



Sacred Writings 神聖的著作:

Job ~ Hebrew: אִיּוֹב = Eýov

約伯記



# The Sacred Writings are unique 神聖的著作是獨特的

1. *Ketuvim* were written or finally collected late in the **post-kingdom (post exilic)** period of Israel's history

1. 著作 *Ketuvim* 是在以色列歷史的後王國時期（被擄之後）最終組合或著作的

a. Unlike the **Law** and the **Prophets**, they are not prophetic revelations of the **God of Covenant**

a. 不像律法書或先知書，它們不是盟約的神的預言啟示

b. They chronicle the human **drama** as God's "covenant-breaking" children discover a God of Mercy by His Hand of Providence

b. 它們記載了人類的戲劇，有關神“毀約的”子民找到了憐憫的神掌權的供應

c. The overall theme of the Sacred Writings is “*His mercies (hesed) endure forever*”

c. 神聖的著作總括的主題是“祂的憐憫永遠長存”

## *Ketuvim* 著作

<b>Psalms</b> 詩篇	<b>Ruth</b> 路得記	<b>Daniel</b> 但以理書
<b>Proverbs</b> 箴言	<b>Lamentations</b> 哀歌	<b>Ezra</b> 以斯拉記
<b>Job</b> 約伯記	<b>Ecclesiastes</b> 傳道書	<b>Nehemiah</b> 尼希米記
<b>Song of Songs</b> 歌中之歌	<b>Esther</b> 以斯帖記	<b>I &amp; II Chronicles</b> 歷代志上、下



# The Incarnation of the Logos re-evaluated the Sacred Writings as equal with LAW and Prophets

道成肉身使神聖的著作被重新評估  
而與律法及先知書並列同等

2. Humanity seen in Christ as God purposed him from Creation

2. 在基督身上所見的人性是神起初造人的目的

a. Jesus as God/Man sanctifies the **human drama** and revealing that human emotions, joy, anger, questions, love and fears are part of a **man created *in the image of God***

a. 耶穌是神/人聖別了戲劇般的人生，並且啟示了人類的感情、喜樂、憤怒、疑問、愛及恐懼，這些都是人**照著神的形象**被造的一部分

b. The **Writings** tell the **human drama** of man's troubles, thoughts, fears caused by **sin** and then overturned by JHVH's redeeming and transforming **Hesed**

b. **著作**述說了人類的戲劇- 人因罪而來的困難、思想、恐懼，被耶和華的救贖和令人改變的憐憫所翻轉

基督在戲劇人生的中心

Christ  
AT THE  
CENTER  
OF THE  
HUMAN  
DRAMA

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



**The Ketuvim includes 3 books of Wisdom (חכמה chok·mä) and worship (שָׁחַח shachah) in the OT**  
**著作包括了三卷智慧書(חכמה chok·mä)及**  
**舊約裡的敬拜 (שָׁחַח shachah)**

3. Inspired ('God-breathed') wisdom found in the heart of believers through walking with God

**3.由“神的呼出”所啟發，智慧是藉著信徒與神同行時，在心裡被發現的**

a. *Job* is a poem in which El Shaddai plucks the deep strings of faith and suffering in Job's heart to beautify His mercy

a. **約伯記**是詩，在其中，以利沙代在約伯受苦時，撥動了他信心及受苦深處的心弦，來加強祂憐憫的美麗



耶和華阿，你的話安定在天，直到永遠

詩篇 119:89



For ever, O LORD, thy word is settled in heaven.

Psalms 119:89

לעולם יהיה דברך נצב בשמים



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b. *Psalms* are a musical journal of worship and wisdom as JHVH strummed David's heart strings through all the ups and downs of the human life of faith

b. **詩篇**是敬拜及智慧的音樂記載- 在大衛經歷了人生及信心的起起伏伏時，耶和華特別的撥動了他的心弦



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c. *Proverbs* reveals wisdom gleaned from JHVH's speaking into the 'hearing' heart of Solomon

c. **箴言**啟示了智慧擷取了耶和華的言語，  
進入了所羅門能“聽”的心裡



耶和華阿，你的話安定在天，直到永遠

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לעולם יהיה דברך נצב בשמים



# *Job*: Background and setting

## 約伯記：背景及環境

1. Probably the oldest book in the Bible

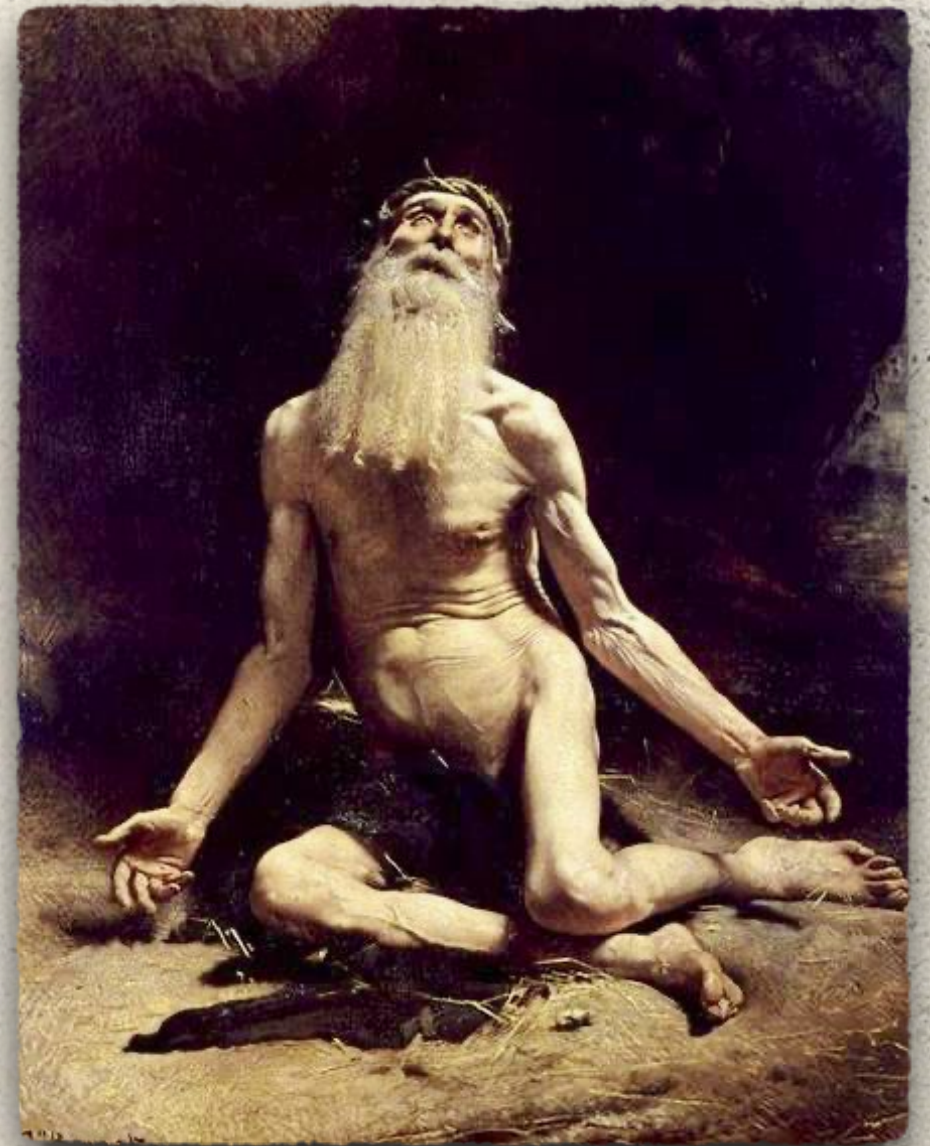
1. 可能是聖經裡最古老的一卷書

2. Setting: UZ somewhere in Arabian desert bounded by Edom, Chaldea and Saba (Arabian desert nomads in Yemen)

2. 環境：烏斯地，在阿拉伯沙漠一代，跟以東、迦勒底和薩巴為界(也門的阿拉伯沙漠遊牧民族)

3. Time: during the Patriarchal age and perhaps before Abram's departure from Ur of Chaldees

3. 時間：在列祖時代，可能在亞伯拉罕離開迦勒底的吾珥之前





# *Job:* Background and setting

## 約伯記：背景及環境

4. That Job was considered an actual person and not just a “story” evidenced by Ez 14.14, 20, James 5.11

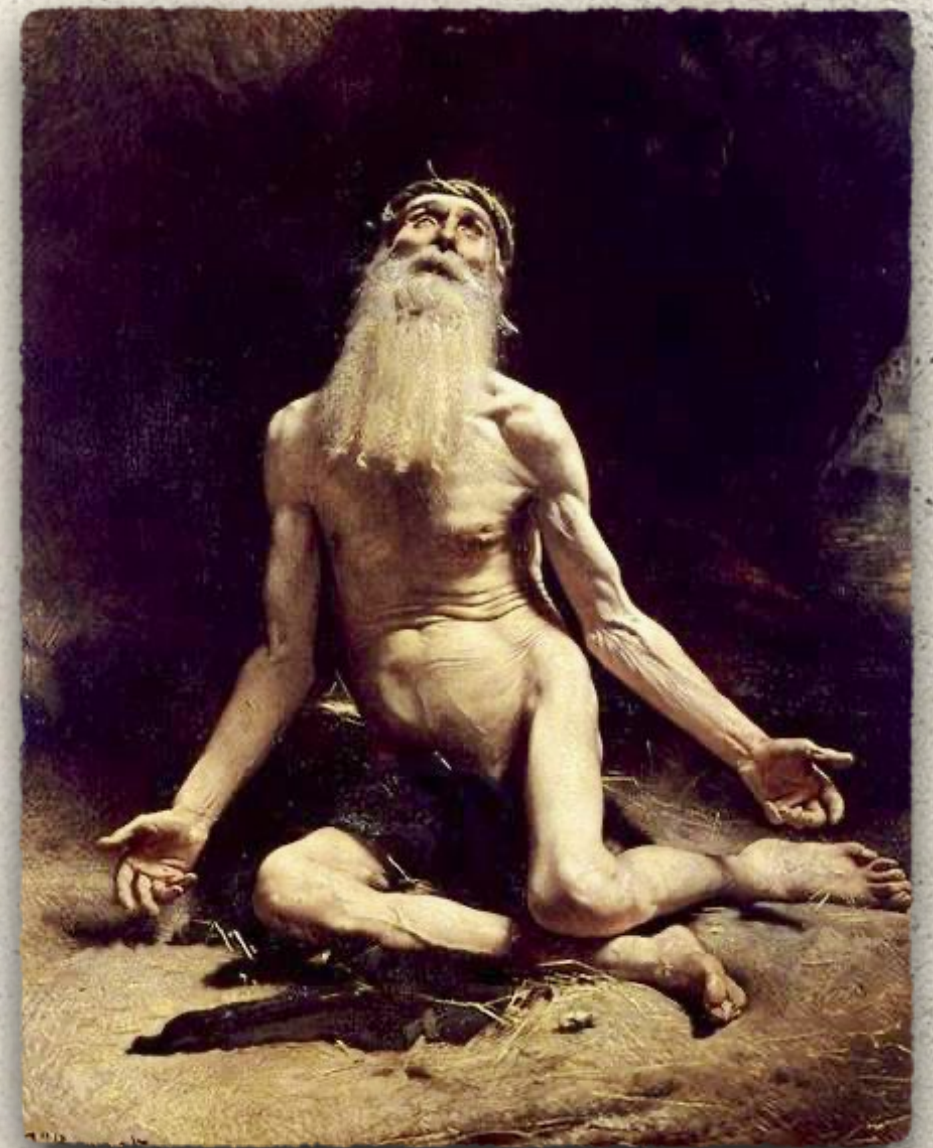
4. 約伯被認為是一個真實存在的人，而不只是一則“故事”，證據在於以西結書14:14, 20; 雅各書5:11

5. Who finalized its poetic form and inspiration is unknown (some hold Moses included it)

5. 不知是誰最後將這個變成詩意形式或成為帶著靈感的(摩西是有可能的人之一)

6. Included at a late date in Hebrew Bible as “Wisdom Literature” in Ketuvim

6. 它到了最後才被包括在希伯來文聖經裡，成為智慧書裡的“智慧文學”





# *Job: Message*

## 約伯記：信息

1. Philosophers and scholars consider Job the oldest known work on the the “problem of suffering”

1. 哲學家及學者們都認為約伯記是人類所知道有關“受苦的難處”的最古老著作

2. But Rabbis and Christians narrow the scope to the “Problem of the Righteous Suffering”

2. 但是，拉比們及基督徒們將觀點縮小到“為義受苦的難處”





# *Job: Message*

## 約伯記：信息

3. The book has a clear three part structure :

3. 這卷書有明顯的三部份的架構：

a. Job 1-2 Prose Prologue

a. 約伯記1-2章的散文序言

b. Job 3-37 Job's Debate  
in poetic verse

b. 約伯記3-37章，約伯以詩的形式辯論

c. Job 38-42 Prose Conclusion

c. 約伯記38-42章，散文結語



4. The Contextual Key: Job has no idea what was happening in the Heavens (Job 1-2) and interprets his trial with wisdom *under the Sun* until God reveals Himself

4. 上、下文的關鍵點：約伯不知道在天上發生了什麼事(約伯記1-2章)

並且他以日光之下的智慧來分析自己經歷的苦難- 直等到 神啟示祂自己為止



# Job: The Problem

## 約伯記：問題

1. Our lives are often affected and our faith tested by heavenly mysteries  
1. 我們的生活時常會受影響，並且我們的信心會被屬天的奧秘試煉
2. Job was a righteous and blameless man before God  
2. 約伯在神的面前是個公義及無可指摘的人
3. Satan is always *scheming against* God's servant  
3. 撒旦總是用計謀阻擋神的僕人
4. Satan accuses man before God as selfishly God loving  
4. 撒旦在神面前控告人，如同他們對神的愛是自私的
5. God allows Satan two hits on Job's 'hedge': Job's "stuff" and Job's "health"  
5. 神允許撒旦攻擊約伯的二個“護欄”：  
約伯的“東西”及約伯的“健康”



### Lessons learned about Satan from this encounter:

#### 從這個經歷所學到有關撒旦的功課：

1. Satan is accountable to God  
撒旦對神要負責
2. Satan is often behind the evils upon this earth  
撒旦通常是世上邪惡的幕後主
3. Satan is neither omnipresent nor omniscient  
撒旦不是無所不在或無所不知的
4. Satan must obtain divine permission before touching God's Chosen ones  
撒旦在觸動神的選民之前必須先徵得神的許可
5. Satan is limited as to what he is allowed to do  
在被允許的情況下，撒旦能做的是有限的



# *Job: the response of faith and trust*

## 約伯記：信心及信靠的反應

1. **Financial security:** He lost all his property and livestock in a day

1. 財務的安穩：他在一天之內失去了所有的財產和牲畜

2. **Family and future:** lost all 10 Children in a windstorm

2. 家庭及未來：在一場狂風裡失去了他所有的10個孩子

3. **Response:**

*The Lord gives and the Lord takes away; blessed be the name of the Lord*

3. 反應：賞賜的是耶和華。收取的也是耶和華。耶和華的名是應當稱頌的





# *Job: the response of faith and trust*

## 約伯記：信心及信靠的反應

4. **Physical health:** Satan touches him with “black leprosy”

4. 身體的健康：撒旦用“黑色的癩瘋病”擊打他

5. Wife tells him to curse God and die

5. 他的妻子叫他咒詛神，然後去死

6. **Response:** *Shall we receive good at the hand of God, but not receive evil? In all this did not Job sin with his lips.*

6. 反應：難道我們從 神手裡得福，不也受禍麼。在这一切的事上，約伯並不以口犯罪。





# *Job: The Debate*

## 約伯記：辯論

1. Job's three friends came to comfort and sat speechless before Job's calamity  
1. 約伯的三個朋友來安慰他，他們在經歷災難的約伯面前對坐無語
2. Eventually each friend debated 3 times with their judgments and religious prescriptions to Job with increasing judgment and condemnation each time  
2. 至終，每位朋友以他們對約伯的判斷及宗教處方辯論了三次，每次比前一次更加重了他們的審判及譴責
3. Job answered and contended through his pain with candor, questions and bitterness until disquieted and exasperated  
3. 約伯回答，並以坦誠、疑問及苦楚來抗衡他的痛苦，直到絕望及惱怒為止



Nothing destroys inner peace  
more than judgmental friends  
trying to 'help'

沒有什麼比帶著審判心態的  
朋友想要給的“幫忙”更能  
打擾內心的平安的



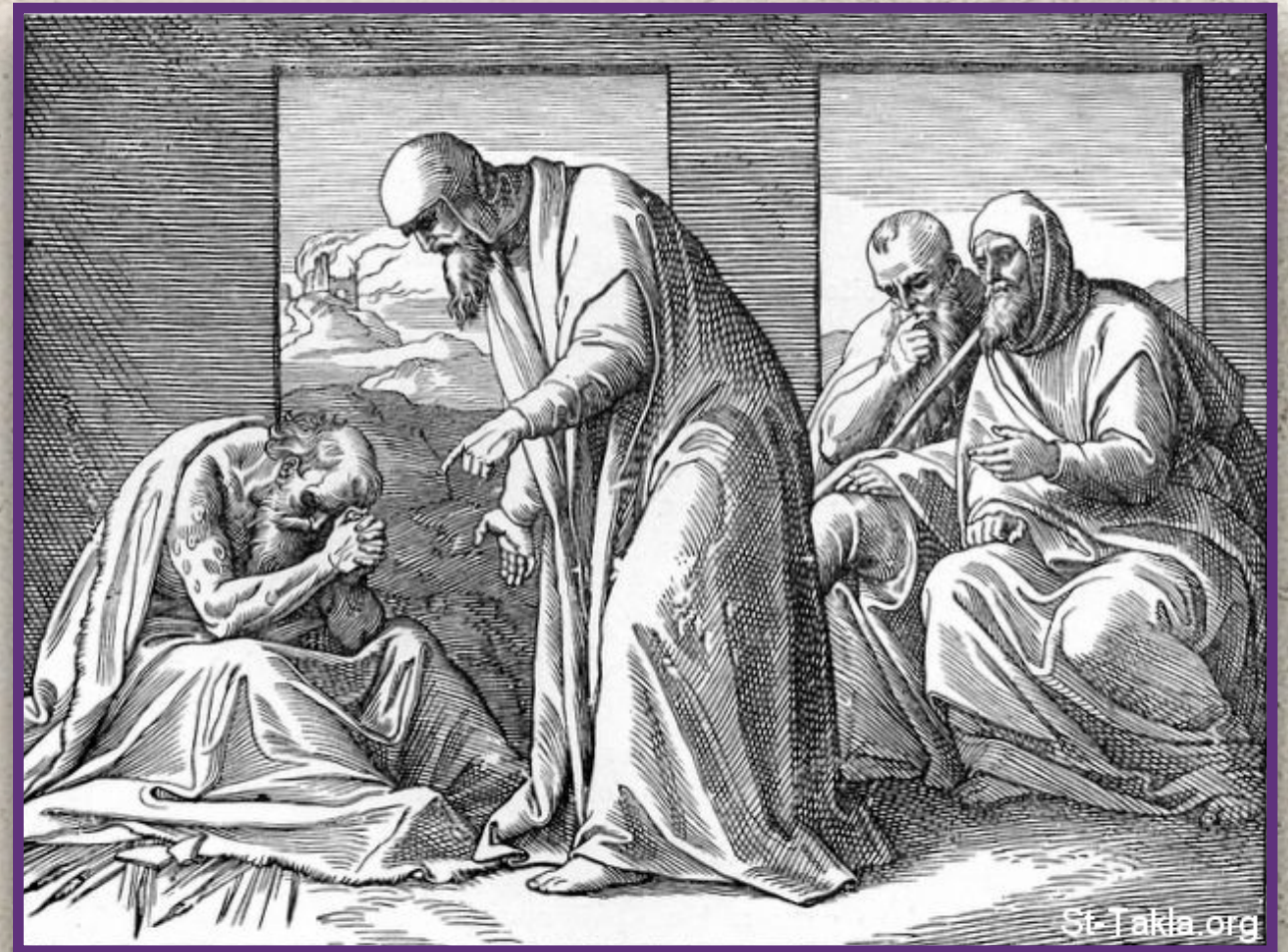
# *Job: The Debate*

## 約伯記：辯論

### #1. Eliphaz the Temanite: Religious Hypocrite

#### #1. 提幔人以利法：宗教的假冒為善

- spoke out of his narrow experience and relied on his visions as incontestable proof
- 說出他狹窄的經歷及依靠他所見的，作為無可爭議的證明
- **Equation:** God **always** blesses the righteous and brings judgment to sinners
- 方程式：神總是祝福義人及給罪人帶來審判





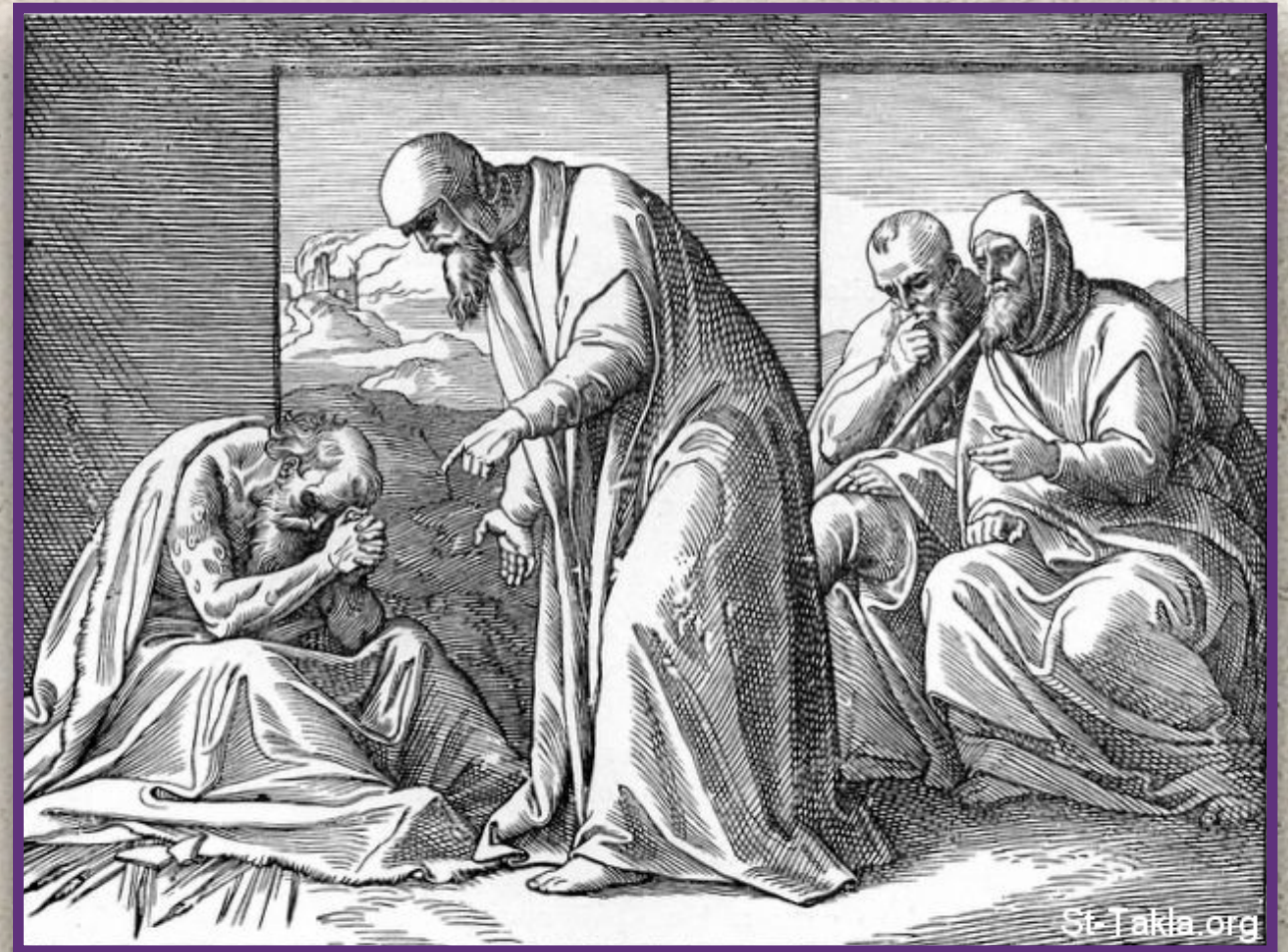
# *Job: The Debate*

## 約伯記：辯論

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#### #1. 提幔人以利法：宗教的假冒為善

- **Conclusion:** your trouble is certain proof of your hidden sins and hypocrisy
- **結論：** 你的困境肯定的證明了你有隱藏的罪及假冒為善
- **Job counters with many examples of righteous ones they all knew who suffered greatly**
- **約伯回駁了許多他們知道的義人大大受苦的例子**





# *Job:* The Debate

## 約伯記：辯論

### #2. Bildad the Shuhite: Dogmatic about Man's Total Depravity based on Books

#### #2. 書亞人比勒達：對於人類人的完全墮落 有著基於書本的武斷

- spoke out of his narrow theology, theories and legalistic doctrines
- 說出他狹隘的神學、理論和法制的教條
- **Equation:** God **being Holy** holds all men in contempt and especially **liars** who claim their punishment is unfair
- **方程式：**聖潔的神鄙視所有人，尤其是那些騙說他們受到的懲罰是不公平的人





# *Job: The Debate*

## 約伯記：辯論

### #2. Bildad the Shuhite: Dogmatic about Man's Total Depravity based on Books

#### #2. 書亞人比勒達：對於人類人的完全墮落 有著基於書本的武斷

- Conclusion: No man righteous but God occasionally pities wretches
- 結論：沒有義人，但是神偶爾會憐憫壞人

*Job 8.6 If you are pure and upright, surely now He would rouse Himself for you and restore your righteous estate.*

約伯記8:6 你若清潔正直，他必定為你起來，使你公義的居所興旺

- Job cited many examples of wicked ones they all knew who succeeded and prospered greatly
- 約伯列出許多他們認識的壞人為例子，他們都成功並昌盛





# *Job: The Debate*

## 約伯記：辯論

**#3. Zophar the Naamathite: Judgmental misanthrope and Religious Dogmatist**

**#3. 拿瑪人瑣法：帶著審判的視角厭惡世人  
和宗教教條主義者**

- **Equation: God renders punishment to men in order to clear His Name**
- **方程式：神懲罰人是為了潔淨祂自己的名**

*Job 20.5 That the triumphing of the wicked is short,  
and the joy of the godless momentary?*

約伯記20:5 惡人誇勝是暫時的，不敬虔人的喜樂  
不過轉眼之間麼？





# *Job: The Debate*

## 約伯記：辯論

### #3. Zophar the Naamathite: Judgmental misanthrope and Religious Dogmatist

### #3. 拿瑪人瑣法：審判不當和宗教教條主義者

- **Conclusion: God is actually holding back although you are such a worm**
- **結論：神實際上沒有完全地追討你，雖然你像蟲一樣**

*Job 11.6 ... Know therefore that God exacts of you less than your iniquity deserves.*

約伯記11:6 所以當知道 神追討你，比你罪孽該得的還少。

- **Job is broken and discouraged by them instead of being comforted**
- **約伯被他們破碎而感到沮喪，並沒有得到安慰**

*Job 16.2 I have heard many such things: miserable comforters are you all.*

約伯記16:2 這樣的話我聽了許多。你們安慰人，反叫人愁煩。





# *Job: The Debate Upended*

## 約伯記：辯論被推翻了

### Elihu the Buzite rebukes the debaters

### 布西人以利戶斥責辯論的人

- Elihu represents the Holy Spirit prepares for God's revealing by rebuking man's proud soul and presses for a spirit of humility and repentance

- 以利戶代表聖靈，藉著斥責人驕傲的魂並推動謙卑及懺悔的靈，來預備神自己的啟示

*Job 32.8 But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.*

約伯記32:8 但在人裡面有靈、全能者的氣使人有聰明。

- He rebukes the **three men** for speaking arrogantly and judgmentally as though they thought they were gods

- 他斥責那三個人的驕傲談論及審判態度，好像他們以為自己像神一樣





# *Job: The Debate Upended*

## 約伯記：辯論被推翻了

### Elihu the Buzite rebukes the debaters

### 布西人以利戶斥責辯論的人

- He rebukes **Job** for defending his righteousness instead of honoring God's even in his suffering
- 他責備約伯為自己的義而辯論，反而不是在受苦中榮耀神
- He suggests this suffering may be a **corrective**, **teaching** whose end is humility rather than punishment
- 他提醒，這個受苦可能是一個糾正性的教導，其產生的結果是謙卑而不是懲罰

*Job 36.22-24 Behold, God exalts by his power: who teaches like him? Who has enjoined him his way? or who can say, you have wrought iniquity? Remember that you magnify his work, which men behold.*

約伯記36: 22-24 神行事有高大的能力。教訓人的，有誰像他呢？

誰派定他的道路？誰能說，你所行的不義？

你不可忘記稱讚他所行的為大，就是人所歌頌的。





# ***Job:* Lesson: the vain but Necessary Debate**

## **約伯記：功課：徒勞但必要的辯論**

***Job 3-37* is a testament to the limits of man's wisdom**

### **約伯記3-37章是人類智慧有限的見證**

1. All men are deeply infected by 'fool's wisdom' from the Tree of the Knowledge of Good and Evil

1. 所有的人都深深的被知識善惡樹帶來的“愚頑人的智慧”所影響

- our human **“why's” must** be uttered and our minds **must** agonize over suffering but **“man knows nothing until He sees the face of God”**

- 有關我們屬人的“為什麼”必須被說出來，而我們的心思必須為痛苦而苦惱，但是，“人什麼都不知道，直等到他看見 神的面為止”

***Job 26.14 “Behold, these are the edges of His ways;***

**約伯記26:14 “看哪、這不過是 神工作的些微。”**



# ***Job: Lesson: the vain but Necessary Debate***

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1. 所有的人都深深的被知識善惡樹帶來的“愚頑人的智慧”所影響

- we sojourn on earth often not knowing the eternal issues and contests being played out in the heavenlies

- 我們在地上過客旅的生活，通常不明白跟永恆有關的事，而在天上卻同時有競爭的事發生

***Job 19.8 “He has walled up my way so that I cannot pass, and He has put darkness on my paths.***

約伯記19:8 神用籬笆攔住我的道路，使我不得經過，又使我的路徑黑暗。

***Job 3.23 Why is life given to a man whose way is hidden, whom God has hedged in?***

約伯記3:23 人的道路既然遮隱，神又把他四面圍困



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**Job 3-37 is a testament to the limits of man's wisdom**

**約伯記3-37章是人類智慧有限的見證**

**2. In the end, Job kept the faith even when sojourning in darkness**

**2. 到最後，雖然約伯在黑暗中飄流，但他保持了信心**

*Job 13.15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.*

約伯記13:15 他必殺我，我雖無指望，然而我在他面前還要辯明我所行的。

*Job 23.10 "But He knows the way I take; when He has tried me, I shall come forth as gold"*

約伯記23:10 使人赤身無衣、到處流行，且因飢餓扛抬禾捆。

*Job 19.25-26 For I know that my redeemer lives, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God:*

約伯記19:25-26 我知道我的救贖主活著，末了必站立在地上。我這皮肉滅絕之後，我必在肉體之外得見神。

**JOB NEVER SAW WHY HE SUFFERED, BUT HE SAW GOD, AND THAT WAS ENOUGH.**

**約伯從未看見  
他為何受苦  
但是，他看見了神  
這就夠了**

**TIM KELLER**



# *Job*: Lesson: the vain but Necessary Debate

## 約伯記：功課：徒勞但必要的辯論

**Theodicy: a defense of God's attributes of holiness and justice, in causing or allowing the existence of physical and moral evil.**

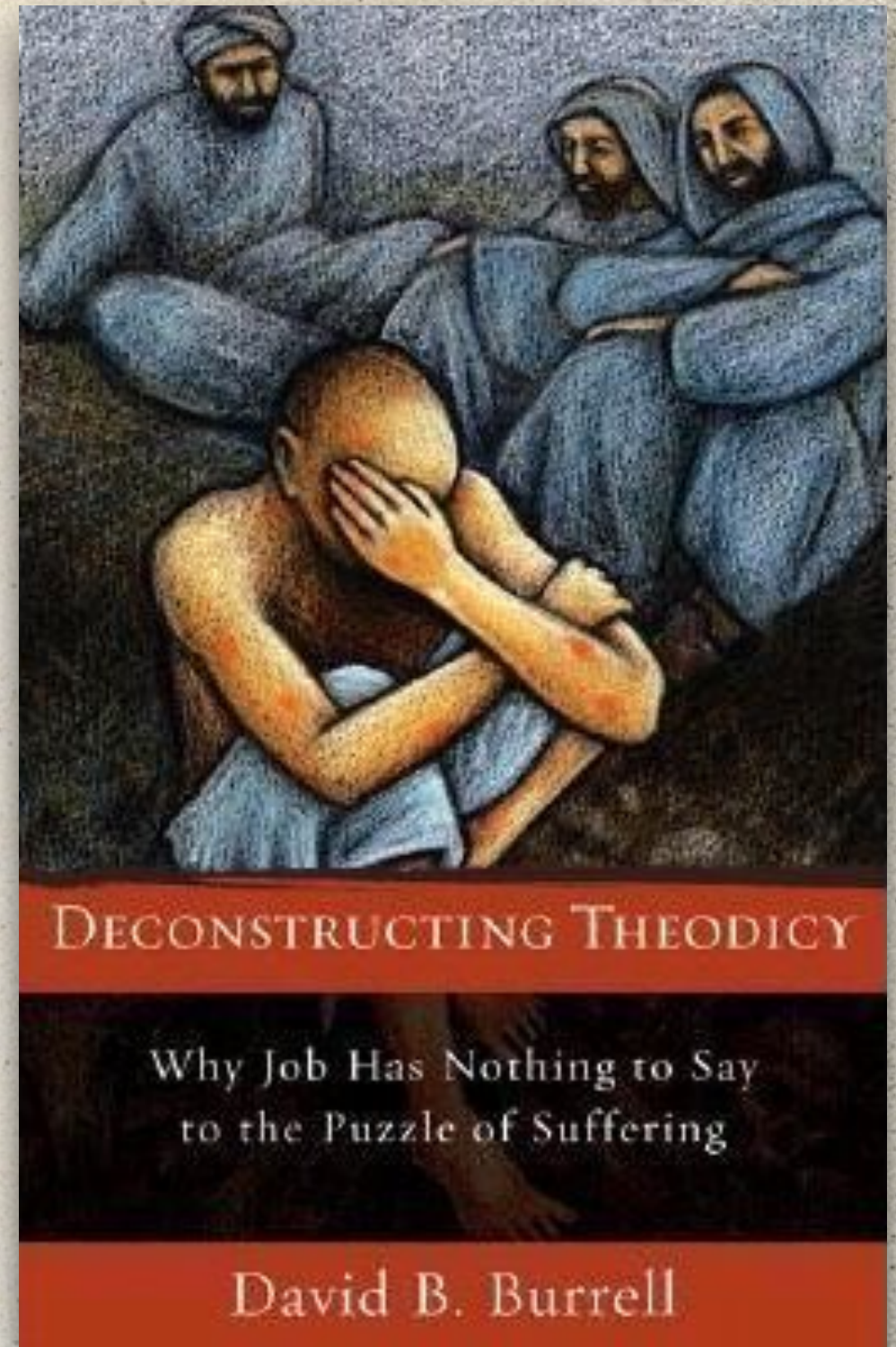
**神學：捍衛神的聖潔與公義，導致或允許肉體和道德上邪惡的存在。**

- World's Question: Job is continually used by unbelievers as an argument for the great debate:

*how can you believe in God when there is so much suffering?*

- 世界的問題：約伯一直被不信的人用來作辯論的大爭論：

當有這麼多人受苦時，你怎麼還能相信神？





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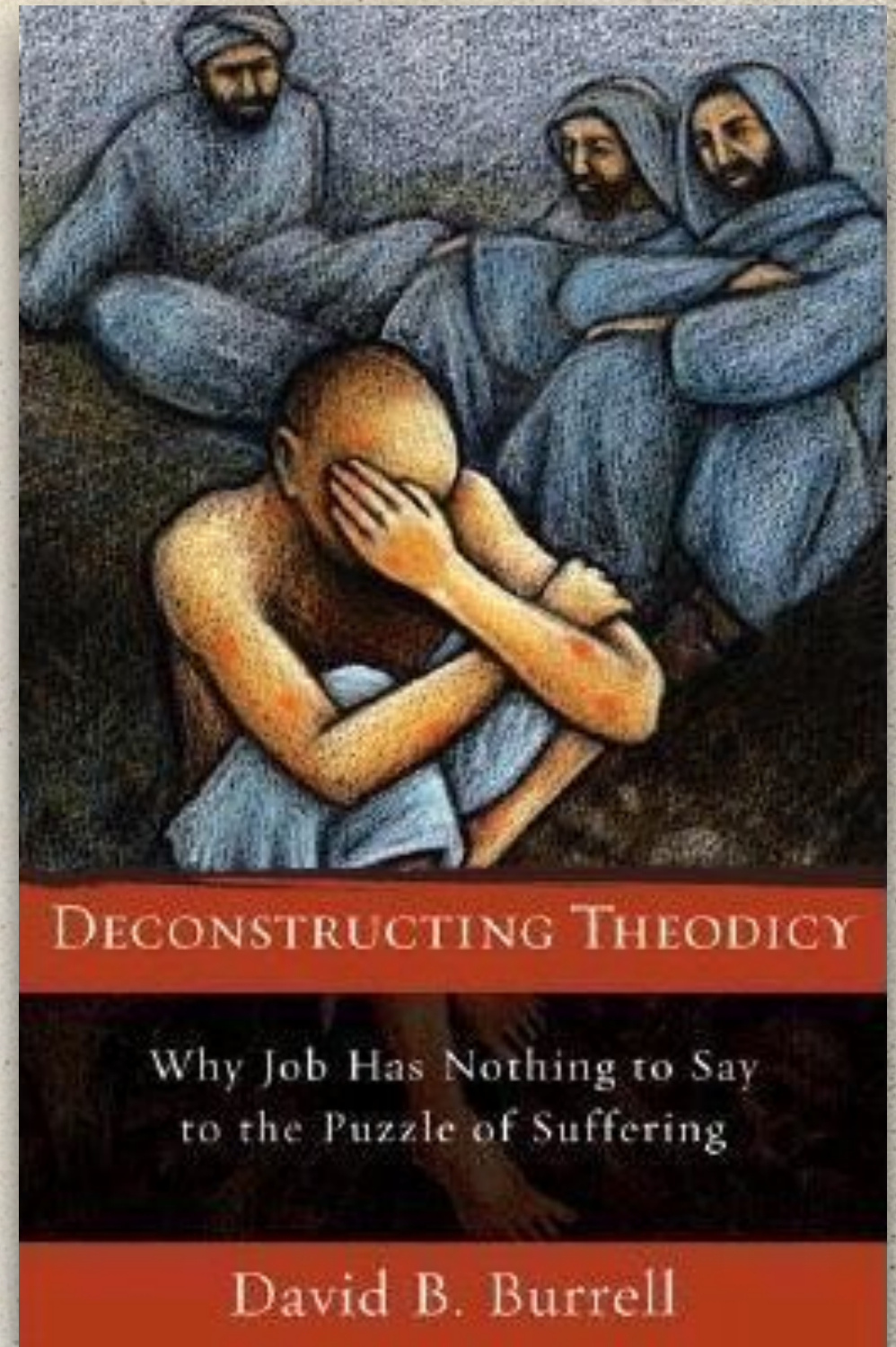
**神學：捍衛神的聖潔與公義，導致或允許肉體和道德上邪惡的存在。**

- Theodicy answers: God will give no “answer” to men because they are unwilling to acknowledge their own complicity in the world's evils and who “assume” a one-dimensional God

- 神學的答案：神不給人“答案”，因為他們不願意承認自己與世界的邪惡同謀，並且他們“假設”了一位一度空間的神。

The real issue in Job is not **why men suffer** but why **righteous** men suffer

約伯的問題不是為什麼人要受苦，而是為什麼義人要受苦





# *Job: Denouement Job 38-42*

## 約伯記：結局- 約伯記38-42章

**God shows up: that is the answer**  
**神出現了：那就是答案**

*Job 42.5-6*

*“I have heard of You by the hearing of the ear; but now my eye sees You; therefore I retract, and I repent in dust and ashes.”*

**約伯記42:5-6**

我從前風聞有你，現在親眼看見你。

因此我厭惡自己，〔自己或作我的言語〕  
在塵土和爐灰中懊悔。





# *Job: Denouement Job 38-42*

## 約伯記：結局- 約伯記38-42章

**Job's family, wealth, authority, respect, and righteousness restored twofold**

約伯的家庭、財富、權柄、尊重及公義恢復了兩倍

*Job 42.10*

*The LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold.*

約伯記42:10

約伯為他的朋友祈禱、耶和華就使約伯從苦境轉回，〔苦境原文作擄掠〕並且耶和華賜給他的比他從前所有的加倍。





# *Job: Denouement Job 38-42*

## 約伯記：結局- 約伯記38-42章

**The “end of the Lord”: God’s tender mercies and love for Job are vindicated**

**“主的結局”：神溫柔的憐憫和對約伯的愛被證明了**

*James 5.11*

*Behold, we count them happy which endure.  
Ye have heard of the patience of Job, and have  
seen the end of the Lord; that the Lord is very  
pitiful, and of tender mercy.*

雅各書5:11

那先前忍耐的人、我們稱他們是有福的。  
你們聽見 過約伯的忍耐、也知道主給他的  
結局，明顯主是滿心憐憫，大有慈悲。





# *Job: spiritual lessons:* **bringing many sons to glory** **約伯記：屬靈的功課- 帶領眾子進入榮耀裡**

*Job 38-42* **2 vital lessons of sonship were taught to Job**  
**約伯記38-42章- 約伯被教導有關兒子名份的二個重要功課**

**#1. In the end, you ultimately **know nothing until God reveals** Himself**

**#1. 至終，你一無所知，直等到神啟示祂自己為止**

- God answered Job's incessant questions by coming in a whirlwind and asking **79** questions about the universe, zoology and life that anyone wise enough to explain God's ways would understand
- 神回藉著從旋風而來，回答了約伯問不停的問題，並且問了他79個有關宇宙、動物學及生命的問題，任何聰明得知道神的道路的人都能明白這些

*"Where were you when I laid the foundation of the earth?"*

我立大地根基的時候、你在哪裡呢？

*"Have you ever in your life commanded the morning?"*

你自生以來、曾命定晨光嗎？

*"Have you entered into the sources of the sea?"*

你曾進到海源、或在深淵的隱密處行走麼？

*"Have the gates of death been revealed to you?"* 死亡的門、曾向你顯露麼？

*"Have you entered the storehouses of the snow?"* 你曾進入雪庫、或見過雹倉麼？

*"Tell me the way that the light is divided?"* 光亮從何路分開？

*"Has the rain a father?"* 雨有父麼？

*"Or who enclosed the sea with doors?"*

海水衝出，如出胎胞，那時誰將他關閉呢？

*"Have you seen the gates of deep darkness?"* 死蔭的門、你曾見過麼？



# *Job: spiritual lessons:* **bringing many sons to glory** **約伯記：屬靈的功課- 帶領眾子進入榮耀裡**

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**#1. In the end, you ultimately **know** **nothing** until **God reveals** Himself**

**#1. 至終，你一無所知，直等到神啟示祂自己為止**

- Job could answer none of them

- 約伯無法回答任何被神問的問題

***Job 40.3-5***

*Then Job answered the Lord, and said, Behold, I am vile; what shall I answer you? I will lay my hand upon my mouth. Once have I spoken; but I will not answer: yes, twice; but I will proceed no further.*

**約伯記40: 3-5**

於是約伯回答耶和華說，我是卑賤的，我用甚麼回答你呢？只好用手摀口。我說了一次、再不回答，說了兩次、就不再說。

*“Where were you when I laid the foundation of the earth?”*

我立大地根基的時候、你在哪裡呢？

*“Have you ever in your life commanded the morning?”*

你自生以來、曾命定晨光嗎？

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# *Job: spiritual lessons:* bringing many sons to glory

## 約伯記：屬靈的功課- 帶領眾子進入榮耀裡

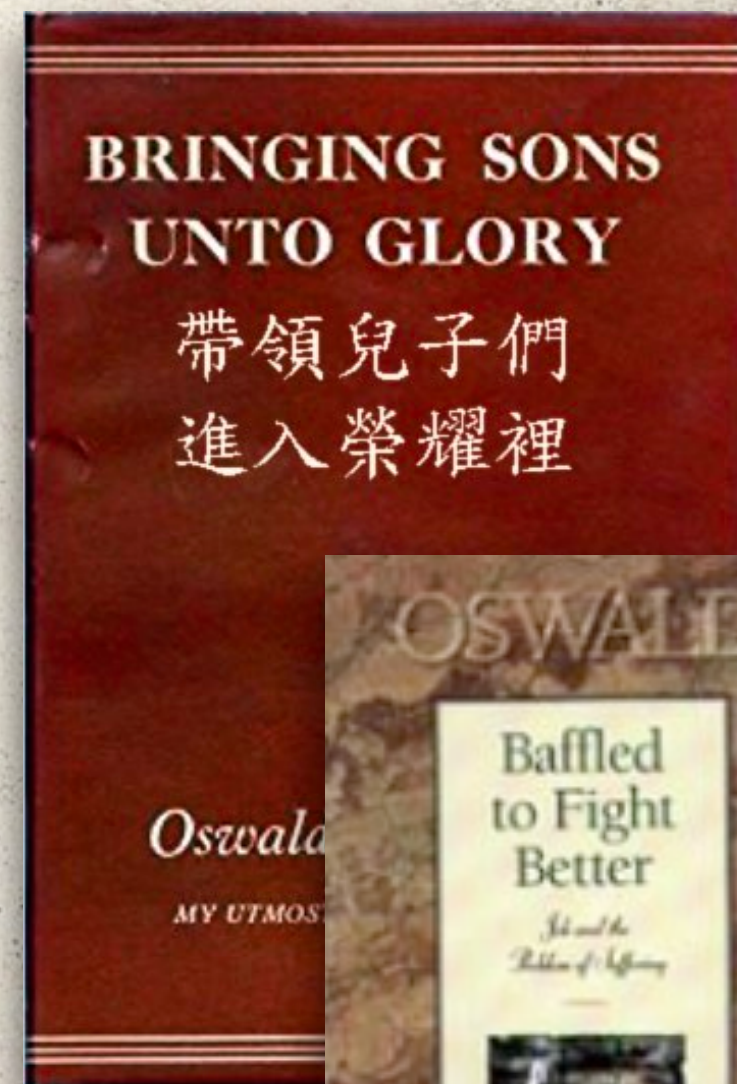
*Job 38-42* 2 vital lessons of sonship were taught to Job

約伯記38-42章：約伯被教導有關兒子名份的二個重要功課

#2. The second lesson a revelation about faith in **El Shaddai**

#2. 第二個功課是個有關在以利沙代裡的信心的啟示

- Of the **48 times** El Shaddai is used in the whole Bible, **31 times** it occurs in Job
- 在聖經裡提到了以利沙代48次，其中的31次發生在約伯記裡
- In Hebrew it literally means “God” (El) is my “**Breast**” (Shaddai) [root Shad] or “**mountain**” [root Sadu]
- 希伯來文的意思是：“神”(El/以利)是我的“胸膛”(Shaddai/沙代)或是“山”
- Usually translated in English as **God Almighty** or **All Sufficient One** because it implies sufficient supply
- 通常翻譯成英文就是偉大的神或是全豐全足的那一位，因為這表示了神豐富的供應





# *Job*: spiritual lessons: bringing many sons to glory

## 約伯記：屬靈的功課- 帶領眾子進入榮耀裡

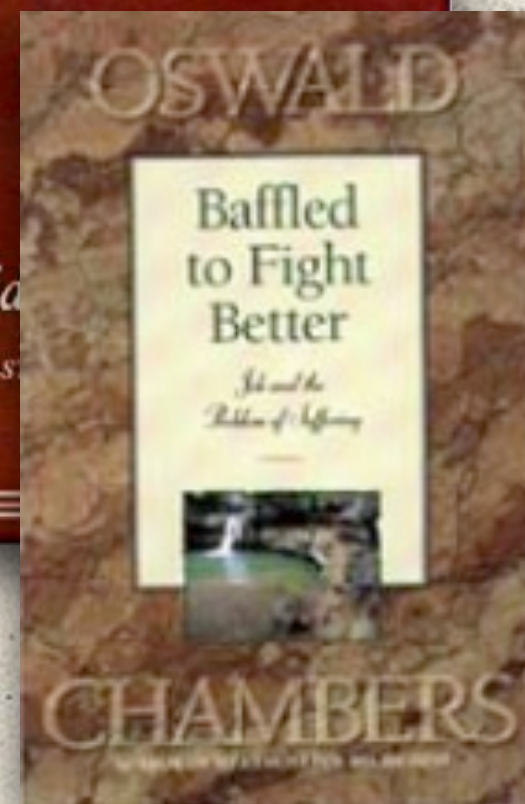
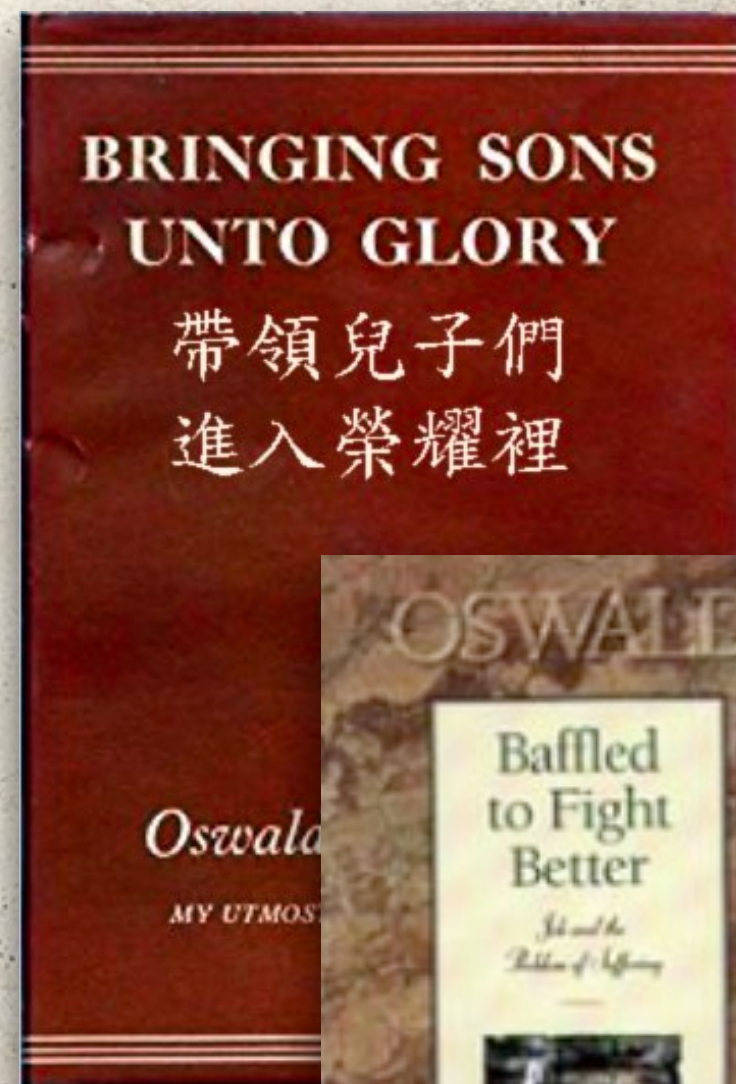
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#2. The second lesson a revelation about faith  
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#2. 第二個功課是個有關在以利沙代裡的信心的啟示

- **Question of questions**: when health, wealth, loved ones, children, friends are stripped away, **is the Lord alone sufficient for us?**
- 問題中的問題：當健康、你愛的人、孩子、朋友都被奪走了，只剩下主自己，這是否對你是足夠的？
- Q 2: “Do we always have to know the answer to life’s problems or am I enough?”
- 問題二：“我們是否總是要知道生命問題的答案，或者光是現有的就足夠了？”





***Job: spiritual lessons:***  
**bringing many sons to glory**  
**約伯記：屬靈的功課- 帶領眾子進入榮耀裡**

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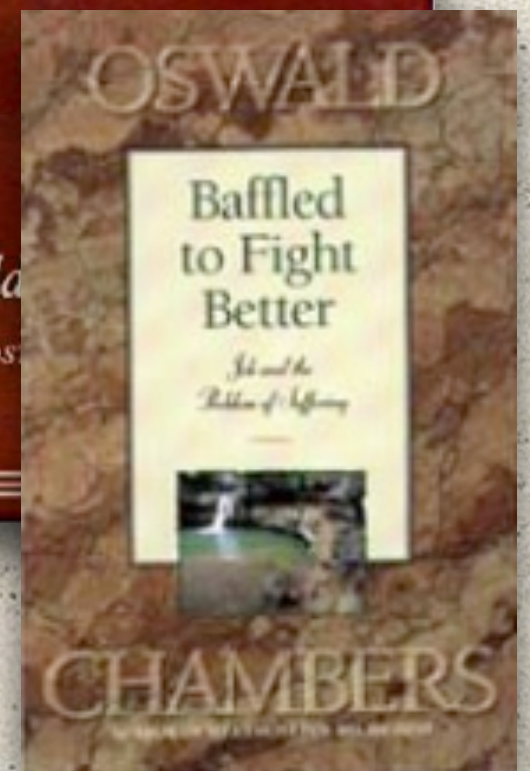
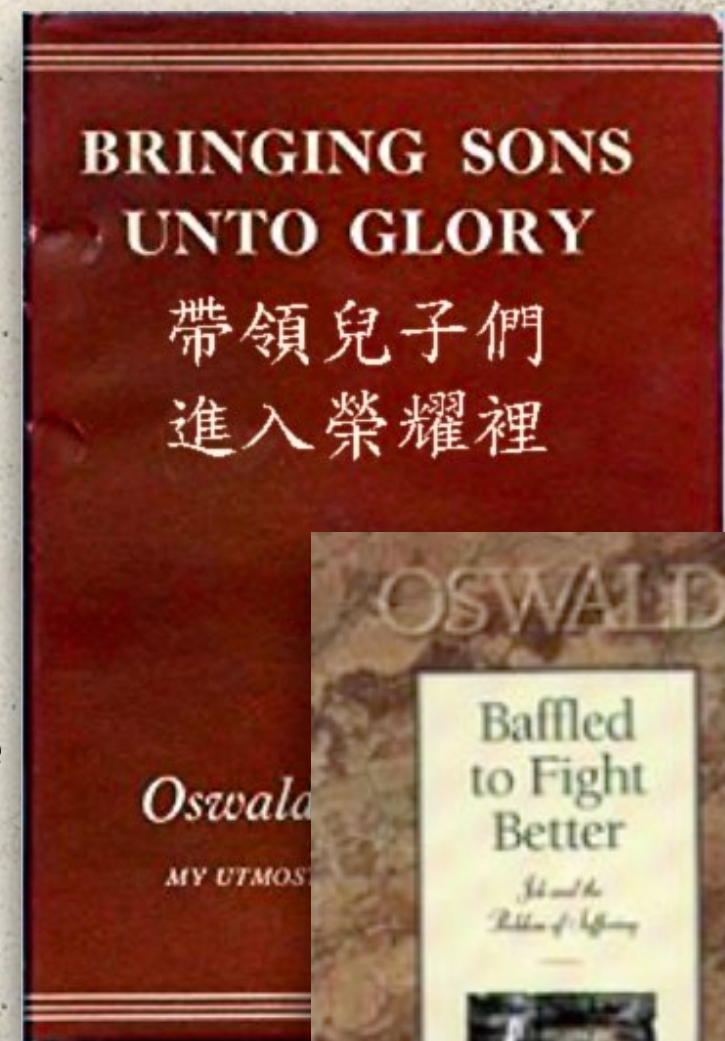
**#2.** 第二個功課是個有關在以利沙代裡的信心的啟示

- **Q 3: “Is the Lord’s Presence sufficient even when we don’t know the reason for our suffering?”**
- **問題三：“就算我們不知道我們受苦的原因，光是 主的同在是否就足夠了？”**

**Key to sonship maturity is being reduced down to “Jesus only”**  
**得到兒子的名份成熟的關鍵就是被減少到“惟有基督”的地步**

***For me to live is Christ, to die is gain.***

**在我，活著就是基督，死了就有益處**





***Job: spiritual lessons:***  
**bringing many sons to glory**  
**約伯記：屬靈的功課- 帶領眾子進入榮耀裡**

***Job 38-42 約伯記38-42章***

**From HPOV Job is the sojourn to Sonship**  
**從屬天的角度看，約伯在客旅生活的過程中進入**  
**得到兒子的名份的**

- **Sons** are those who believe that El Shaddai is good when all the evidence is to the contrary  
- 兒子們是那些當所有證據都相反時，仍相信以利沙代是好的
- **Sons** are those who love God for who He is and not just for what He gives = He is Enough  
- 兒子們是那些愛神的所是的人，而不是祂能給什麼；有祂就好
- Job's patience and faith was a **great defeat of Satan** and a **great victory** for God's glory by a man on earth  
- 約伯的耐心及信心使撒但大敗，也是人在地上能給神的最大榮耀





# Old Covenant 舊約

Next time 下次: Ketûbîm 智慧書  
Psalms 詩篇