you and I will accept his prayer".

在 1: 8 中，神亲口重复了类似的评论，而且还有一点增加。在第 8 节 神称他为“我的仆人”，约伯真的被称为神的仆人。我们知道，在本书第 42 章，也就是整出戏就要收场的时候，神对以利户说：“你们议论我不如我的仆人约伯说的是”，“现在你们要取七只公牛，七只公羊，到我仆人约伯那里去，为自己献上燔祭，我的仆人约伯就为你们祈祷”。

Brethren and sisters, this is no ordinary man! In Ezekiel 14v14, when speaking of the iniquity of Jerusalem, Ezekiel says that if Daniel, Job and Noah were there, they would only deliver themselves by their righteousness. That's the company Job keeps - he's in a category with Daniel and Noah.

弟兄姐妹们，这不是一个普通人！以西结书 14: 14 在谈论耶路撒冷的罪过时，以西结说，“其中虽有挪亚、但以理、约伯这三人，他们只能因他们的义救自己的性命。这是主耶和華说的”。这也是对约伯的归类，他和但以理、挪亚是同一类的人。

Brethren and sisters, these are men who led their generation. They were the pre-eminent examples in the world at the time. They were able to deliver others by their righteousness.

弟兄姐妹们，这些人都是那个时代的领路人。他们为自己的时代树立了卓越的榜样。他们通过他们的义来带领大家脱离罪恶。

And as far as Job was concerned, as a consequence of his character, it seemed to follow naturally that he was richly blessed in everything he did.

就约伯这个人来说，因为他的性格，似乎很自然他所作的每一方面都受到神的赐福。

In Job 1 v 2-3 everything we read speaks of completeness: Job had 10 children, 10 hundred oxen and asses and 10 thousand sheep and camels. This is an idyllic prosperity. Job is enormously wealthy. Commenting on his own lifestyle, Job says in chapter 29v6 “I washed my steps with butter, and the rock poured me out rivers of oil” - he was enormously wealthy. So that in reputation and in substance, Job was the greatest of all the men of the east (v3).

在约伯记 1: 2-3 中，我们看到约伯的一切都是完全的：约伯有 10 个孩子，1000（10×100）头牛和驴，1 万（10×1000）头羊和骆驼。这些数字生动地描写了约伯的财富，约伯非常富有。在约伯记 29: 6，约伯这样描写自己的生活：“奶多可洗我的脚；磐石为我出油成河”。因此无论是在物质上还是在声望上，约伯在东方人当中都是具有声望的。

It seemed Job’s family also enjoyed the benefits of his greatness. In chapter 1v4 we read that all his sons had their own houses – they are affluent. And each one on his day entertained the rest of the family. And there’s nothing to suggest that these gatherings occurred with anything but the highest integrity. This is a model family in the Truth.

似乎约伯的家庭也享受到了他伟大。在约伯记 1: 4 中，我们看到他的每个儿子都有自己的房子，房子是充足的。每一个人都有一天要招待其他的家庭成员。没有任何地方暗示他们的聚会出现过问题，他们之间存在的的是高度的诚实。这是一个典型的生活在真理中的大家庭。

In verse 5 we read that at the end of each period of feasting, Job ministered to his family as the priest. He sanctified them possibly by washings and changes of garments. Then he offered sacrifices for them in case they had cursed God. To curse God here means to abandon God, take leave of God, as a deliberate sin. There was always a risk that prosperity could lead to this, and Job was aware of it in his family.

在第 5 节中我们阅读到，在每一阶段禁食的的后期，约伯在自己的家中担任祭司的职责。他可能通过洗衣和换衣来分别自己为圣。然后他按照人口的数目献燔祭给神，防止自己的孩子在“心中弃掉神”。在这里“弃掉神”意味着放弃神，离开神，这是一种故意的犯罪。财富很容易吸引人离开神，约伯这样做是为了告诫自己的家庭。

But of course, Job’s influence wasn’t just restricted to his own family. Come to chapter 29 and here we see the real greatness of Job. 29v7-8 says that when Job went out to the gate through the city “the young men” saw him and hid themselves – those more likely to be brash and impulsive stepped aside, and the “aged arose, and stood up” – those who people stood up for, stood up for Job. In verses 9-10 we read that the princes and nobles held their peace. Those who were known for their patronising conversation were silent in the presence of Job.

但是约伯的影响不仅仅局限于自己的家庭。在 29 章我们看到了约伯真实的伟大之处。在 29: 7-8 中说，当约伯走出城门时，“少年人见我而回避，老年人也起身站立”；看见他就会藏起来，那些在 9-10 节我们看到，王子和高贵的人看见约伯都安静无声。“王子都停止说话”。

And why? Because he was rich? No. In verse 12 we read that he delivered the poor and the fatherless. Verse 13 says he cared for widows and those dying. In verse 15 we read of his care for the lame and the blind. And in verse 16 he was a father to the poor. Anyone in trouble could appeal to Job. They would get compassion, a fair hearing, and material assistance. Chapter 29v24

speaks of the position of Job amongst the people. They loved him, brethren and sisters – everybody loved Job.

为什么呢？是因为约伯富有吗？不是的。在 12 节中我们看到，是“因我拯救哀求的困苦人和无人帮助的孤儿”。在 13 节说，约伯照料寡妇和即将年老死亡的人。在 16 节说，“我为穷乏人的父”。每一个遇到困难的人都可以向约伯求助。他们可能会得到同情，公平的陈述，还有物质帮助。在 29: 24 中谈论了约伯在人们中间的地位。他们爱他，弟兄姐妹们，我们可以看出，每一个人都爱他。

Well everybody except one person. And here's the problem of chapter 1.  
每个人都爱他，只有一个人例外，这也是在第一章中出现的问题。

In verse 6 we read of the “sons of God” coming to present themselves before “Yahweh”. The “sons of God” here are the members of the ecclesia. “sons of God” is used both in the Old Testament (Gen 6v2) and the New Testament (1 John 3v1) to speak of the ecclesia.  
在第 6 节中我们看到，“神的众子”出现在“耶和华”面前。在这里，“神的众子”代表着教会的成员，圣经旧约（创世记 6: 2）和新约（约翰一书 3: 1）都用这种方式谈及教会。

Satan, I believe, is a person. A Christadelphian, or ex Christadelphian. Someone completely cynical about the Truth and the people in the Truth. He couldn't be anything else. He completely disagreed with God's assessment of Job's character in verse 8.  
撒但，我个人相信这里指某个人。一个完全对真理冷嘲热讽或对真正信仰者冷嘲热讽的人。他不可能是别的。他完全不同意第 8 节中神对约伯的评价。

“Yahweh” here, I believe, is an angel. He's clearly inspired, is able to read Job's heart and perform miracles. In 2v3 it's Yahweh who says He was moved to bring the trials on Job, which is most appropriate if Yahweh is an angel rather than, for example, a man.  
我相信在这里“耶和华”是一位天使。他很明显地受到了神的启示，能够阅读约伯的内心，并且能够做出神奇的事情。在 2: 3 中，耶和华对撒但说：“你虽激动我攻击他，无故地毁灭他...”这里指出耶和华将很多考验带给约伯，因此这里的耶和华最有可能是一位天使，而不是别的，例如一个人。

In verse 7 the angel asks Job where he had come from, and even though Satan doesn't directly answer the question, what he does say tells us a lot. He's obviously a traveller, and in those times, that most probably means he was a trader. Job was a trader. Verse 3 tells us had 3,000 camels and that's what camels were used for. And this might be the clue to the problem. Here was someone who envied Job because of his success. He wanted to be rich too, but he wasn't. He had a problem with God because God had blessed Job but He hadn't blessed him. So that as far as Satan was concerned, Job wasn't really faithful at all. Satan assumes Job was smart and cunning and that he was only in the Truth because there were material benefits for him. Satan says to the angel, “If you stop the money, he'll leave the Truth”.  
在第 7 节中天使询问约伯他从哪里来。即使是撒但也并没有直接回答这个问题，但是他的回答告诉了我们一些事情。很明显他是一个没有固定居所的人，在那个时代，他最有可能是一位商人。约伯也是一位商人。在第 3 节告诉我们，他有 3000 头骆驼，那时候的商人需要用骆驼来运送货物。撒但也希望能够致富，但是他没有成功。他和神之间的关系有一些问题，因为神赐福给约伯，但是没有赐福给他。就撒但的眼光来看，约伯根本不是一个诚信的人，撒但自己以为约伯是一个很聪明的人，约伯在真理中是因为能够得到物质利益。撒但实际上对天使说：“如果你不给约伯钱，他就会离开真理”。

Then Yahweh answers Satan. In verse 8 he says to Satan, “well, you're a man of experience, who has been back and forth in the earth. Have you ever met anyone to match my servant Job – in all

the earth? Satan answers God “Do you think Job serves you for free?” He continues in v10-11 and states that Job only serves God because God has placed him in fortunate circumstances.

接下来耶和华回答撒但，在第 8 节他对撒但说：你从地上走来走去，当然有很多经历。“你曾用心察看我的仆人约伯没有？地上再没有人像他完全正直，敬畏神，远离恶事”。撒但回答神说：“约伯敬畏神，岂是无故呢？”接着在 10 节和 11 节中，他认为约伯敬畏神是因为神赐与他很多财富的缘故。

And have we ever said that about a brother or sister? “Oh, it’s alright for them – they’re rich. They don’t really have trials”. Or “It’s alright for them. They don’t have children like ours”. If we ever think that, then we should ask ourselves if our real motive is envy.

我们曾经也这样议论过其他的弟兄姐妹吗？“他们这样做没关系，因为他们有钱。他们在生活上没有遇到挑战”。或者是“这对他们不存在问题，因为他们不是像我们那样的有孩子”。如果我们曾经这样思考过的话，我们应该问自己的动机是不是处于忌妒。

In verse 11 Satan says, “touch all that he hath”. That’s a deliberate understatement. What Satan really means is hit him hard, punish him, afflict him. Then we’ll see what he’s really made of.

在 11 节中撒但说：“你且伸手毁他一切所有的”。这是一种故意的掩饰。撒但真实的意思是：严酷地惩罚约伯、折磨约伯，然后才能看出约伯的真心。

And God replies in verse 12 “all that he hath is in thy power; only upon himself put not forth thy hand”. Take whatever you want, but don’t hurt him physically. And from v13 the trials are going to begin.

然后神在第 12 节中回答：“凡他所有的都在你手中；只是不可伸手加害於他”。从 13 节开始，约伯面临的考验开始了。

So we read in v13-15 of his calamity. Firstly the Sabeans, (v15) a people dwelling in Sheba in the south, fall upon Job’s oxen and asses. For Job this means 1000 animals lost, as well as a number of servants dead, possibly brethren. Then in verse 16, fire from heaven falls, probably lightning from heaven. A bolt so fierce that it runs along the ground and electrifies everything. Job loses 7000 sheep and once again many servants. Verse 17 speaks of the Chaldeans, from the north, attacking, and carrying away 3000 camels, and many servants again have been slain. Every time there’s only one survivor, and every time the next one runs in while the last one’s still speaking. And if that’s not enough, v18-19 follows with the death of all his children. And you know, it wasn’t till this last messenger came that Job responded. He could lose everything. But when he lost his children, he stood up (v20). He rent his mantle – an expression of grief and heartbroken astonishment. He shaved his head – a symbol of mourning. And he fell upon the ground – in surrender to God.

接下来的 13-15 节记载了约伯受到的灾难。先是南边的示巴人将约伯的牲畜抢走，还有很多仆人死亡，这些仆人可能也是敬畏神的人。在 16 节中说，“神从天上降下火来”，可能是指受到从天上降下的雷电的袭击，这一次，约伯损失了 7000 头羊和很多仆人。在 17 节说，北边迦勒底人抢夺了 3000 头骆驼，还有很多仆人被杀害，每一次灾难中只有一个幸存者，幸存者在向约伯报告时有接着发生了下一次灾难。好像这些灾难还不够，在 18-19 节中，约伯所有的孩子都死亡了。当约伯损失了自己全部的财物时，圣经没有记载他有什么反应，当他所有的儿女都死亡了以后，约伯“便起来，撕裂外袍，”他用这种方式表达自己的悲伤和哀痛。他“剃了头”，也是表达自己的哀痛。接着约伯“伏在地上下拜”，表明他依然顺服神。

There was no question in Job’s mind. This had come from God. There was just too much coincidence. And even if the Sabeans and Chaldeans could bear their blame, the other two disasters were clearly divine.

在约伯的思考中，神依然是无可指责的。这些东西都来自神。但是这里有太多的巧合。即使是示巴人和迦勒底人要承担自己的罪责，但这两种灾难很明显是神带来的。

In verse 21 Job says “naked came I out of my mothers’ womb, and naked shall I return thither. Yahweh gave and Yahweh hath taken away.” Paul writes similar words to Timothy in 1 Tim 6v7 - “we bought nothing into this world, and it is certain that we can carry nothing out”. Job has lost everything he owned.

在 21 节约伯回答说：“我赤身出於母胎，也必赤身归回；赏赐的是耶和华，收取的也是耶和华”。保罗在提摩太前书 6：7 中也说过类似的话：“因为我们没有带什麼到世上来，也不能带什麼去。”约伯已经失去了他拥有的一切财产。

Job continues in v21-22, “blessed be the name of Yahweh”. In all this Job sinned not, nor charged God foolishly. And Satan was wrong. He made a prediction in verse 11, and it didn’t happen. Job didn’t curse anyone - not God, not the Sabeans, not Chaldeans, nor his servants. Instead he blessed the name of Yahweh.

约伯在 21-22 节中接着说：“耶和华的名是应当称颂的。”在这里发生的一切事情中，约伯没有犯罪，也没有愚蠢地指责神。撒但错了，他曾经在 11 节作过一个预测，但是没有发生。约伯没有指责任何人，没有指责神，没有指责示巴人，没有指责迦勒底人，也没有指责他的仆人。相反，他称颂神的名。

Well the question is: What’s Satan going to say to this? In chapter 2v1-5 we read that after all that, after all he’s done to Job, he’s not satisfied. You know what Satan says? You haven’t proved anything. Job doesn’t care for anyone. He’s so hard he doesn’t even care for his own family, so long as he walks free.

问题在于：撒但以后还会说什么？在 2：1-5 我们看到，这一切灾难发生在约伯身上之后，他还不满足。你知道撒但说什么？他说这些事情证明不了什么。约伯对什么都不关心。他非常狠心，甚至不关心自己的家庭，只要自己还能走动。

Well, what was Job supposed to do? If he blesses God, Satan says, that’s how hard he is. He only cares for his own skin - he’s a hypocrite. If he curses God, Satan says, see, I told you - he’s a hypocrite.

好了，让我们假设约伯会做什么？如果他赞美神，撒但会说，你来看看他有多狠心。他只能关心自己的皮肉，他是假冒为善的人。如果他责备神，撒但就会说，你看吧，我早就告诉你，他是伪装的好人。

What do you think God should have done to Satan for that? Destroyed him on the spot. Well I’m very glad he didn’t, because brethren and sisters, we do this ourselves. So Yahweh is patient with him like He is with us. As horrible as this man is, Yahweh wants to convert him, and so in v6-8 he gives Satan license to afflict Job, only to save his life.

你认为神应该怎样对待撒但？要当场毁灭他吗？神没有这样做，我们应该感到高兴才对，因为我们自己还有我们的弟兄姐妹也经常这样做。耶和华对撒但抱有耐心，就像他对我们有耐心一样。耶和华希望这个人能够悔改。在 6-8 节中他给与撒但折磨约伯的许可，但是要保留约伯的性命。

Well, if losing his possessions and his family was tough, losing his health as well was devastating. Job would have spent many tearful hours in prayer after the calamities of chapter 1. He would have wondered what had happened to his relationship with God. Time’s gone by, Satan’s gone back to and fro in the earth, Job’s begun to rebuild his life. And now, as if in answer to prayer, he’s blighted by a disease so severe, it seems obvious he’ll die. His three friends come (v12). They stand at a distance, they can’t recognise him he’s so disfigured. They sit down with him (v13) for 7 days and 7 nights, the customary time for mourning the dead, not for the death of Job’s children but, in symbol, for Job himself.

一个人失去财产和家庭是一项沉重的打击，失去了健康同样是毁灭性的，在第一章告诉我们，约伯曾经花费了很长的时间来祷告。他不明白他与神之间的关系到底变得怎么样了。

随着时间的流逝，撒但依然在地上来来往往地奔走，约伯也要重新建立自己的生活。现在，正如他在祷告中陈述的，他的病情时那样的严重，似乎就要死亡，接着他的三个朋友到了。他们不能辨认出他来，“他们就同他七天七夜坐在地上”（13 节），按照当时的风俗，7 天是为死人的时间，这里不是为约伯的孩子吊丧，而是象征性地为约伯本人。

Well Job's wife has had enough. In verse 9 she speaks. In essence she says, "what's the point Job? Continuing to bless God might prolong your life, but look at it. Why not curse Him, bring down the final stroke and end it all". It sounds alarming, but don't forget she has lost her possessions, her children, and now her husband. This is a desperate suggestion in a time of great extremity. Yahweh never holds her accountable for this, but what she suggests is exactly what Satan wanted. Satan says Job will curse God. His wife suggests he should. Job has spent his whole life offering sacrifices (1v5) for his children in case they cursed God. But Job's not immune to suffering – the fact is, he would rather be dead and so in 3v1 Job cursed the day he was born. But to his wife (v10) he says "thou speakest as one of the foolish women". He doesn't call her a fool. This is out of character for her. And Satan's wrong again.

但是约伯的妻子受够了。在第 9 节她开始说话。在本质上她的意思是：“约伯到底是怎么拉？他一直在赞美神，想让自己长寿，但是看看他现在的样子。你干脆弃绝神，结束自己的生命算了”。这些听起来是一种警告，但是不要忘记她已经失去了她的财产，她的孩子，现在眼看就要失去自己的丈夫。这是在非常极端困苦条件下发出的一声绝望的想法。耶和华从来没有抓住她的话不放，但她的建议正是撒但所希望的。撒但说约伯将会弃绝神。她的妻子也建议他这样。而约伯一生中坚持献祭给神，避免自己的孩子弃绝神。但是这样并不能使约伯免除痛苦，事实上，他宁愿死。因此在 3: 1 中他开口咒诅自己的生日。但是他对他的妻子说：“你说话像愚顽的妇人一样”。他并没有称她是“愚顽的妇人”。这不是他妻子的特性。这一次，撒但又错了。

And here is the type brethren and sisters. As Job said, "shall we receive good at the hand of God and not evil?" Or as Christ said, "not my will, but thine be done". If Job is a type of Christ, his wife is a type of the bride of Christ, who fails him, who couldn't match him in trial, who couldn't drink of the cup of which he drank. Who couldn't watch with him more than one hour. Who, when he was taken, wanted to forsake him and flee. And Satan is a type of human nature. Cynical, self seeking, materialistic and ungoverned by the principles of the Truth.

这就是典型的弟兄姐妹。正如约伯说的：“难道我们从神手里得福，不也受祸吗？”这句话正如基督说的：“然而，不要照我的意思，只要照你的意思”。如果约伯是耶稣基督的预表，那么他的妻子是基督新娘的预表，她辜负了他，在受到考验的时候她配不上他，他喝的那一杯苦酒，她没有跟着喝，当他被带走的时候，她想离开他逃跑。撒但是人的天性的代表。冷嘲热讽、寻求自己、注重物质利益，不愿意受真理的约束。

But the trial his wife presents nevertheless raises one of the great age-old questions of the Truth. What's the value of righteousness? Is there any value in righteousness of itself apart from what benefits it might give us now? If living the Truth meant living a life of privation, would we still do it? Job says yes. Satan says no. Satan says Job's righteousness was simply a refined form of selfishness – it was a business proposition. Job says righteousness is the manifestation of God's character, which he does because he loves and reveres God.

但是他的妻子提出了一个与真理有关的古老话题。正义的价值是什么？正义除了其本身的价值以外，还能在现在带给我们什么？如果在真理中的生活意味着贫困的生活，我们依然还要坚持吗？撒但说，约伯敬畏神是因为某种自私的原因，这是一个生意上的命题。约伯说正义就是表现出神的品德，约伯这样做，是因为他爱神，尊敬神。

But if Satan is a brother, how does God convince him and people like him? There's only one way. Take a righteous man and subject him to trials that will strip him of everything but his righteousness.

Only that would prove the point. In short, the just would have to suffer for the unjust. And that's why we're here this morning.

但是，如果撒但是一位弟兄的话，神怎样来说服他？只有一种方法。用一个义人，将这个义人安置在各种考验中，并且在每一件事情上都敲打他，但是这个人依然保持自己的正直。只有这种方式能够证明这一点。简单地说，就是要“义的代替不义的”受苦。这也是我们今天上午来到这里的原因。

Because there is an even greater than Job, who the prophet Isaiah, in chapter 53 calls “my servant” – not just my servant, but “my RIGHTEOUS servant”. Whose visage was marred more than any man, and his form more than the sons of men. There was no beauty that we should desire him. He was despised and rejected of men, a man of sorrows, and acquainted with grief. We did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, and bruised for our iniquities. He did no violence, neither was any deceit in his mouth. And by his knowledge shall God's righteous servant justify many; for he shall bear our iniquities.

但是有一位人比约伯更伟大，先知以赛亚53章中称呼他为“我的仆人”。不仅仅是仆人，而是“我的义仆”。从外表来看他是一位普通的人。“他无佳形美容；我们看见他的时候，也无美貌使我们羡慕他。他被藐视，被人厌弃；多受痛苦，常经忧患。他被藐视，好像被人掩面不看的一样；我们也不尊重他”。但是，“他为我们的过犯受害，为我们的罪孽压伤”。

In the greatest sense ever known, brethren and sisters, we come now to remember he who died, as the just for the unjust, to lead us unto salvation.

弟兄姐妹们，从我们所知道的最伟大的意义来说，我们现在来这里纪念耶稣基督，他“也曾一次为罪受死，就是义的代替不义的，为要引我们到神面前”，为要使我们得救。