

Job said, It may be that my sons have sinned and renounced God in their hearts. Job 1:5 (R.V.)

Times of festivity are always full of temptation. The loins are relaxed, the girdle of the soul is loosed. Amid the general hilarity and the passing of the merry joke, words are said and thoughts permitted which are not always consistent with the character of God and his glorious kingdom and service. Job was not wrong, therefore, in supposing that his children might have contracted some defiling stain.

It is necessary for some of us to move in society, and to attend festive gatherings. As the Lord went to the wedding feast, and accepted Simon's invitation, so must we. The sphere of our life lies necessarily in the world. But when we are entering scenes of recreation and pleasure we should be more than ever careful to put on our armour, and by previous meditation and prayer prepare ourselves for the inevitable temptation; and when it is all over, and the lights are down, we should quietly review our behaviour under the light that streams from the Word of God. If we then are made aware of frivolous or uncharitable words, of jealousy because others have outshone us, or of pride at the splendour of our dress and the brilliance of our talk, we must confess it, and obtain forgiveness and restoration.

What a beautiful example is furnished by Job to Christian parents! When your girls are going among strangers, and your boys into the great ways of the world, and you are unable to impose your will upon them, as in the days of childhood, you can yet pray for them, casting over them the shield of intercession, with strong cryings and tears. They are beyond your reach; but by faith you can move the arm of God on their behalf.

他說，恐怕我兒子犯了罪，心中棄掉神。 伯一5

宴樂的時光總是充滿試探。腰板放鬆了，心裡的腰帶也解開了。在一般的歡樂聲中和笑話的傳遞中，所說的話和所容許的思想，並不總是與神的品格和祂榮耀的國度及事工相一致。因此，約伯推測他的孩子們可能會沾染不潔，並沒有錯。

對於我們當中的有些人，進入社交圈，參加宴會，是需要的。正如主耶穌參加婚筵(約二1-2)，並且接受西門的邀請(可十四3)，我們也必須如此。我們生活的範圍必然是在世界之中。但當我們進入休閒娛樂的場所時，我們應當更留心穿上我們的軍裝(弗六13)，靠著事前默想與禱告，讓我們準備好面對不可避免的試探；並且當一切都結束，燈都熄滅的時候，我們應當在神話語所發出的光中默默省察自己的行為。如果那時我們被提醒，發現自己說過輕浮、苛薄的話，或因別人的光芒蓋過自己而生發嫉妒，或因我們穿著鮮麗、談吐充滿光芒而驕傲，我們必須認罪並取得赦免與恢復。

約伯為基督徒家長所提供的是何等美好的榜樣！當你的女兒走到陌生人當中，你的兒子走入世界的大道，而你卻不能再將你的心意加給他們，好像在他們兒時那樣，你還可以帶著強烈的呼求與淚水為他們禱告，以代求作為他們身上護衛的盾牌。他們在你所不能及之處，但靠著信心你可以為他們搖動神的膀臂。

A perfect and an upright man. Job 2: 3

Even God spoke of Job as perfect. Not that he was absolutely so, as judged by the perfect standard of eternity, but as judged by the standard of his own light and knowledge. He was living up to all the requirements of God and man, so far as he understood them. His whole being was open and obedient to the divine impulses. So far as he knew there was no cause of controversy in heart or life. Probably he could have adopted the words of the Apostle, "I know nothing against myself." He exercised himself to have always a conscience void of offence toward God and man.

Satan suggested that his goodness was pure selfishness; that it paid him well to be as he was, because God had hedged him around and blessed his substance. This malignant suggestion was at once dealt with by the Almighty Vindicator of the saints. It was as if God said, "I give thee permission to deprive him of all those favouring conditions, for the sake of which thou sayest he is bribed to goodness; and it shall be seen that his integrity is rooted deep down in the work of my grace upon his heart."

But the book goes on to show that God desired to teach Job that there were flaws and blemishes in his character which could only be seen by comparing it with the more perfect glory of his own divine nature. His friends sought to prove him faulty, and failed; God revealed himself, and he cried, "Behold, I am vile, and abhor myself, and repent in dust and ashes."

How often God takes away our consolations, that we may only love Him for Himself; and reveals our sinfulness, that we may better appreciate the completeness of his salvation!

他完全、正直。 伯二3

連神都稱約伯為完全。這並非按著永恆的完全標準來斷定，說他是絕對的完全；而是按著約伯自己的洞察力與認識的標準來斷定。他的生活達到了神與人的一切要求，是按著他對這些要求的理解。他的全人向著神的感動敞開並順服。就他所知，在內心或是生活都沒有會引起爭議的因由。或許他可以引用使徒保羅的話：「我不覺得自己有錯。(林前四4)」他操練自己，始終對神對人存無虧的良心(徒廿四16)。

撒但暗示約伯的良善純粹是利己；約伯得到好處才成為完全人，因為神四面圍上籬笆圍護他，並祝福他的家產(一10)。這惡毒的提議立刻受到眾聖徒的全能辯護者的對付。神就好像說：「因為你說他是被收買才良善，我給你許可去剝奪他一切順利的境況；然後就能看見，他的正直是深深扎根於我的恩典在他心中的工作。」

然而，本書接著顯示神想要教導約伯，他的品格有缺陷與瑕疵，這只有在與祂神性的完美榮耀比較之下才能被看見。約伯的朋友們試圖證明約伯有過錯，但失敗了；神親自顯現時，約伯就呼喊說：「啊，我是卑賤的，因此我厭惡自己，在塵土和爐灰中懊悔。(四十二6)」

何等多的時候，神拿走我們的安慰，讓我們可以愛神單單因為祂自己；並且神顯明我們的罪惡深重，使我們更感激祂救恩的完全！

Job opened his mouth, and cursed his day. Job 3: 1

That is, the day of his birth. Probably there have been hours in the majority of lives in which men have wished that they had never been born. When they have stood beside the wreck of all earthly hope, or entered the garden of the grave they have cried, "Why died I not from the birth!" The reason for this is, that the heart has been so occupied with the transient and earthly, that it has lost sight of the unseen and eternal; and in finding itself deprived of the former, it has thought that there was nothing left to live for.

One of the greatest tests of true religion is in bearing suffering. At such a time we are apt, if we are professing Christians, to exert a certain constraint over ourselves, and bear ourselves heroically. We have read of people in like circumstances who have not shed a tear or uttered a complaining word; and we have braced ourselves to a Christian stoicism. "I am sure you cannot find fault with my behaviour," said one such to me. And yet beneath the correct exterior there may be the pride and haughtiness of an altogether unsubdued self.

There is a more excellent way: to humble oneself under the mighty hand of God; to search the heart for any dross that needs to be burnt out; to resign oneself to the will of the Father; to endeavour to learn the lesson in the black-lettered book; to seek to manifest the specific grace for which the trial calls; to be very tender and thoughtful for others; to live deeper down.

*Nearer, my God to Thee!--Nearer to Thee!
E'en though it be a cross that raiseth me,
Still all my song shall be--Nearer, my God, to Thee! Nearer to Thee!*

此後，約伯開口咒詛自己的日子。 伯三1

他的日子，就是他出生的日子。也許大多數人在他們一生的某段時光，希望自己從未出生。當他們在所有地上的希望破滅時，或是進入墓園的時候，他們呼喊說：「我為何不出母胎而死！（11節）」我們會如此，是因為我們的心盤據著短暫的、屬地的事，以致看不見那眼不能見、永遠的事（林後四18）；所以當我們發覺自己失去了屬地的事，就以為不再有任何事可以為著而活了。

檢驗真正信仰的一種最好方法就是忍受苦難。我們若宣稱自己是基督徒，在受苦時就容易給自己設立某種限制，並且很英勇地去忍受。我們讀過有一些人，在類似的環境中不留一滴淚，不說一句抱怨的話；於是我們打起精神作個克己的基督徒。有一個人就這樣對我說過：「我肯定你沒辦法找到我行為上的過失。」然而在正確的外表之下，可能還有一個完全未被制伏之自我的驕傲。

有一條更好的路：謙卑自己服在神大能的手下；探查內心是否有任何殘渣需要被燒毀；使自己降服父神的旨意；努力學習聖經中的教訓；尋求顯明試煉所需的特別恩典；以十分的溫柔體貼待人；使生命向下扎根更深。

與你更親，我神！與你更親！
雖然十架將我舉起，
我仍要歌唱，我神，與你更親！與你更親！

[出自英國亞當斯姊妹Sarah Flower Adams, 1805-1848, 的詩歌 *Nearer, my God to Thee!* 《與你更親，我神》，傳統詩歌本大多收錄。]

But now it is come unto thee, and thou faintest. Job 4:5 (R.V.)

It is much easier to counsel others in their trouble than to bear it ourselves. Full often the soul, which has poured floods of consolation on others, feels sadly in need of a touch, a voice, a sympathizing companion, as the chill waters begin to rise towards the knees, and the shadow of the great eclipse falls around. The fact of our having consoled so many others seems at such a moment to leave us the more solitary and lonesome. People have been so wont to be helped by us that they hardly dare approach us; besides, they suppose that all the fund of comfort from which we have succoured others must be now available for us. What can they say that we have not said a hundred times? And if we have said it, of course we must know all about it; but they do not know how wistful the heart is to hear it said to us with the accent of a sympathetic voice and the touch of a ministering hand.

Ah, it will come unto thee at last. The pain and sorrow of life will find thee out. The arrow will at last fix itself quivering in thy heart. How wilt thou do then? Thou wilt faint unless thy words have sprung from a living experience of the love and presence of Jesus. Thou must have a better hope than "the integrity of thy ways," as suggested by Eliphaz. But there awaits thee the personal fellowship of Jesus, a brother born for the hour of trial. He is the never-failing Friend, who sticketh closer than a brother. Put Him and his will and his choice between thee and thy sorrow, whatever it may be. Hide thee in his secret place, and under the shadow of his wings thou shalt enjoy sweet peace.

*Only heaven is better than a walk
With Christ at midnight over moonlit seas.*

但現在禍患臨到你，你就昏迷。 伯四5

我們在別人遭患難時給與勸導，要比自己經歷患難容易得多。那經常滔滔不絕勸導他人的人，在冰冷的水快要漲到膝蓋，極大損失的陰影落在四周時，卻悲傷地感到自己需要一個觸摸、一個聲音、一位表同情的夥伴。我們曾經安慰過許多人的這個事實，在這時刻似乎使我們更孤單寂寞。那些習慣於得到我們幫助的人，幾乎不敢靠近我們；而且他們認為那些我們曾用來幫助他人得安慰的一切資源，現在我們必然可以取得。那些安慰人的話，如果我們沒有對人說過一百遍，他們怎麼會說呢？若是我們說過一百遍，我們必然完全明白了；但他們不知道，我們的心是何等渴望聽見安慰的話，帶著同情的口吻和服事之手的感覺。

啊，苦難最後必要臨到你。人生的痛苦與悲傷必找到你。箭最終必要顫抖地刺在你的心。那時你會怎樣呢？你會昏迷，除非你的話語是湧自耶穌的愛，以及祂同在的活潑經歷。你必須擁有一個比以利法所提示的「行事純正(6節)」更美好的盼望。在那裡耶穌等著你，親自與你交通，祂是為著試煉之時而生的弟兄。祂是永遠不變的朋友，比弟兄更親密(箴十八24)。你要將祂和祂的旨意並祂的選擇，放在你與你的悲傷之間，無論是怎樣的悲傷。你要藏身在祂的隱密處，在祂翅膀的蔭下(詩九十一1,十七8)，你必享受甘甜的安息。

唯有天上勝過

在午夜的月光下，與基督同行在海面上。(太十四25-31)

[出自米勒 J. R. Miller, 1840-1912, 美國長老會牧師, 的 *The Every Day of Life*.]

He maketh sore, and bindeth up; he woundeth, and his hands make whole. Job 5: 18

Has this been your experience lately? Have you been made sore by the heavy scourge of pain, and wounded by the nails of the cross? Do not look at second causes. Men may have been the instruments, but God is the Agent. The cup has been presented by a Judas, but the Father permitted it; and it is therefore the cup that the Father hath given you to drink. Shall you not drink it? How much He must love you, to dare to inflict this awful discipline, which makes your love and trust, that He values so infinitely, tremble in the scale! "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

But do not look back on what you have suffered; look on and up! As surely as He has made sore, He will bind up; as soon as He has wounded, his hands will begin to make whole. Consider the reparative processes of nature. So soon as the unsightly ruin or chasm yawns, nature begins to weave her rich festoons, to cover it with moss and lichen; let the flesh be punctured or lacerated, the blood begins to pour out the protoplasmic matter to be woven into a new fabric. So when the heart seems bleeding its life away, God is at work binding up and healing. Think of those dear and tender hands, that fashioned the heavens, and touched the eyeballs of the blind, as laid upon you to make you whole. Trust Him; He loves infinitely, and will suffer none that trust in Him to be desolate.

We must be careful, however, that nothing on our part shall hinder the life of the Son of God from flowing through us, as the sap of the vine through every branch.

因為祂打破，又纏裹；祂擊傷，用手醫治。 伯五18

這是你最近的經歷嗎？你曾否被痛苦沉重的鞭子打破，被十字架的釘子擊傷嗎？不要去看是誰直接鞭打你。人也許是施加痛苦的工具，神才是主事者。苦杯是由猶大奉上的，卻是天父所允許的；因此這是天父給你喝的杯。你不要喝嗎？祂必定非常愛你，才敢施加這可怕的管教，這管教使你的愛心與信心受到嚴峻的考驗，而這愛心與信心乃是祂看為無限寶貴的！「你不可輕看主的管教，被祂責備的時候，也不可灰心。因為主所愛的，祂必管教，又鞭打凡所收納的兒子。（來十二5-6）」

但你不要回頭看你經歷的痛苦；要向前看、向上看！正如祂將你打破，祂也必纏裹；祂擊傷，祂的手就立刻施行醫治。看看大自然修復的過程。一旦有難看的破壞之處、張開大口的裂縫，大自然就開始編織華麗的花彩，以青苔和地衣鋪蓋其上；你讓肉體被刺破被撕裂，血液中的原漿質就開始流出形成新的組織。因此，當內心似乎在失血凋零時，神也正在做纏裹和醫治的工作。想想那雙慈愛溫柔的手，曾塑造諸天，又摸瞎子眼睛，也按在你身上醫治你。要信靠祂；祂的慈愛無限，必不叫信靠祂的人被丟棄。

然而，我們要小心，不要讓任何東西阻礙神兒子的生命在我們裡面流通，好像葡萄樹的汁漿流通在每根枝條裡。

As a brook, as the channel of brooks that pass away. Job 6:15 (R.V.)

Job complains of his three friends. He was glad when they first came to his side, as likely to yield him comfort in his sore distress. Instead of this, however, they began probing his heart and searching his life, to find the secret sin on account of which his heavy troubles had befallen him. Their philosophy was at fault. They held that special misfortune is always the result of special sin; and since there was nothing in Job's outward conduct to account for his awful sufferings, they felt that he was hiding some secret defection, which they urged him to confess. Job felt that in all this they cruelly misunderstood him, and compares them in these words to one of the desert streams that are choked with ice and snow in the time of the winter rains, but dwindle and dry up on the first approach of summer. And when the weary caravans come to their banks, lo, their bed is a mere heap of stones. "They come thither and are confounded."

Is it not so with human friendships? We hoped that they would quench the raging thirst of our souls; this hope increases when they draw nigh us in days of sorrow; but how often they fail us--stones for bread, scorpions for fish, and scorching pebbles instead of water-brooks. How great a contrast to the love and friendship of Jesus! Not like a brook that dries in the time of drought, but like a well of water springing up within the heart for ever. He does not merely give consolation and sympathy, but He is what He gives. He imparts Himself. His promise chases away our fears as his Spirit reminds us of the words, "I will never leave thee, nor forsake thee." Nothing gives Him greater joy than to be the perfect circle of which earth's friendships are broken arcs.

好像溪水，又像溪水流乾的河道。 伯六15

約伯抱怨他的三個朋友。在他們最初來到身邊的時候約伯很高興，因為他們也許會在他痛苦的困境中給予安慰。然而他們沒有給他安慰，反而開始深入檢查他的內心及生命，要尋找隱藏的罪，就是臨到他身上的深重苦難的原因。他們的思想是錯誤的。他們認定特別的不幸，總是特別的罪產生的後果；又由於約伯的外表行為中，沒什麼成為他極大苦難的原因，他們覺得他隱藏了某種暗中的背叛，他們催促他承認。約伯感到在這一切勸誡中，他們冷酷無情地誤解他，把說這些話的朋友比作沙漠中的溪流，冬天的雨水被冰雪封住，夏天一到水漸漸減少而枯乾。當疲憊的商隊來到溪流的岸邊時，哎呀，河床上僅是一堆石頭(16-19節)。「他們來到那裡便失望。(20節另譯)」

人的友誼不就是如此嗎？我們曾盼望他們能來消除我們心中激烈的乾渴；在憂傷時，他們靠近我們，這種盼望就更強烈；但他們常常使我們失望——求餅反給石頭，求魚反給蠍子(路十一11-12)，不是有水的溪流，反倒是燙人的鵝卵石。這與耶穌的愛和友誼是何等的不同啊！不像在旱季就會乾涸的溪流，而像發自內心永遠湧流的水井。祂不僅僅給予安慰與同情；祂給的是祂自己。祂賜下祂自己。祂的應許驅除我們的懼怕，正如祂的聖靈提醒我們的話語，「我總不撇下你，也不丟棄你。(來十三5)」世上的友誼斷裂成弧形碎片，祂卻用來組成完美無缺的環圈，沒有什麼能比這更讓祂喜悅的了。

What is man . . . that thou shouldst visit him every morning? Job 7: 17, 18

God visits us with mercy every morning. Before we are awake He is at work in the world, baptizing it with dew, feeding the birds and wild things, taking pleasure in the jasmine and heliotrope, the honeysuckle, and the rose; and with all his care for his world, He does not forget man, whom He has placed there to be its tenant. There is no life so mean and abject, so suffering and wretched, that He does not visit in order to comfort and relieve it. No heart so forlorn that He does not knock at the door; no window so selfishly curtained and shuttered, at which He does not tap. "Open to Me!" the heavenly visitor entreats, "my love, my dove, my spouse!" Alas for us! that we keep the doors and windows closed to Him--as the poor widow to a beneficent friend, who called to relieve her, but she mistook him for the rent-collector.

But probably Job meant that God visits us in discipline, training, education. He is the watcher of men; not to detect their failures, but to discover opportunities of leading them on to richer, fuller experiences of his grace and life. Surely, as we consider all the time and pains which God has expended on us, we too may cry, with the patriarch, "What is man?" Man is more than we guess, else God would never take such time and pains with him. When a lapidary spends years over a single diamond, the most careless observer begins to appraise properly its intrinsic value.

Every morning God visits thee, with holy thoughts and warnings, with miracles and parables, with anticipations and forecasts--oh, realize how much thou art to Him; give Him love for love, thanks and loving recognition, a child's welcome and trust.

人算什麼 ... 你竟每早造訪他(或：查訪他)? 伯七17-18(另譯)

每早晨神懷著憐憫造訪我們。我們睡醒之前祂已在這世上工作，用露水滋潤大地，餵養飛鳥和野生動物，從茉莉、香水花、金銀花以及玫瑰中得到喜悅；儘管祂對世界有這樣的照顧，祂並沒有忘記祂所安置在其上寄居的人類。沒有一個生命是如此卑微可憐，如此受苦悲慘，使祂不去造訪給予安慰緩解。沒有一顆心是如此的孤獨，使祂不去叩祂的門(啟三20)；沒有一扇窗戶是如此自私地遮蔽，以致祂不會去輕敲。「求你給我開門！」屬天的訪客懇求道：「我所愛的，我的鴿子，我的佳偶！(歌五2)」唉！我們的門窗向祂關閉 — 如同那窮寡婦對待那奉派來幫助她的善心朋友，把他誤認為收租的人。

不過約伯的意思可能是，神為了管教、訓練和教導而查訪我們。祂是人類的守護者；不是為了找出他們的失敗，而是為了發現機會引導他們，更豐盛地經歷祂的恩典和生命。的確，當我們思想神在我們身上所花費的所有時間和苦心，就會和這位先祖一樣吶喊：「人算什麼？(詩八4)」人的價值是超乎我們所估計的，否則神絕不會在他身上花費這麼多的時間和苦心。當一個寶石匠在一塊鑽石上花費數年的工夫，就連最不在意的鑑賞者，也會開始適當地評估它內在的價值。

神每早造訪你，懷著神聖的意念和警誡、用神蹟和比喻、期待和預告 — 啊，但願你領悟到你對祂有多麼重要；要因祂的愛獻上你的愛、感謝、深情的尊崇、孩童般的迎接與信靠。

If thou wert pure and upright, surely now He would awake for thee. Job 8 : 6

So Bildad spoke, suggesting that Job was not pure and upright, since God did not appear to deliver him. The premises from which he argued were that God always delivers and prospers pure and upright men, and that therefore, if a man were not delivered and prospered, he was proved to be neither pure nor upright. The fallacy lay in the premise. It is not universally true that God delivers his saints from adverse circumstances, or prospers them with outward good. There have been in all ages thousands of devoted servants of God who have been destitute, afflicted, and tormented; and there are thousands of such to-day in prisons, in hospital wards, in every condition of privation and trial; but in none of these cases can there be the least imputation on the love and righteousness of God, nor necessarily on their fidelity and goodness.

God's arrangements for us are not governed by the superficial philosophy which would make material prosperity a sign of his favour, and adversity of his displeasure. There are many considerations besides. Our privations in the outward strengthen and ripen the inward. As the outward man decays, the inward is renewed day by day. We have to learn and manifest those passive virtues which can only mature in silence and sorrow. We must be taught to be largely independent of circumstances, and to find in God Himself the springs of unfailing supply. We must learn to carry the sentence of death in ourselves, that we may not trust in ourselves, but in the living God. We have to suffer with and for others. All these things worketh God with us to make us partakers of his holiness. But amid all our sorrows, He is always awake for us.

你若純潔正直，祂必定為你興起。 伯八6（和合本修訂版）

比勒達這樣說，暗示約伯不是純潔正直，因為神好像沒有拯救他。比勒達論述的前提是：神一向都拯救純潔正直的人，使他們昌盛。所以，如果一個人沒有被拯救也不昌盛，那就證明他既不純潔也不正直。這個論述的錯誤在於前提。神把祂的聖徒從惡劣的環境中解救出來，或是用外在的好處使他昌盛，並不是普遍的事實。歷世歷代以來，成千神忠誠的僕人經歷貧窮、痛苦與折磨；就是現今，仍有成千這樣的人在監獄裡、在病房內、在各樣的困苦與試煉中；但沒有一個這樣的境況可以絲毫損害神的愛與公義，也不損害神僕人的忠心與良善。

神為我們的安排並不被膚淺的思想所支配，這思想以物質的昌盛為得神喜愛的標記，而以逆境為祂不喜悅我們的標記。其實還有許多的因素。我們外在的匱乏使內心堅強並且成熟。外體雖然毀壞，內心卻一天新似一天（林後四6）。我們必須學習並彰顯那些被動性的美德，這樣的美德只在靜默與憂傷中才能成熟[註]。我們必須受教導在大體上不受環境影響，並從神身上尋找可靠供應的泉源。我們必須學習在我們身上承擔死的刑罰，叫我們不信靠自己，只信靠活的神。（林後一9）」我們必須與別人一同受苦，也為別人受苦。神用這些事在我們身上作工，使我們在祂的聖潔上有分（來十二10）。但在我們一切的憂傷中，祂必會為我們興起。

[註] 被動性的美德如忍耐、順服、節制、饒恕 ... 等；主動性的美德則如愛心、忠心、殷勤、慷慨 ... 等]。

Yet wilt thou plunge me in the ditch, and mine own clothes shall abhor me. Job 9: 31

We shall never get beyond the need of using daily the Lord's prayer. He has bound by the conjunction and the prayer for forgiveness with that for daily bread, as though to teach us that we shall need the one as long as we need the other. At the end of the best day that we ever spent, when we are not aware of having consciously sinned in act, or speech, or thought, we shall still have need of the precious blood. We may know nothing against ourselves, yet we shall not be thereby justified; because He that judgeth us is our holy Lord, and the standard by which we are judged is his own perfect character. A piece of cambric looks extremely fine to the eye, but how coarse to the microscope! Sheep look white against the dark ground of the early spring; but how dark if there should be a fall of snow! Our characters seem stainless, only because we compare ourselves with ourselves, or with others.

But, when our eyes are opened to see God, to behold the whiteness of the great white throne, and we stand in the searching light of heaven, we are as those who have just emerged from a ditch. I heard the other day of a woman being proud of having lived without sin for ten years! So we deceive ourselves. No, at the best we are sinful men and women, needing constant cleansing; even though we may be kept from known sin by the grace of Christ. It was at an advanced period in the life of the great Apostle, and when he lived nearest God, that he realized himself to be the chief of sinners.

*I know not what I am, but only know
I have had glimpses tongue may never speak:
No more I balance human joy and woe,
But think of my transgressions, and am meek.*

你還要扔我在坑裡，我的衣服都憎惡我。 伯九31

我們每天都需要運用主禱文。在主禱文裡，祂把求赦免的禱告，與求日用飲食的禱告，連接在一起(太六11-12)；好像教導我們，我們需要飲食，同時也需要赦免。在我們度過最美好的一天結束的時候，在我們沒有意識到我們在行為、言語或是意念上犯了罪的時候，我們仍然需要寶血。我們可能不覺得自己有錯，卻也不能因此得以稱義；因為判斷我們的乃是我們聖潔的主(林前四4)，並且我們受審判所使用的標準就是祂自己那完美的品格。一塊細薄的麻布在人眼裡看來極精細，但在顯微鏡下卻如此粗糙！綿羊在早春陰暗的大地上，看來如此潔白；但若下一場雪，它們就顯得多麼黝黑！我們的品格看起來沒有瑕疵，只是因為我們拿自己與自己比較，或與他人比較而已。

但是，當我們的眼睛被打開見到神，觀看那白色大寶座的潔白(啟廿11)，並且我們站在天上那銳利的光中，我們就如同那才從坑裡爬出的人一般。幾天前我聽到一個女人以已經過了十年無罪的生活而自豪！我們是如此自欺。不，我們最好也不過是需要不斷被潔淨的罪人；即使我們可能因著基督的恩典避開已知的罪。當偉大的使徒保羅在他生命老練的時期，當他與神最親近的時候，他還意識到自己是罪人中的罪魁(提前一15)。

我不知道自己的本相，
但曾瞥見言語無法形容的景況；
我不再去計較人類的歡樂與悲傷，
但想到我的過犯，我就謙卑下來。

[出自蘇格蘭詩人布恰南Robert Buchanan, 1841-1901, 的詩作*Father, Forgive Thy Child*
《父啊，赦免你的孩子》。]

The land of darkness and the shadow of death. Job 10: 21

This represented the highest thinking of that age about the future. There were gleams now and again of something more; but they were fitful and uncertain, soon overtaken by dark and sad forebodings. How different to our happy condition, for whom death is abolished, whilst life and immortality have been brought to light! The patriarch called the present life Day, and the future Night. We know that in comparison the present is Night, and the future Day. "The night is far spent, the day is at hand; let us put on the armour of light."

For us, too, there is something better. We wait for his Son from heaven; we look for that blessed hope, the glorious appearing of our Great God and Saviour Jesus Christ. "As the waters of the sea are held between two mighty gravitations, the moon now drawing them towards itself, and the earth drawing them back again, thus giving the ebbing and flowing tide, by which our earth is kept clean and healthful, so must the tides of the soul's affection move perpetually between the cross of Christ and the coming of Christ, influenced now by the power of memory and now by the power of hope." It is said of the late Dr. Gordon: "Hardly a sermon was preached without allusion to the glorious appearing. Never a day passed in which he did not prepare himself for it, in which its hastening was not sought for with prayer." "Yet a little while [Greek, how little! how little!] and He that shall come will come." The attitude of every believer should be that of waiting: with loins girt and lamp burning, let us be ready to meet our Lord.

The Best is yet to be,

The Last for which the First was made.

黑暗和死蔭之地。 伯十21

這代表那個時代關於未來最高的思想。時而有微光顯出多些事情；卻斷斷續續且不明確，很快就被黑暗及悲哀的預感所淹沒。當死亡被廢止，生命與永恆被揭示之時，我們的幸福狀況將多麼的不同！先祖(約伯)稱今生為白晝，稱將來為黑夜。但我們知道在對比上現今是黑夜，而將來是白晝。「黑暗已深，白晝將近；我們就當帶上光明的兵器。(羅十三12)」

同樣，也有更好的為我們存留。我們等候祂的兒子從天降臨(帖前一10)；我們等候那有福的盼望，就是我們至大的神，和救主耶穌基督的榮耀顯現(多二13)。「當海水在兩個強大的引力作用之下，月球正把海水吸向它，而地球又把海水拉回來，於是產生落潮與漲潮；藉此我們的地球得以保持清潔與健康，同樣，人情感的潮汐，也必然在『基督的十字架』與『基督的再來』之間不斷地移動，時而受『回憶基督十架』的能力影響，時而受『盼望祂再來』的能力影響。」有人這樣論到已故的戈登博士[註1]：「他幾乎沒有傳講一篇道不提及主榮耀的顯現。沒有一天他不為主的再來預備自己，每天都祈求那日快快來臨。」「因為還有一點點時候，那要來的就來。(來十37)」每個信徒的態度都應當是等候：腰裡要束上帶，燈也要點著(路十二35)。但願我們預備好迎見我們的主。

那最好的即將來臨，
首先的，是為末後的而造。 [註2]

[註1] 戈登博士 A. J. Gordon, 1836-1895, 美國浸信會牧師，作家，Gordon College 創辦人。

[註2] 出自英國詩人羅伯·勃朗寧Robert Browning, 1812-1889, 的詩作*Grow Old Along With Me*《白頭偕老》。

Canst thou by searching find out God. Job 11 : 7

There is but one answer to that question. No one can. The very angels veil their faces before the insufferable glory of his face.

*The firstborn sons of light
Desire in vain his depths to see;
They cannot reach the mystery,
The length, and breadth, and height.*

Do not be surprised, then, if there should be matters in the Bible, in your own life, and in the Providential government of the world, which baffle your thought. Remember you are only a little child in an infant class, and it is not likely that you can comprehend the whole system of your instructor. God would cease to be God to us, if we by searching could find Him out.

But though we cannot find out God by the searching of the intellect, we may know Him by love. "He that loveth, knoweth God; for God is Love." There is a way of knowing God, which is hidden from the wise and prudent, and revealed to babes. Seek to be strengthened with might by his Spirit in the inner man. Let Christ dwell deep in your heart by faith. Take care to obey all his commandments, and then the Holy God will come into you, and abide. He will give you Himself, and you will know Him as a little child knows its parent, whom it cannot grasp with its mind, but loves and trusts and knows with its heart. We cannot find out God by searching, but we can by loving.

We can also find Him in the character and life of Jesus. He that hath seen Him hath seen the Father; why then ask to be shown the Father? "What is Thy name, O mystery of strength and beauty?" "Shiloh, Rest-Giver," is the deep response.

你考察就能測透神麼？ 伯十一7

這個問題只有一個答案：沒有誰能。神的面光，人無法承受，甚至眾天使，也都要遮臉(賽六2)。

首生的光明之子 (指眾天使，他們是最早被造的。賽十四12)
想要看到祂的深處也是徒勞；
他們無法觸及這奧秘
的長度、寬度、和高度。 (8-9節) [註]

因此，在聖經中，在你自己的生命，在神對世界的掌管中，如果有事情使你困惑，不要覺得奇怪。要記住你只是幼兒班裡的一個小孩子，你不可能理解你老師的全部體系。如果我們靠著考察，就能測透神，神對我們來說就不是神了。

儘管我們無法靠理智的考察測透神，但我們可以藉著愛來認識祂。「凡有愛心的，就認識神；因為神就是愛。(約壹四7-8)」有一條認識神的路，向聰明通達人就隱藏，向嬰孩就顯出來(太十一25)。你要追求藉著祂的靈，用能力使裡面的人剛強(弗三16直譯)。藉著信心，讓基督深深地居住在你心裡。留心順從祂所有的誡命，然後聖潔的神必進入並住在你心中。祂必把祂自己賜給你，而你必像一個孩子認識父母一樣地認識祂。孩子無法用自己的頭腦了解他的父母，但他會用他的心來愛父母、信靠父母、認識父母。我們無法靠考察來測透神，但我們可以通過愛來認識祂。

我們也可以從耶穌的品格和生命來認識神。看見耶穌的，就是看見了父；你怎麼還說，把父顯給我們看呢？(約十四9)。「力量和華美的奧秘啊，你叫什麼名字？」深沉的回答道，「細羅，賜平安者。」[指再來的基督。創四十九10]

[註] 出自查理·衛斯理 Charles Wesley, 1707-1788, 的詩歌 *O Love Divine, How Sweet Thou Art* 《神聖的愛，何其甘甜》。查理是英國名牧約翰·衛斯理的弟弟，著名聖詩作家。

Doth not the ear try words, even as the palate tasteth its meat. Job 12: 11 (R.V.)

There is no appeal from the verdict of our palate. We know in a moment whether a substance is sweet or bitter, palatable or disagreeable. Now what the taste is to articles of diet, that the ear is to words, whether of God or man. More especially we can tell in a moment whether the fire of inspiration is burning in them. This is the test which Job proposed to apply to the words of his friends; and it would be well for all of us to apply the same test to Holy Scripture.

The humble student of the Word of God is sometimes much perplexed and cast down by the assaults which are made on it by scholars and teachers, who do not scruple to question the authorship and authority of large tracts of Scripture. We cannot vie with these in scholarship, but the humblest may apply the test of the purged ear; and it will detect a certain quality in the Bible which is absent everywhere beside. There is a tone in the voice of Scripture, which the child of God must recognize. This is the interesting characteristic in the quotations made in the New Testament from the Old. All the writers in the later Revelation detect the voice of God in the Old; to them, it is the divine utterance through holy lips. Harken, they cry, "the Holy Ghost saith." God is speaking in the prophets, as He spake in his Son.

It is one of the characteristics of Christ's sheep that they know his voice, and follow Him, whilst they flee from the voices of strangers. Ask that the Lord may touch your ears, that they may discern by a swift intuition the voice of the Good Shepherd from that of strangers; and for grace to follow immediately He calls you.

耳朵豈不試驗言語，正如上膛嘗食物麼？ 伯十二11

我們上膛味覺的判斷從來不用上訴重判。一種食物甜或苦，可口或不合意，我們一嘗就立即知道。正如味覺評判食物，耳朵也評判言語，不論是神的言語，或是人的言語。更特別的是，我們立即就能察覺出，那言語是否有靈感的火在其中燃燒。這是約伯提出的方法，用來檢測他朋友的言語。我們也可以用同樣的方法檢測聖經。

謙卑學習神話語的學生，有時會因一些學者和教師的抨擊，而感到困惑。這些學者教師，毫不顧忌地對聖經中許多篇幅的作者及權威提出質疑。我們在學術研究上無法與他們相爭，但最謙卑的人可以用清潔的耳朵來檢驗；這耳朵將發現聖經中有某種特質，是其他著作所沒有的。經文的聲音有一種語氣，神的孩子是一定認得出來的。這是新約中引用舊約經文一個很有意思的特點。後來新約的聖經作者都察覺出舊約中神的聲音，那是從神的口說出的神聖言語。請聽，他們喊出：「聖靈說。(來三7)」就如神曾經透過祂的獨生子說話一樣，神現今正在透過眾先知說話。

屬基督的羊有一個特點，他們認得主基督的聲音並跟隨祂，然而他們逃避陌生人的聲音。求主開啟你的耳朵，得以用敏銳的直覺，來分辨好牧人的聲音與陌生人的聲音；求祂賜你恩典，使你在祂呼召時，立刻跟隨。

Though He slay me, yet will I trust in Him. Job 13: 15

This was a noble expression, which has been appropriated by thousands in every subsequent age. In every friendship there is a probation, during which we narrowly watch the actions of another, as indicating the nature of his soul; but after a while we get to such intimate knowledge and confidence, that we read and know his inner secret. We have passed from the outer court into the Holy Place of fellowship. We seem familiar with every nook and cranny of our friend's nature. And then it is comparatively unimportant how he appears to act; we know him.

So it is in respect of God. At first we know Him through the testimony of others, and on the evidence of Scripture; but as time passes, with its ever-deepening experiences of what God is, with those opportunities of converse that arise during years of prayer and communion, we get to know Him as He is and to trust Him implicitly. And when that point has been reached and passed, nothing afterwards can greatly move us. Instead of looking at God from the standpoint of his acts, we look at his dealings with us and all men from the standpoint of his heart. Though He put us on the altar, as Abraham did Isaac, and take the knife to slay us, we trust Him. If we die, it is to pass into a richer life. If He seem to forget and forsake us, it is only in appearance. His heart is yearning over us more than ever. God cannot do a thing which is not perfectly loving and wise and good. Oh to know Him thus!

*Leaving the final issue in His hands
Whose goodness knows no change, whose love is sure,
Who sees, foresees, who cannot judge amiss.*

祂雖殺我，我還要信靠祂。 伯十三15（從KJV直譯，請見邁爾牧師英文原版。）

這是一句卓越的辭句，被後來歷代成千的人引用。每份友誼都有一段檢驗期，在那期間我們仔細觀察對方表現他人品的行為；但過了一段時間之後，我們有了如此親密的了解和信任，我們能看出並了解他內心的祕密。我們已經通過外院，進入了相交的聖所。我們好像熟悉我們朋友本性的各個角落。這樣他外表怎麼行動就相對不重要；我們已經認識他。

對於神，也是如此。最初我們認識祂是藉助於別人的見證、經文的證明；但經過時間，隨著對神之所是的經歷不斷加深，隨著多年來在祈禱交通中那些交談的機會，我們開始認識祂是誰，且完全相信祂。當我們到達了這樣的認識，以後就沒有什麼事情能大大動搖我們。我們不再從神作為的角度來看祂，而是從神內心的角度來看祂與我們，以及祂與所有人的來往。就像亞伯拉罕對待以撒一樣（創廿二9-10），祂雖然把我們放在祭壇上，並拿刀要殺我們，我們還是相信祂。我們若死，就進入一個更豐盛的生命。如果祂看起來好像遺忘拋棄我們，那只是表面現象而已。祂的心比以往更思念我們。神不會做任何一件不是完全慈愛、智慧、和良善的事。但願我們認識祂到這種程度！

將最終的結局交託祂手，
祂的良善不更改，祂的慈愛確定，
祂查看今日，也預見將來，祂的判斷不會失誤。

[出自英國詩人華滋華斯 William Wordsworth, 1770-1850, 的十四行詩集 *Upon The Punishment Of Death.*]

All the days of my warfare would I wait, till my release should come. Job 14:14 (R.V.)

The Lord Jesus has chosen us to be his soldiers. We are in the midst of a great campaign; let us endure hardness, as good soldiers of Jesus Christ, and strive above all things to please Him (2 Tim. 2:4). Amongst other things, let us be sure not to entangle ourselves in the affairs of this life. What purpose could a soldier serve who insisted on taking all his household goods with him on the march!

There is no pause in the warfare. We can never, like Gideon's soldiers, throw ourselves on the bank and quaff the water at our leisure. Every bush may hide a sharp-shooter; every brake an ambuscade. It becomes us to watch and pray; to keep on our harness of armour; to be on the alert for our Captain's voice. We wrestle not against flesh and blood, but against the hosts of wicked spirits in the heavenly places; we need to be strong in the Lord, and in the power of his might, and to take unto ourselves the whole armour of God, that we may be able to withstand in the evil day, and having done all to stand.

But the release will come at last. When the soldier has fought the good fight, the time of his departure will come, and he will go in to receive the crown which the Lord, the righteous Judge, shall give in that day. "Come," said the dying Havelock to his son, "and see how a Christian can die." Sometimes it demands more of a soldier's courage to wait than to charge. Remember that long waiting on the field at Waterloo, when the day passed from morning to evening. If you can do nothing else, wait. Be steadfast, immovable: lying still to suffer, to bear, to endure. This is fighting of the noblest sort.

我要在我一切爭戰的日子等待，直到我得釋放的時候到來。 伯十四14(另譯)

主耶穌揀選了我們作他的軍兵。我們正處在一場偉大的戰役之中；但願我們承受磨難，作基督耶穌的精兵，並越過一切竭力討祂喜悅(提後二4)。在其他的事物中，務必不讓今生的事務纏身(提後二4)。一個堅持要帶著所有家當行軍的士兵能完成什麼目標呢？

戰爭沒有暫停的時候。像基甸的士兵們一樣，我們絕不能投身靠著河岸，不慌不忙地暢飲河水(士七5-7)。每個樹叢中都可能藏著狙擊手；每個叢林裡都可能藏有伏兵。我們應當儆醒、禱告；穿好盔甲；留心聽我們元帥的聲音。我們並不是與屬血氣的爭戰，乃是與天空屬靈氣的惡魔爭戰；我們要在主裡剛強，倚賴祂的大能大力，拿起神所賜的全副軍裝，好在磨難的日子，抵擋仇敵，並且成就了一切，還能站立得住(弗六10-13)。

得釋放的時候終究會到來。當士兵打過了那美好的仗，離世的時候會來到，他將領受按著公義審判的主那日賜給他的冠冕(提後四7-8)。臨終的海福勞克將軍[註]對他兒子說，「你來看一個基督徒可以怎樣死去。」對一個士兵，有時等待比突擊更需要勇氣。請你記得滑鐵盧戰場上那漫長的等待，日子過去，從清早到傍晚。你別的事都不能做時，要等待。堅定不移，毫不動搖：一動不動地臥在戰壕裡，忍耐、堅持。這是一場最崇高的爭戰。

[註] 海福勞克Henry Havelock,1795-1857,1857年英印戰爭時，英國在印名將。平亂後，當年在戰場死於痢疾。他的兒子 Henry Marshman Havelock-Allan 是在印度出生。請亦參：代下三十六章靈修短篇末段。

Thou restraineth prayer before God. Job 15 : 4

JOB'S friends were bent on discovering the cause of his sufferings in some secret failure and declension. This is why Eliphaz accused him so groundlessly. They did not know of those secret habits of intercession described in the first chapter. But this charge is eminently true of some professing Christians.

THEY RESTRAIN PRIVATE PRAYER. The closet door is too seldom shut behind them, or it is kept shut for too brief a period. They do not give themselves time to get into the mid-current of intercession and be borne forward by it whither it will. The voice of the Holy Spirit is barely able to assert itself amid the hubbub of voices within. They are so taken up with speaking of the Lord, or working for Him, that they slur over private audiences with Himself.

THEY RESTRAIN SOCIAL PRAYER. Their minister never sees them in the gatherings for intercession on behalf of the work of the Church and the salvation of the lost. They forsake the assembling of themselves with the saints. Like Thomas, they are absent from the gathering in the upper room, and miss the smile of the Lord.

THEY RESTRAIN FAMILY PRAYER. Surely we ought to gather at least once a day around the family altar. Where Abraham pitched his tent he erected the altar. A prayerless home is apt to become a worldly and unhappy one. There is no such keystone to the arch of home-life and home-love, as the habit of family worship.

How foolish, how short-sighted, how sinful, it is to restrain prayer! What wonder that your soul is famished when you fail to feed it, or impoverished when you neglect intercourse with heaven!

你在神面前抑制禱告。 伯十五4（從KJV直譯，請見邁爾牧師英文原版）

約伯的朋友們一心想在約伯某個隱藏的失敗或墮落中，發現他苦難的根源。這就是以利法無根據地指責約伯的原因。他們並不知道第一章裡所描述暗中代求的習慣（一5）。然而這種指控，在某些聲稱是基督徒的人身上顯然是真實的。

他們抑制私下的禱告。他們很少關著內室的門在裡面禱告，即或關著，也只是短暫片刻。他們沒有時間進入代禱的水流中，在其中被帶往前。聖靈的聲音無法在他們心裡的喧嘩中顯明出來。他們如此忙於談論主，為祂做事，以至在私下傾聽主的聲音上馬虎行事。

他們抑制公開的禱告。他們的牧師在為教會的事工和為失喪靈魂得救的代禱中從來沒有看見他們的身影。他們拋棄與眾聖徒的聚會。就像多馬那樣，他們在樓上的聚會中缺席，而沒有看見主的笑容（約廿24）。

他們抑制家庭的禱告。我們每天都該至少一次圍繞在家庭祭壇前禱告。亞伯拉罕在他支搭帳棚的地方建立祭壇（創十二8）。一個沒有禱告的家，容易成為一個屬世的、沒有喜樂的家。除了家庭敬拜的習慣之外，沒有什麼能成為「家庭生活和家庭的愛」這個拱門的楔石。[弧形拱門缺了頂端弧形中央的楔石，就失去支撐的力量。]

抑制禱告是多麼愚昧、短視、罪惡的行為啊！當你不餵養你的心靈，你的心靈就饑餓；你忽略與「天」來往，心靈就枯竭。這有什麼希奇呢！

I was at ease, and He brake me asunder. Job 16:12 (R.V.)

THE other day, it was the Lord's Day morning, two sparrows fell from the leads of my church into the vestry, which has a lofty glass skylight. As soon as they had recovered from their astonishment at finding themselves prisoners, they flew up against this skylight as though to break through it to the open heaven, and then round and round the room. They were desperately afraid of myself and the verger, whom I had called, not realizing that we were as anxious as they to get them out again into the air. The only thing we could do to help them was to keep them from alighting to rest; so with long brooms and soft missiles we constantly drove them from every cornice and picture-frame on which they were alighted, till they fell exhausted, and with panting breasts, to the ground. Then we captured them and set them free. They might have said many a time, in the course of that encounter, "We were at ease, and they brake us asunder; they also set us up for their mark." But if they could review that episode now, they would doubtless see that it was love which forbade them to rest anywhere in the vestry, because it desired to give them their fullest liberty.

So with Job. God would not allow him to rest in anything short of the best, and therefore He broke up his nest. Is not this the key to his dealings with you? Oh, believe that behind the perpetual change and displacement of your life God is leading you into the glorious liberty of his children!

*Therefore to whom turn I but Thee, the ineffable Name?
Builder and Maker Thou of houses not made with hands!
What? have fear of change from Thee who art ever the same?
Doubt that Thy power can fill the heart that Thy power expand?
There shall never be one lost good.*

我素來安逸，他折斷我。 伯十六12

前幾天，就是主日早晨，兩隻麻雀從教堂屋頂的鉛板跌落，掉進附屬的屋子裡。這屋子有一個很高的玻璃天窗。當牠們從驚嚇中回過神來，發現牠們被困住，就飛向天窗，好像要衝破天窗到開闊的天空，然後牠們就地繞著屋子飛。牠們非常害怕我和我叫來的司事，顯然沒有意識到我們也和牠們一樣，急切要把牠們再放回天空。我們唯一能做的事情就是不讓牠們停下來休息。我們用長掃帚和一些軟物件驅趕牠們，不讓牠們在簷角和相框上停歇，直到牠們累得落在地上喘息。我們就抓住牠們，並且把牠們放了。在那短短的遭遇中，那兩隻麻雀可能多次說過「我們素來安逸，他們折斷我們，又立我們為他們的箭靶子。(12節)」但如果牠們現在回憶起那段插曲般的往事，牠們一定會明白，不讓牠們在教堂附屬房屋休息是因為愛，因為這是希望牠們得到完全的自由。

神同樣不要讓約伯在次好的事上安逸，所以打破他的窩。這難道不是神對待你的關鍵點嗎？但願你相信，在人生不斷的變遷背後，神正引領你進入祂兒女榮耀的自由！（羅八21）。

至聖的尊名啊，除你之外我轉向誰呢？

你這建造房屋的，建造非人手所造的房屋！ （林後五1）

你永不改變，我們為何害怕從你來的改變呢？

你能力擴大我們的心胸，我們為何懷疑你能力能充滿我們的心呢？

我們失去的，永遠都不是真正好的。

Yet shall the righteous hold on his way. Job 17:9 (R.V.)

When the real life of God enters the soul, it persists there. Genuine religion is shown by its power of persistence. Anything short of a God-given faith will sooner or later fail. It may run well for a time, but its pace will inevitably slacken till it comes to a stand. The youths faint and are weary, and the young men utterly fall. The seed sown on the rock springs up quickly, and as quickly dies down and perishes. But where there is the rooting and grounding in God, there is a perpetuity and persistence which outlives all storms and survives all resistance.

You shall hold on your way because Jesus holds you in his strong hand. He is your Shepherd; He has vanquished all your foes, and you shall never perish.

You shall hold on your way because the Father has designed through you to glorify his Son; and there must be no gaps in his crown where jewels ought to be.

You shall hold on your way because the Holy Spirit has deigned to make you his residence and home; and He is within you the perennial spring of a holy life.

It is said that there was once a debate in heaven, as to which kind of life needed most of God's grace. That of a man who after a lifetime of gross sins was converted at the eleventh hour, or of a man that for his whole career had been kept from destruction. And finally the latter was agreed to be the most conspicuous miracle. And there is no doubt that this is so. Yet for this also shall God's grace avail: and He shall enable thee to hold on thy way till heaven open to thee.

然而義人要持守所行的道。 伯十七9

當神真實的生命進到人裡面，這生命就持續留在那裡。真信仰就藉著它持久的力量顯現出來。任何事務缺少神所賜的信心，遲早要失敗。它可以很好的運作一段時間，然而它的步調必定無可避免地緩慢下來，直到停止。即使年輕人也疲乏困倦，並且全然跌倒。撒在石頭地的種子很快發芽生長，也很快枯萎死去。然而在神裡面生根立基的，必永久長存，渡過一切的風暴，熬過一切的攔阻。

你要持守你所行的道，因為耶穌用祂堅強的手握住你。祂是你的牧人，祂已征服你的一切仇敵，所以你永不滅亡。

你要持守你所行的道，因為父神已經定意藉著你，榮耀祂的兒子耶穌；在祂的冠冕上，寶石該安置的地方必沒有缺口。

你要持守你所行的道，因為聖靈已經屈尊俯就，使你成為祂的居所；祂在你裡面是神聖生命永久的泉源。

傳說在天上曾有一次辯論，關於哪一種人生最需要神的恩典。是一個終身活在粗鄙的罪惡中，到了最後一刻才信主的人；或是一個畢生都蒙保守，遠離敗壞的人呢？末了大家同意後者才是最顯著的奇蹟。這是不容置疑的。神的恩典也必在這事上提供幫助：祂必使你持守你所行的道，直到天庭為你打開。

The king of terrors. Job 18: 14

So the ancients spoke of death. They were constantly pursued by the dread of the unknown. Every unpeopled or distant spot was the haunt and dwelling-place of evil and dreadful objects. But the grave, and the world beyond, were above all terrible, and death the King of Terrors. It is difficult for us, who inherit centuries of Christian teaching, to realize how dark and fearsome was all the realm that lay under the dominion of death and the grave. What a shiver in those words, King of Terrors!

But for us how vast the contrast! Jesus has abolished death, and brought life and immortality to light. He has gone through the grave, and come again to assure us that it is the back door into our Father's house, with its many mansions. At his girdle hang the keys of death and Hades; none can shut the door when He opens it, and none open when He keeps it shut. He was Himself dead; but He lives for evermore, and comes to the side of each dying saint to escort him through the valley to his own bright abode.

There is something better. In the case of immense numbers, who shall be alive and remain when He comes again, death will be entirely evaded. "He that liveth and believeth in Him shall never die." They shall be caught away to meet the Lord in the air. Suddenly, in the twinkling of an eye, this mortal shall put on immortality, this corruptible incorruption. At his coming the grave shall be despoiled of its treasures, and death shall miss its expected prey.

"O death, where is thy sting! O grave, where is thy victory! Thanks be to God which giveth us the victory through our Lord Jesus Christ."

驚嚇的王。 伯十八14

古人以「驚嚇的王」來提到死亡。他們經常受到無名恐懼的糾纏。每個無人之處或遙遠的地點，都是邪惡可怕之物出沒棲息之所。而墳墓及死後的世界尤其恐怖，於是死亡就成為驚嚇的王。我們承受了數百年基督信仰的教導，很難體會在死亡與墳墓所管轄的領域是何等黑暗可怕。驚嚇的王這話何等叫人發抖。

然而對於我們有何等不同啊！耶穌已經將死廢去，將不能壞的生命彰顯出來(提後一10)。祂經過墳墓並且復活來向我們保證，死是進入我們父神天家的後門，那裡有許多豪華的住處。祂的腰帶佩著死亡與陰間的鑰匙；開了就沒有人能關，關了就沒有人能開(啟三7)。祂曾親身死過，但現在活著直到永遠(啟一18)，並且來到每一個臨終的聖徒身邊，護衛他經過死蔭的幽谷，來到祂自己光明的住處。

還有更美好的事，對於極多在祂再來時仍然存活的人，死亡就完全被躲過了。「凡活著信祂的人必永遠不死。(約十一26)」他們要被提，在空中與主相遇(帖前四17)。在眨眼之間——霎時，這必死的要穿上不死的，這必朽壞的要穿上不朽壞的(林前十五52-53)。在基督降臨時，墳墓要被剝奪它的財寶，死亡將失去它預期的擄物。

「死啊，你的毒鉤在哪裡！墳墓啊，你的得勝在哪裡！感謝神，使我們藉著我們的主耶穌基督得勝。(林前十五55, 57)」

I know that my Redeemer liveth. Job 19:25

Those words express the deepest and most radiant conviction of believing hearts. "He lives, the great Redeemer lives!" Man did his worst; the nail, the cross, the spear, were bitter; but He liveth! Death stood over Him as a vanquished foe; but He liveth; Captain Sepulchre and his henchman Corruption held earnest colloquy together about the best method of detaining Him; but He liveth! He ever liveth: and because He continueth ever, He hath an unchangeable priesthood.

But it is not probable that his words meant all this to Job. The word translated "Redeemer" is Goel--the nearest kinsman, sworn to avenge the wrongs of blood relations. This conception of the kinsman avenger has been always in vogue in the East, where the populations are scattered and migratory, and our system of law impossible. Beyond the heavens Job thought there lived a Kinsman, who saw all his sufferings, and pitied, and would one day appear on earth to vindicate his innocence and avenge his wrongs. He was content to leave the case with Him, sure He would not fail, as his friends had done.

Beyond the sorrows and anguish of time he should yet see God; and he longed to see Him, that he might learn the secret purpose, which explained the sorrow of his lot. He had no dread of that momentous event, since his Goel would be there to stand beside him.

*Sudden the Worst turns the Best to the brave,
The black minute's at end!--
And the Elements' rage, the fiend voices that rave,
Shall dwindle, shall blend,
Shall change, shall become--first a Peace out of Pain,
Then a Light, then thy breast.*

我知道我的救贖主活著。 伯十九25

這句話表達相信之人最深刻、最明亮的信念。「祂活著，偉大的救贖主活著！」人盡其所能的行惡：釘子、十字架、槍矛，都是痛苦難熬的，然而祂活著！死亡把祂當作一個被征服的仇敵，嚴密監視，然而祂活著！「墳墓」這個首領，與他的親信「腐壞」，認真商量用最好的手段拘禁祂，然而祂依然活著！祂永遠活著，因祂永遠常存，祂祭司的職任就長久不更換（來七24）。

但是對約伯來說，他這句話也許不是代表前面說的這一切。「救贖主」這個字的原文意思是「至近的親屬」，起誓要為血親報仇。親屬報仇的觀念在東方一直是流行的，那裡人口稀疏且常遷徙，不可能實行我們現在的法律制度。約伯認為在天上有一位這樣的親屬活著，這親屬看見他所受的一切苦楚，並且憐恤他，將來出現在地上來為他的清白申辯，並為他伸冤。他願意將他的案件交給祂，確信祂不會像他的朋友們一樣讓他失望。

在憂愁痛苦的日子之後，他仍然要看見神；他渴想見到神，使他可以明白那隱密的目的，來解釋他所遭遇的憂傷。他並不懼怕那重大的事件，因他的至近親屬將在那裡站在他旁邊。

對這勇敢的人，突然間最惡劣的局面變成最有利的，
黑暗的時刻結束了——
暴風雨肆虐、魔鬼吼叫的聲音，
都逐漸變弱、模糊，
都要改變，都要變成——先是痛苦中有平安，
再是亮光，然後是你的胸懷。

This is the portion of a wicked man from God. Job 20: 29

Repeatedly in reading this book we are reminded of the strong convictions entertained by thoughtful men among these Eastern peoples, of the sure connection between wrongdoing and its bitter penalty. The friends of the sufferer express their opinions in cold-blooded and unfeeling words; but we can detect their intense convictions beneath all--that special suffering indicates the presence of special sin, and that all wickedness is sooner or later brought to light and punished.

We are less able to follow the track of God's providences in these crowded, hurrying days; but there can be little doubt of the connection between wrongdoing and punishment. The law is immutable. As a man soweth, so shall he also reap. The triumphing of the wicked is short, and the joy of the godless but for a moment. He shall disgorge his wealth; he shall suck the poison of asps in the remorse and bitterness of his soul; the heavens shall reveal his iniquity; and his descendants shall seek favour of the poor. These things are still to be seen among us, in the rise and fall of proud men and their families.

Let us go into the sanctuary of God, and consider their latter end; and as we contrast it with that of the poorest of his children, we shall find no reason to envy them. Even though no human tribunal sentence them, they carry the harpoon in their heart, and sooner or later it will bring them to a certain and awful doom. It cannot be otherwise whilst God is God. The psalmist said:

*I have seen the wicked in great power,
And spreading himself like a green bay tree;
Yet he passed away, and, lo, he was not.*

這是惡人從神所得的分。 伯二十29

讀約伯記使我們一再想起，這些東方有思想的人懷著這個堅強的信念，認為做壞事與其嚴重懲罰之間有確實的關連。這個受苦之人的朋友們，用冷酷無情的話語表達他們的見解；而我們能發現他們強烈的信念之下，一切特殊的受苦表示特殊的罪存在，並且一切的罪惡遲早都會暴露而受到懲罰。

在這擁擠匆忙的時代，我們比較不能追尋神旨意的蹤跡；然而犯罪與受罰之間的關連是無可置疑的。這個法則是不變的。人種的是什麼，收的也是什麼(加六7)。惡人的誇勝是暫時的，不敬虔人的喜樂不過轉眼之間(5節)。他要吐出他的財寶(15節)；他要在心裡懊悔痛苦中，吸飲虺蛇的毒氣(16節)；天要顯明他的罪孽(27節)；並且他的兒女要向窮人求恩(10節)。這樣的事在我們中間依然可看見，傲慢的人和他們家的興起與敗落。

讓我們進入神的聖所，思想他們的結局(詩七十三17)；當我們對照他兒女中最貧窮的情況，我們就找不出任何理由來羨慕他們。即使沒有人的法庭判決他們，在他們心中帶著魚叉，這遲早會使他們達到確定的可怕毀滅。神終究是神，這就不會有例外。詩人說：

我見過惡人大有勢力，
好像一棵青翠樹伸展開來；
然而他死去，看啊，他不在了。 (詩卅七35-36)

Shall any teach God knowledge? Job 21 : 22

We cannot tell God anything He does not know already. The most fervent and full of our prayers simply unfold in word all that has been patent to his loving, pitying eye. This does not make prayer needless; on the contrary, it incites to prayer, since it is pleasant to talk with one who knows the whole case perfectly; and it is a relief to feel that God's answers depend--not on the information we bring Him, or even on the specific requests we make, but--on his infinite and perfect acquaintance with circumstances and conditions of which we are altogether ignorant.

"Your Father knoweth." Quicker than lightning is his notice of every transition in your inner life--of your downittings and your uprisings; of every thought in your heart; every word on your tongue; of the fretting of that inward cross; of the anguish of that stake in your flesh; of the enemy that, like a sword in your bones, reproaches you with the derisive challenge. "Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Yes, He knows it all, and loves you better than you know.

Do not presume to dictate to Him; do not dare to say that some other way would be better, some other lot more likely to develop your best self. He knows every track by which to bring sons to glory; and that He has chosen this one is a positive proof that it is the best, the one most adapted to your idiosyncrasies and needs. His ways are higher than your ways, and his thoughts than your thoughts. You could not teach Him knowledge, or increase his love--then trust both.

誰能將知識教導神呢？ 伯二十一22

我們無法告訴神任何祂還不知道的事。我們最火熱、完全的禱告，也只是用言語說出顯明在神慈愛憐憫的眼目之前的一切。這並不是說不需要禱告；正好相反，這點正激勵我們禱告，因為與這一位神交談何等美好，祂對整個局面十分瞭解；並且我們可以放心，神對我們禱告的回應不是根據我們所提供給祂的資訊，甚至也不是根據我們明確的禱告，而是依據祂自己對整個環境與情況的完全瞭解，那些景況我們完全不知曉。

「你們的父知道。」祂比閃電更快知道你內在生命的每一個轉變，你坐下、你起來，你內心的每一個想法；你舌頭髮出的每一句話；你裡面十字架的苦惱；你身上那根刺的苦楚(林後十二7)；你仇敵用嘲笑的挑戰斥責你，如劍刺入骨頭。「我行路、我躺臥，你都細察，你也深知我一切所行的。耶和華啊，我舌頭上的話，你沒有一句不知道的。(詩一三九3-4)」是的，祂知道這一切，並且祂愛你勝過你所知道的。

不要放肆指使祂；不要大膽地說其他方式會更好，或其他的安排更可能發展你最優越的自我。祂曉得每一條將眾子帶入榮耀的道路，祂選擇了這條路，就證明了那是最好、最適合你個人特質與需要。祂的道路高過你的道路，祂的意念高過你的意念(賽五十五9)。你不能教導神任何的知識，也不能加增祂的愛，所以只能信靠祂的知識與祂的愛。

If thou return to the Almighty. Job 22: 23

These words introduce a most exquisite picture of the blessings consequent on return to God. They do not fit the case of Job, to whom they were addressed, because he had not left God; and they sound strange as coming from the mouth of Eliphaz. Still they are full of sublime truth.

THERE ARE THREE CONDITIONS. We must retrace the steps of our backsliding and wandering lives. We must put away unrighteousness from our home-life and business engagements, so that the tent may be free from idols. We must be content to lay our most treasured possessions in the dust at God's feet for Him to deal with as He pleases.

THERE ARE FOUR CONSEQUENCES. Whatever we give up for God, we shall find again in Him; He shall become our treasure. Prayer shall have new zest, new success; be full of delight; become the interchange of face-to-face fellowship. There shall be more certainty and permanence in our decisions and achievements. Our decrees shall stand, our work shall last, our path shall be illumined with light. Trouble and trial shall depress us for only a brief space, like the passing of an Atlantic breaker over a lighthouse rock, whilst a glad relief shall always follow close on disaster.

Let us ask for all this in our daily prayer. O God, be my precious silver; give me delight in Thee; hear my prayers; may I decree that Thou canst establish; let Thy light shine on my ways; lift me up above all my depressions and fears--that I may stretch out a strong hand to those who are in trouble.

*O, strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.*

你若歸向全能者。 伯二十二23

這段經文引進一幅極優美的畫面，描繪人歸向神之後隨之而來的福分。雖然這段文字是對約伯講的，但並不適用於約伯的情形，因為約伯從來沒有離開過神；並且這話是從以利法的口中講出來，確實有些奇怪。但這些話還是充滿了崇高的真理。

這裡有三個條件。我們必須回想我們在墮落漂流人生路上的腳步。我們必須離棄家庭生活與工作中的不義，使我們的帳棚裡沒有偶像。我們必須心甘情願將自己最寶貴的財富，放在神腳前的塵土中，讓祂隨意處置(23-24節)。

這裡有四個結果。我們為神捨棄的一切都必在祂裡面再找到，祂自己必成為我們的財寶。禱告必有新的熱忱，新的成就，充滿喜樂，成為面對面雙向的交流。並且必使我們的決定更堅定，成就更持久。我們的定意必立得住，我們的事工必持久，我們的道路必有光照明(25-28節)。困難與試煉必然只是暫時煩擾我們，如同大西洋的巨浪打在燈塔的岩石上就消逝，令人歡欣的釋放也必緊隨在災難之後來到。

讓我們天天這樣祈禱。神啊，願你成為我的珍寶；賜我在你裡面的喜樂；垂聽我的禱告；願我的定意蒙你堅定；求你的光照亮我的道路；求你將我舉起超越一切的壓制與懼怕(25-29節) — 使我可以向在艱難中的人，伸出有力的手。

啊，求你使我堅強，當我堅立在磐石上，
在你裡面得力，
我就可以伸出愛心的手
幫助那與波濤搏鬥的人們。

Oh that I knew where I might find Him, that I might come even to his seat! Job 23 : 3

Poor tempest-driven man, he knew not that God was intimately near, nearer than breathing. There was no need for him to go forward and backward, on the right hand or the left. The Lord his God was nigh him, even in his heart; for his throne was pitched there on the sands of the desert, between Job and his pitiless accusers.

Thou needest not speak like this. Thou knowest where to find Him; thou canst find the way to his seat. He is to be found in Jesus, seated on the mercy-seat; in that room where thou sittest reading these words; in that railway train or store. No need to ascend into heaven, or descend into the abyss. Thou couldst not be nearer God, if thou wert in heaven. True, the obscuring vail shall be then removed.

*And without a screen,
At one burst shall be seen,
The Presence in which we have ever been;*

but the dropping of the scales from our eyes will not make us nearer God than we are at this moment.

Now go to his seat, just in front of thee. Order thy cause before Him, and argue it. Wait to know the words with which He shall answer thee, and understand his reply. Only be sure that He will not contend against thee with his great power. Sometimes we are so bewildered and perplexed that we lose the realizing sense of God's presence; but there is no real difference. God is not really farther away; and nothing glorifies and pleases Him more than for us to go on speaking with Him as though we could see his face, and realize his embrace. Be still for a moment, and say, reverently and believingly: Lo, God is in this place.

惟願我能知道在哪裡可以尋見神，能到祂的臺前。 伯二十三3

可憐被風暴催逼的人，他並不知道神非常親近，甚至比呼吸還要近。他不需要往前或往後，在左或在右(8-9節)。主，祂的神，就在他身邊，甚至就在祂的心裡；神的寶座就立在約伯與祂那些無情控告者之間的荒野沙地上。

你不需要這樣說。你知道在哪裡可以找到祂；你能夠找到通往祂臺前的那條路。祂可以在耶穌裡被找到，祂坐在施恩座上；就在你讀這些話語的房間裡；就在火車上或商店裡。不需要升到天上或下到陰間(羅十6-7)。即使你在天上，也不會更靠近神。是的，這樣，那遮掩的帕子將被除去(林後三16)。

屏障沒有了，
瞬間就看見祂的同在，
就是我們一直經歷的；

即使當我們眼睛的鱗片脫落了，但並不會使我們比現在與神更近。

現在來到祂的臺前，這臺就在你面前。陳明你的案件，並來辯白(4節)。等待祂回答你的言語，明白祂的回應(5節)。你只要確定祂不會用祂的大能與你爭辯(6節)。有時我們太迷茫困惑，而失去神同在的感覺。但這並沒有實質的不同。神不是真正離我們遠；沒有什麼事使祂喜悅並榮耀祂，勝過我們持續與祂交談，如同看見了祂的面，感受到祂的擁抱。讓我們靜默片刻，並恭敬確信地說：看啊，神就在這裡。

Yet a little while, and they are gone. Job 24:24 (R.V.)

Job here describes the insecurity of the wicked. He may have raged against the poor and innocent; but in a moment he comes down to Sheol, is hurried to stand before his Maker to receive his sentence. As he had treated the poor, so he is treated. As he had devoured the houses of the innocent, so he is devoured. "How are they become a desolation in a moment! They are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when Thou awakest, Thou shalt despise their image."

For those who fear God there is a greatly contrasted lot. They receive a kingdom that cannot be moved. Zion may be a desolation, and Jerusalem a wilderness; the holy and beautiful institutions in which their early religious impressions were made may crumble; but they are come to the heavenly Jerusalem. The removing of those things that are capable of being shaken only makes more apparent those which cannot be shaken.

Where do you build your nest? In the trees of this world, that sway in the tempest, or may be hewn down by the woodman's axe; or have you learnt to build in the clefts of the Rock of Ages? Is your treasure in human friendships, which may change or be cut in twain by the sharp shears of death; or is it in the love of God, the unchangeable and everlasting Lover of souls? Let us look off from ourselves; from that diseased introspection that so confuses and dims our life; from the old fears that made us tremble and the old matters of which we must speak no more. And let us look upward and forward to that near future, which is so much larger and better than the past has been, and where we shall attain more than the heights of our dreams.

他們 ... 不過片時就沒有了。 伯二十四24

約伯在這裡描述了惡人的不穩固。惡人或許曾經對窮人與無辜的人大發雷霆，但不久他就要下到陰間，馬上要站在他的造物主面前接受審判。正如他曾經怎樣對待窮人，他也要照樣被對待；如同他曾侵吞無辜人的房子，照樣他也要被侵吞。「他們轉眼之間，成了何等的荒涼。他們被驚恐滅盡了。人睡醒了怎樣看夢，主啊，你醒了也必照樣輕看他們的影像。(詩七十三19-20)」

對於那些敬畏神的人，他們的結局就大不相同。他們要得到不能震動的國(來十二28)。錫安山[耶路撒冷城所在地]或許變成荒場，耶路撒冷或許變成曠野，那些神聖美麗的機構雖在初期產生敬虔的印象，可能倒塌；但敬畏神的人要來到天上的耶路撒冷。挪移那些可以被震動的，就更凸顯那不能被震動的。

你的巢築在哪裡？是在這世界的樹林中嗎？在那裡風暴搖晃，或許被伐木工人的斧頭砍倒；還是你已學會在萬古磐石的縫穴中搭窩？你的財寶是藏在人間的友誼裡面嗎？那是會改變，或會被死亡的利剪剪成兩半；還是藏在你神的愛裡？祂是靈魂永遠不改變的愛人。讓我們的眼光離開自己；離開那病態的自我反省，這自省叫我們的生命困惑無光；離開那些使我們顫抖的老舊懼怕，以及那些我們無須再提的老舊事物。讓我們往上看、往前看那擺在前面的，那是比以往更大、更好，在那裡，我們要達到超越夢想高峰的境界。

How then can man be just with God? Job 25:4 (R.V.)

This is the question of the ages. Man knows that he is as a worm, and worse. For no animal, however humble, has consciously and determinedly broken the law of God, and defiled its nature.

Our first effort is to go about to establish a righteousness of our own. Repeated failure only aggravates our misery and chagrin, till we fall helpless at the foot of Sinai. Our vows are broken, the law of God lies shivered around us, the thunders and lightnings make us afraid. Then God in the Person of Jesus comes to our help. First, He meets and satisfies the demands of the broken law, so that it can ask no more. With his own hands He works out, and brings in, everlasting righteousness. And finally, He produces in us that faith by which his finished work is applied to our conscience and heart.

By the works of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. But we are justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation. God is Himself the Justifier of the ungodly. "Whom He called, them He also justified." He takes off the filthy garments, and clothes us in change of raiment.

But the condition is faith. We must believe in Him who justifieth the ungodly. They who believe are justified from all things. Being justified by faith, we have peace with God, through our Lord Jesus Christ. We are not saved by believing about his work, but in Himself. The Greek of John 3:16 might be rendered, Whosoever even believeth into Him. The motion of faith is ever towards the heart of Him who died, and rose, and lives. Then through our faith the Spirit produces a holy character.

這樣，在神面前人怎能稱義？ 伯二十五4

這是歷代以來的疑問。人知道自己如蟲如蛆(6節)，甚至更差。因為無論多低微，沒有一種動物會明明知道又故意地違反神的律法，並且玷污牠的本性。

我們最初的努力是著手建立自己的義。但重複的失敗僅僅叫我們的痛苦與懊惱加深，直到我們無助地仆倒在西乃山腳下[神頒布律法的地方]。我們的誓言破碎，神的律法在我們的周圍被摔成碎片，雷轟與閃電使我們驚懼(出十九16)。然後神在耶穌的身位裡成為我們的幫助。首先，祂達到並滿足被觸犯之律法的要求，所以律法不能再要求更多。祂用自己的雙手完成並帶進永恆的公義。最終，祂在我們裡面產生信心，藉這信心使祂所成就的工作(即永恆的公義)得以應用在我們的良心與我們的心上。

凡有血氣的，沒有一個因行律法能在神面前稱義，因為律法本是叫人知罪(羅三20)。我們卻蒙神的恩典，因基督耶穌的救贖，就白白的稱義。神設立耶穌作挽回祭(羅三24-25)。神自己稱罪人為義(羅四5)。「所召來的人，又稱他們為義。(羅八30)」祂脫去我們污穢的外袍，給我們換上新衣。

但條件是信心。我們必須信稱罪人為義的神。凡相信的人，在一切的事上就都得稱義了(徒十三39)。既然因信稱義，就藉著我們主耶穌基督得與神和好(羅五11)。我們得救不在於相信祂所做的工，而在於相信祂自己。約翰福音三16的希臘文可以翻譯作：甚至叫一切信入祂的。信心的行動永遠朝著祂的胸懷，祂曾受死、復活，並且現今活著。然後因著我們的信心，聖靈就結出神聖品格的果子。

How small a whisper do we hear of Him! Job 26:14 (R.V.)

Job in thought passes through the universe. Sheol stands for the grave and the unseen world; Abaddon, for Satan, or for the great reservoirs in which the destructive agencies of creation have their home. With a marvellous anticipation of the conclusions of modern science, he speaks of the world as pendant in space. He passes to the confines of light and darkness, rides on the wings of the wind, discourses of the clouds, skims the mighty surface of the sea. All this, however, he deems as the outskirts of God's ways. It is but a whisper compared to the mighty thunder of his glory and power. If this is a whisper, what must the thunder be! If this universe is but a flower on the meadows of God's life, what must God Himself be!

Perhaps we know something more of the thunder of his power than Job could, because we have stood beneath Calvary and seen Jesus die, and He is the wisdom and power of God; yea, we have witnessed the exceeding greatness of his power, according to the working of the strength of his might, which He wrought in Christ, when He raised Him from the dead.

Who of us can fathom or understand the power of God? But what a comfort to know that it is an attribute of his heart. God is not power, but He is love, and his love throbs through and commands his power. Be reverent when you kneel before the great and mighty God; but believe that all his power is engaged on the side of his weakest, neediest child. And more: cease not to wait upon God until He endue you with his mighty power, for service and for daily living. A Nasmyth hammer can break a nutshell without crushing or touching the kernel.

我們所聽於祂的，是何等細微的聲音！ 伯二十六14

約伯在思想中貫穿宇宙。陰間(6節)代表著墳墓及眼不能見的世界；滅亡(6節)[希伯來文:亞巴頓]代表撒但[參:啟九11]，或代表受造物中的毀滅之子歸宿的總匯。約伯用一個驚人的預告，總結現代科學，他說到大地是懸掛在太空中(7節)。他穿越光明與黑暗的交界(10節)，乘駕在風的翅膀上，談論雲彩，掠過浩瀚的海面。但所有這些，他都看為神道路的邊緣(14節直譯)。與祂榮耀與大能的雷聲相比，那不過是何等細微的聲音(14節)！如果這只是細微的聲音，雷聲該如何呢！如果這個宇宙只是神生命草場上的一朵花，那麼神自己該是如何呢！

也許我們對神大能的雷聲比約伯懂得更多一些，因為我們已站在各各他[註1]看見耶穌的死，祂是神的智慧和能力；是的，我們見證了祂那浩大的能力，就是照祂在基督裡面所運行的大能大力，使祂從死裡復活(弗一19-20)。

誰能測透神的能力呢？而瞭解到那就是祂的屬性，是何等令人欣慰。神不是能力，但祂是愛，並且祂的愛震動並指揮祂的能力。當你在那大而有能的神面前跪下時，要心存敬畏；但要相信祂所有的能力都隨著祂最軟弱、最有需要的兒女身邊。還有：在服事及日常生活中，不要停止等候神，直到祂給你穿上祂的大能(路廿四49)。這就好像納斯密希[註2]的蒸汽錘可以擊破堅果的外殼，卻不擊碎核仁或觸及核仁。

[註1] 各各他就是髑髏地，主耶穌釘十字架的地方。(如果有興趣，才讀下一段話。)

Calvary這個字在英文聖經中，只在欽定本(King James Version)路廿三33出現過一次。譯作Calvary的希臘字是kraníon，意思是髑髏。這個字在四卷福音書各出現一次(太廿七33, 可十五22, 路廿三33, 約十九17。欽定本在其他三處均譯作英文字Skull(髑髏)，唯獨在路廿三33譯作拉丁字Calvary(髑髏)。在欽定本以後的英文聖經將四處都譯作Skull，似無例外。各版本的中文聖經都將四處譯作髑髏地。與希臘字kraníon對譯的希伯來字是golgothá(髑髏)，英文音譯作Golgotha，中文音譯作各各他，在上述馬太、馬可、約翰同一節均出現。雖然Calvary這字只在欽定本出現過這麼一次，但它或許帶有些許神祕感而受到青睞，在其後的文字、詩歌、甚至教會名稱多被沿用。亦有文字或詩歌中的Calvary被中譯作「加略」，但它與「加略人猶大」(太十4)的地名「加略」毫不相干。

[註2] 納斯密希James Nasmyth, 1808-1890，蘇格蘭人，工程師及發明家。1837年發明蒸汽錘，能精準使力，打碎要打碎的，保全要保全的。

My righteousness I hold fast, and will not let it go. Job 27: 6

Job had an ideal and clung to it. Have you such? A vision of what you may be, and, by the grace of God, will aim at being. Bishop Westcott says: "The vision of the ideal guards monotony of work from becoming monotony of life." Bitter indeed is life for those who have not seen the heavenly vision, or heard the calling upward of the voice that says, Come up hither. Any life looks more interesting and attractive when the light of our ideal falls on it, and we realize that every yard leads somewhere, and every step is one nearer the goal. So someone has suggested that "If we cannot realize our ideal, we may at least idealize our real."

But there are many hindrances, many adverse influences to combat, many suggestions that we should let go our ideal. We have so often failed, slipped where we thought we should stand, limped where we thought to overcome by wrestling. The crags are so steep, the encouragement we receive from fellow-climbers so scant, the dissuasions and misconstructions--like those Job had from his friends--so many. But Jesus who inspired the ideal waits to realize it, if only you will open your heart and let Him enter. Do you hunger and thirst? then He will satisfy. He does not tantalize and disappoint the seeking soul.

*Have we not all, amid life's petty strife,
Some pure ideal of a noble life
That once seemed possible? It was. And yet
We lost it in this daily jar and fret,
And now live idle in a vague regret.
But still our place is kept, and it will wait,
Ready for us to fill it, soon or late:
No star is ever lost we once have seen—
We always may be what we might have been.*

我持定我的義，必不放鬆。 伯二十七6

約伯有一個理想，而且堅守這個理想。你也有這種理想嗎？就是看見你將會如何，並靠著神的恩典，立志成為這樣的人。魏斯科主教[註1]說：「看見理想，就保守人在單調的工作中，卻不覺得人生單調。」對於還沒有看見天上的異象，或聽見從上頭來的呼召說「上到這裡來」的人，人生的確是痛苦的。當理想的光落在我們的生命上，人生就更有趣、更有吸引力，並且我們意識到每一段路都會引到某處，每一腳步都更接近目標。因此有人這樣說，假如我們不能實現我們的理想，至少我們可以將我們的現實理想化。

然而有許多的攔阻，許多敵對的勢力需要搏鬥，許多人建議我們放下理想。我們常常在應該站住的地方失敗、滑跌，我們在以為可藉著摔跤得勝之處癱了腿。峭壁是那麼險峻，一同攀登之人給予的鼓勵是何等的少，勸阻、誤解卻是如此之多，就像約伯從他的朋友們所得到的。但是激發我們理想的耶穌等候要實現它，只要你打開你的心讓祂進來。你是否又饑又渴？祂必滿足你。祂不會讓一個尋求祂的人乾著急而失望。

在人生瑣碎的奮鬥中，我們豈不都有
某個高貴生命的純潔理想
它曾經好像可能達到嗎？的確如此。然而
在日常的嘈雜聲音與焦躁中，我們把這理想弄丟了，
現在就在模糊的悔恨中過著沉悶的日子。
但是我們的位置仍被保留，並等待
我們或早或晚預備好去填上；
我們所看到的星沒有一顆會殞落 —
我們曾經有過的理想，終必達成。 [註2]

[註1] 魏斯科主教Brooke Foss Westcott, 1825-1901, 英國劍橋大學新約經文鑑別學者，後任聖公會主教。他與霍特(F. J. A. Hort)用了28年時間合編新約希臘文聖經，並提出經文鑑別的理論，成為以後這領域研究的基礎。魏斯科主教也關心社會問題，對當時英國社會卓有貢獻。

[註2] 這詩出自溥克特Adelaide Ann Procter, 1825-1864, 英國女詩人及慈善家，的詩作。

The deep saith, It is not in me: and the sea saith, It is not with me. Job 28:14 (R.V.)

In this sublime chapter the holy soul goes in quest of wisdom, which is the perfect balance of the moral and intellectual attributes of the soul; that knowledge of God, and life, and truth, which is only possible when the eyes of the heart have been enlightened to know; that radiancy of spirit which is enlightened and illuminated with God who is Himself the Light.

In a marvellous description of mining operations, which would arrest any company of miners in the world, if read from the Revised Version, Job declares it is not to be found in the deep. From one quarter of the universe after another, he receives the intelligence that it is not there. God alone has the secret; He only can communicate it, or give the disposition to appreciate and receive.

We must deal with God. Looking away from every other source of illumination and satisfaction, we must have close and searching fellowship with Him. Dr. Gordon was wont to say that evangelical faith consists not in a glance alone, but in a gaze. "We live in a very busy, perspiring time, when a thousand clamant calls assail us on every side; but we must have more time for visions if we would be well equipped for our tasks." Let us then turn from the quarters where we have been accustomed to draw our supplies--broken cisterns, with uncertain and brackish water--and let us come to God, the eternal source of life and peace. Love and rest we want. Thy love and rest, oh, give us! From men and things; from the mine, the deep, and the sea; from the murmur of human voices, and the crosslights of human interests, we come back to Thee, our Home.

深淵說，不在我內；滄海說，不在我中。 伯二十八14

在這雄偉的篇章中這位聖潔的人(約伯)來尋找智慧，智慧就是人德性與理性的完美平衡；認識神、生命、和真理，這認識只有在內心的眼睛被開啟才可能得到；靈發出光輝，這靈被那位是光的神自己開啟照明。

在採礦的驚人描述中，這些礦物開採會吸引世上每一個開礦的人，約伯卻宣告智慧不在礦的深處。從宇宙的一個角落到另一個角落，約伯得知智慧並不在其中。只有神知道那奧秘；祂只能傳出來，或賜人秉性來瞭解接受智慧。

我們必須與神來往。眼目轉離其他的每一照明與滿足的源頭，我們必須與神有緊密敏銳的交通。戈登博士[註]常說，福音的信心不在僅僅驚鴻一瞥，而在定睛凝視。

「我們生活在一個極其忙碌、辛苦流汗的時代，有成千緊急的要求從四面八方來攻擊我們；如果我們要好好裝備自己來應付這些工作，我們必定要有更多的時間看見異象。」讓我們轉離那些我們素常取得補給的地方，就是破裂的池子(耶二13)，盛著不確定且有鹽味的水；讓我們來到神這裡，祂是生命平安永恆的源頭。我們需要愛與安息。哦，求你賜給我們你的愛和安息！離開世人和世事；離開礦坑、深淵、和洋海；離開人間的不平之聲，離開人間利益的不同見解，我們回到你這裡，你是我們的家。

[註] 戈登博士A. J. Gordon, 1836-1895, 美國浸信會牧師，作家，Gordon College 創辦人。

Oh that I were as in the months of old! Job 29:2 (R.V.)

We are irresistibly reminded of Cowper's sad complaint:

*What peaceful hours I once enjoyed!
How sweet their memory still;
But they have left an aching void
The world can never fill.*

We are all prone to think that the earliest days were the best; and it is quite possible they were. But we must carefully distinguish between the exchange of the freshness and novelty of our first love for a deepening and maturing love, and the loss of love. The streamlet may not babble so cheerily, but there may be more water in the river. We lose the green Spring, but is it not better to have the intense light of Autumn in which the fruits ripen? There may not be so much ecstasy, but there may be stronger, deeper experience. We should not reckon our position in God's sight by our raptures, and count ourselves retrograding because they have gone; there is something better than rapture: the peace of a settled understanding and unvarying faith.

Still, if it be really so, that you have left the old place on the bosom or at the feet of Christ, that your love is cooling and your spirituality waning, I beseech thee, get back! Remember whence thou art fallen, and repent, and do the first works. Jesus yearns to reinstate thee, and has permitted this restless longing for the past to come, that it may be with thee as in the months of old. Again his lamp shall shine above thy head, and the secret of the Lord shall be upon thy tent; thy steps shall be washed with butter, and the rock pour out rivers of oil; thy roots shall spread to the waters, and the dew shall lie all night upon thy branch.

惟願我的景況如從前的月分。 伯二十九2

我們不由得想起詩人庫伯 [註] 的哀怨：

我曾經享有何等平靜的時光！
那記憶至今依然甜美；
但卻留下一個痛苦的空虛，
這世界永遠不能填滿。

我們都很容易認為最起先的日子是最美好的，很可能曾經如此。但我們一定要留意分辨「初戀的新鮮感，換成深摯成熟的愛情」與「失去愛情」之間的區別。小溪可能不作悅耳的潺潺水聲，轉成江河卻有更多的水量。我們失去翠綠的春天，然而擁有使果實成熟的秋天艷麗陽光，豈不是更好嗎？雖然可能沒有那麼多高昂，但卻有更強更深的經歷。我們不該以我們的興奮，來斷定我們在神眼中的情形，不該因興奮消失就以為我們退步了；有一件比興奮欣喜更美好的，就是堅定的理解與不變的信心所產生的平安。

再者，如果真是如此，你已離開基督的胸懷或離開基督的腳前，你的愛心漸漸冷淡，你的靈性逐漸衰落，我懇求你，回頭吧！要回想你是從哪裡墮落的，並要悔改，行起初所行的(啟二5)。耶穌渴望恢復你，並且容許你不停地渴望過去再來到，使你如從前的月分。祂的燈重新照在你頭上，耶和華的祕密臨到你的帳棚，奶多可以洗你的腳，磐石出油成河(3-5節)；你的根伸到水邊，露水終夜霑在你的枝上(19節)。

[註]庫伯 William Cowper, 1731-1800, 英國詩人。曾與約翰牛頓(John Newton)一起創作聖詩。他一生遭遇坎坷，幼年喪母，六歲就到寄宿學校讀書，曾經數度精神失常。申命記二章及提摩書三章的邁爾靈修短篇都曾提到他。這裡的詩句出自他的聖詩 *O for a closer walk with God* 《願更親密與主同行》六節中的第三節，大多傳統聖詩歌本均收錄。

I cry unto Thee, and Thou dost not answer me. Job 30:20 (R.V.)

It may have seemed so to the sufferer; but there is not a cry that goes from the anguished soul which does not ring a bell in the very heart of God, where the Man of Sorrows waits, touched with the feeling of our infirmities.

I have sometimes gone to a telephone office, and have rung the bell, asking to be put in connection with my friend, but it has seemed impossible to get at him; either he has been engaged or absent, and one has found oneself speaking to a stranger, and the voice which replied has been unfamiliar. Thoroughly disappointed, one turns away. But this is never the case with God. And the comfort is, that He is most quick to succour those whose cry is lowest. As a mother goes about her work, she is less sensitive to the trains that thunder past, and the heavy drays, and the laughter of boisterous health, than to the stifled cry of her little invalid; and if there could be one thing more sure than another of awakening God's immediate response, it would be such broken cries as pain elicited from Job.

But the answer will come—nay, it is on its way, timed to arrive in the fourth watch of the night. Perhaps the delay is the answer, because the heart needs to be prepared to receive the great gift when it comes. Perhaps, like the Syrophenician woman, you have to give Christ his right place as Lord, and take yours amongst the dogs. Perhaps the answer is coming all the time by one door, whilst you are looking for it through another; but you cannot and must not say that God is not answering. All the time you are crying, the answer is to your hand, awaiting your appropriation. Go to the post-office for the letter: hasten to the landing-stage for the ship—it is in.

我呼求你，你不應允我。 伯三十20

對這個受苦的人(約伯)，看起來好像神不應允他的呼求；其實沒有一個苦惱之人的呼求不達到神的心坎，憂患之子耶穌在等待，祂感受到我們的軟弱。

我有時候到電話局，請求接通我的朋友，但好像找不到他；因為他正在線上講話，或是他不在家。人一發現自己是在與陌生人講話，對方的聲音是不熟悉的，他徹底失望後就走開了。然而這永遠不是我們與神通話的情形。令人安慰的是，祂極快的幫助那最微弱的呼求。正如一位母親忙於她的工作，她對於如雷轟駛過的火車、笨重的貨車、及充滿活力之人的爆笑聲，都不如對她生病的幼兒低聲的啼哭來得敏感。假使有一件事比其他的事更確定會喚起神即刻的回應，那就是約伯因著痛苦發出的沮喪呼求。

然而回應必定來臨，而且正在路上，時間定在夜裡四更來到。也許「遲延」就是回應，因為人心需要預備好來領受即將來到的大禮物。也許就像敘利非尼基族的婦人(可七21-29)，你必須要將基督放在作主人的正確地位，並且接受自己的地位是主人桌子下面的狗。或許回應一直都從一個門臨到，而你卻到另一個門去尋找；你不可也不該說「神不應允我」。每一次在你正呼求的時候，應允已經到你的手，等候你來取用。你上郵局去取那封信；或快到碼頭去找那艘船，應允就在裡頭。

Mine integrity. Job 31: 6

Integrity is from the Latin word *integrita*, wholeness. It means whole-heartedness. It is interesting in this chapter to see what, in Job's estimation, it involved.

- v. 1. Purity in the look.
- v. 7. Cleanliness of the hands.
- v. 13. Thoughtfulness for domestic servants and underlings.
- v. 16. Justice to the poor and the widow.
- v. 17. Willingness to share morsels, and to be a father to the fatherless:
- v. 19, 20. Clothing for the naked.
- v. 21. The refusal to depute to others help which one might render.
- v. 24. The heart weaned from the love of gold.
- v. 26. Refusal to turn aside to idols.
- v. 29. Inability to rejoice at the destruction of those who had derided and hated.
- v. 33. The frank confession of wrongdoing.

It becomes us prayerfully to go over these items, and use them as the catechism of our soul; for if this was the standard of character for one who lived so many centuries before the full revelation of Christ, what should not our standard be! How impossible, however, it is to live like this from without! We must enshrine within us the blessed Spirit of God, who alone originates and maintains that perfect love to God and man which compared to Job's maxims is as the heart to the body. Law is given as the expression of God's will for the regulation of life: but it is impossible to keep the law till we have the love; and it is impossible to have the love until we have the Lord Jesus Christ, through the Holy Ghost.

我的純正。 伯三十一6

「純正」一詞源自拉丁文，意為完全。就是全心全意。在這章經文裡面，看見約伯評定這個詞所包含的，是很有意思的。

1節，眼目純潔。

7節，雙手乾淨。

13節，體諒家裡僕婢及下屬。

16節，公正對待窮人及寡婦。

17節，樂意分享食物，看顧孤兒。

19-20節，使赤身的有衣服穿。

21節，在自己可以提供幫助時，不委託別人去幫助。

24節，內心脫離錢財的愛慕。

26節，拒絕轉去歸向偶像。

29節，不對憎恨嘲笑自己的人幸災樂禍。

33節，坦白承認過錯。

我們該用禱告的心情來檢討這些項目，用這些項目，一項一項盤問我們的心；因為如果這是一個在基督完全顯明之前好多世紀之人品格的標準，難道不該也是我們的標準！然而，從表面來過這樣的生活是根本不可能！我們必須讓神的聖靈居住在裡面，聖靈產生並維持那對神與對人完全的愛，這愛與約伯的格言相比，正如內心與身體相比一樣。律法賜下來表達神的旨意為著規範人的生命；但我們不可能遵守律法，直到我們得到愛；而我們也不可能有愛，直到我們藉著聖靈得著主耶穌基督。

There is a spirit in man, and the breath of the Almighty giveth understanding. Job 32:8 (R.V.)

Elihu had waited whilst the three elder men said all that was in their hearts. He now excuses his youth and demands audience, because so conscious that the breath of inspiration had entered his soul. Wisdom is not with age; but wherever the heart is freely open to God, He will make it wise. We have received not the spirit which is of the world, but the Spirit which is of God, that we may Know.

George Fox tells us that though he read the Scriptures which spoke of Christ and of God, yet he knew Him not till He who had the key did open. "Then the Lord gently led me along and let me see his love, which was endless and eternal, surpassing all the knowledge that men have in the natural state, or can get by history or books. I had not fellowship with any people, priests or professors, but with Christ, who hath the key, and opened the door of life and light unto me. His one message was the necessity of the Inner Light, the inward witness of the Spirit, his secret revelations of truth to the soul."

This distinction needs to be deeply pondered. We have been trying to know God by the intellect, by reading the Bible intellectually, by endeavouring to apprehend human systems. There is, however, a deeper and truer method. "There is a spirit in man!" Open your spirit to the divine Spirit as you open a window to the sunny air. Instantly God enters and fills. The Spirit witnesses with our spirit. The inbreathed life of God gives us light. We know by intuition, by fellowship with God, by direct vision, what the wise of this world could never discover.

在人裡面有靈，全能者的氣使人有聰明。 伯三十二8

在這三位年長的人說出心中一切的話語時，以利戶一直等待著。現在他為他的年輕請求原諒，要求他們聽他說話，因為覺得感動的氣息進到他的心。智慧與年齡無關；無論何處只要人心向著神自由敞開，神就使他有智慧。我們所領受的不是屬這世界的靈，而是屬神的靈，叫我們可以知道。

福克斯[註]告訴我們，雖然他讀聖經，這聖經講到基督、講到神，然而他卻不認識祂，直到擁有鑰匙的神將聖經打開。「然後主溫和地引導我向前，並讓我看見祂的愛是無窮盡且是永恆的，超越人天然的一切知識，或從歷史、或從書籍中所得的知識。我沒有與任何人、或神職人員、或大學教授交流，而只與基督交通，基督擁有鑰匙，並且為我打開生命與亮光的門。祂的一個信息，就是人需要有內在的光、聖靈在人心中的見證、祂向人祕密啟示真理。」

這個特點需要人深深地思考。我們一直嘗試用理性來認識神，藉著理性來讀聖經，藉著竭力瞭解人的體系。然而有一更深更真實的方法。「人裡頭有靈！」要將你的靈向神的靈敞開，正如你將窗子向著陽光普照的空氣打開一樣。神立刻就進來充滿。聖靈與我們的靈同作見證(羅八16)。我們所吸入神的生命就帶給我們亮光。我們藉著直覺、藉著與神交通、藉著直接的異象而認識，這是世上的智慧人永遠無法發現的。

[註] 福克斯George Fox, 1624-1691, 貴格會(Quakers)的創辦人。英國一個紡織工人的兒子，沒有受過正式教育。信主後過著檢僕的生活，四處傳道，後來創立貴格會。

If there be with him a messenger, an interpreter. Job 33 : 23

God is greater than man, and by his love seeks to hold man back from his purpose. Sometimes He comes in the visions of the night; sometimes in pain and sickness. But we are too dull to understand the inner reason of God's endeavours to deliver us from the brink of destruction; and therefore we need an interpreter, one among a thousand, to explain the meaning of his dealings, and to show us the way in which we should amend our ways. How often has the sick visitor, the minister, the friend, interpreted God's purpose, enabling us to see light in his light. There are few higher offices in this world than to act in this way between God and our fellows.

To perform this function, however, we need to understand two languages; the one of the throne, obtained from deep and intimate converse with our Father, while the other is man's native language of pain and sorrow. Each must be spoken perfectly before we can interpret:

*And to the height of this great argument
Assert eternal Providence,
And justify the ways of God to man.*

But, as Bunyan truly says, the best Interpreter is the Holy Spirit. As soon as the Pilgrim has passed the Wicket-gate, he is conducted through the Interpreter's House by the Interpreter Himself. Are you perplexed as to the meaning of God's Word, the dealings of God's providence, the mystery of God's moral government? Ask the Holy Spirit to lead you through chamber after chamber, unfolding to you the mysteries of the kingdom of heaven. They are for babes--for the child-like and pure in heart. He will show you wondrous things out of his law.

天使中若有一個作傳話的與祂同在。 伯三十三23

神比世人更大(12節)，祂試圖用愛攔阻人達到自己的意圖。祂臨到，有時在夜間的異象裡；有時是在痛苦疾病中。但我們太遲鈍，而不明白神努力拯救我們脫離毀滅邊緣的內在原因；因此我們需要一個傳譯，一千個天使中的一個，來解釋祂對待人的意思，並向我們顯明該怎樣改正我們的道路。常常有探病的、傳道人、朋友向人解釋神的目的，使我們在祂的光中看見光(詩卅六9)。在這世上少有職分高過這樣在神和我們人中間作傳譯的。

要執行這項職務，我們需要懂得兩種語言；一種是寶座的語言，是從與父神深入並親密交談中獲得的；而另一種是世人本身痛苦、憂傷的語言。在我們能傳譯之前，必定要完全會說這兩種語言。

登上這偉大論據的顛峰，
向世人宣告神永恆的旨意，
並證明神道路公正。 [註1]

然而正如本仁約翰[註2]所說的，最好的傳譯乃是聖靈。天路客一通過窄門，就被傳譯者親身引導經過傳譯者的家。你是否對神話語的意思、神旨意的安排、神道德統治的奧秘，感到困惑呢？你要請求聖靈引導你經過一個房間接著一個房間，向你展開天國的奧秘。這些奧秘是為著嬰孩，為著像小孩子那樣心地單純的人。祂要向你顯示祂律法中的奇妙(詩一一九18)。

[註1] 詩句出自密爾頓John Milton,1608-1674, 英國最偉大的史詩作家的代表作《失樂園》*Paradise Lost* 卷一第25-27行。

[註2] 本仁約翰John Bunyan,1628-1688, 英國浸信會牧師與作家，他自學成才，信主後努力傳道，但因沒有傳道執照，而被囚禁達12年之久(1660-1672)，釋放後他將獄中連續作夢的夢境寫成《天路歷程》*The Pilgrim's Process* (1678年出版)。該書以人物故事描繪基督徒屬靈成長與爭戰的歷程，膾炙人口，老少咸宜。據說有一段很長的時間，它是除了聖經之外，全世界最暢銷的書。中文有多種譯本，也有繪畫本、影音版問世。

He giveth quietness. Job 34: 29

QUIETNESS AMID THE ACCUSATIONS OF SATAN. The great accuser points to the stains of our past lives, by which we have defiled our robes and those of others; he says that we shall fall again and again; he imputes evil motives to our holiest actions, and detects flaws in our most sacred services; he raises so great a hubbub that we can hardly hear another voice within our souls. Then the great Intercessor arises and saith, "The Lord rebuke thee, O Satan; the Lord that hath chosen Jerusalem rebuke thee: I have loved with an everlasting love, I have paid the ransom." So "He giveth quietness."

QUIETNESS AMID THE DASH OF THE STORM. We sail the lake with Him still, and as we reach its middle waters, far from land, under midnight skies, suddenly a great storm sweeps down. Earth and hell seem arrayed against us, and each billow threatens to overwhelm. Then He arises from his sleep, and rebukes the winds and the waves; his hand waves benediction and repose over the rage of the tempestuous elements. His voice is heard above the scream of the wind in the cordage and the conflict of the billows. Peace, be still! Can you not hear it? And there is instantly a great calm. "He giveth quietness."

QUIETNESS AMID THE LOSS OF INWARD CONSOLATIONS. He sometimes withdraws these, because we make too much of them. We are tempted to look at our joy, our ecstasies, our transports, or our visions, with too great complacency. Then love, for love's sake, withdraws them. But, by his grace, He leads us to distinguish between them and Himself. He draws nigh, and whispers the assurance of his presence. Thus an infinite calm comes to keep our heart and mind. "He giveth quietness."

祂賜下安靜。 伯三十四29(另譯)

在撒但控告中的安靜。那位大控告者指著我們以往生命中的污點，這些污點弄髒我們及他人的衣袍；他說我們將會一再跌倒；他指控我們聖潔活動是出自邪惡的動機，並且在我們最神聖的服事上搜尋瑕疵；他抬高喧嘩的聲浪，使我們幾乎聽不到內心另一個聲音。那時偉大的代禱者起來說，「撒但啊，耶和華責備你；揀選耶路撒冷的耶和華責備你(亞三2)；我以永遠的愛來愛，我已付了贖價。」因此「祂賜下安靜。」

在風暴撞擊中的安靜。我們依然與祂一起在海上航行，當我們來到中途，遠離陸地，在午夜的天空下突然之間一個巨大的風暴橫掃過來。大地與陰間彷彿擺陣攻擊我們，而且每一巨浪威脅著要打翻船隻。然後祂從睡夢中起來，斥責風浪；祂揮手祝福使猛烈的風暴平靜。在船的纜繩中嘶吼的風聲和巨浪戰鬥之上，可以聽見祂的聲音。平安，安靜！你豈沒有聽到嗎？風浪立刻大大平靜了。「祂賜下安靜。」

在失去內心安慰中的安靜。有時祂撤回這些安慰，因為我們太看重安慰。我們忍不住查看我們的喜樂、狂喜、心蕩神怡、或我們的異象，而得意洋洋。是愛的神，為著愛的緣故，就把這些光景收回。祂藉著恩典引導我們分辨這些安慰與祂自己之間的不同。祂靠近並低聲保證祂的同在。如此，一種無邊的平靜來保守我們的心懷意念。「祂賜下安靜。」

None saith, Where is God my Maker, who giveth songs in the night? Job 35: 10

Do you have sleepless nights, tossing on the hot pillow, and watching for the first glint of dawn? Ask the divine Spirit to enable you to fix your thoughts on God, your Maker, and believe that He can fill those lonely, dreary hours with song.

IS YOURS THE NIGHT OF DOUBT? A holy man tells us that once as he was sitting by the fire, a great cloud came over him, and a temptation beset him to think that all things came by nature; and as he sat still under it, and let it alone, a living hope arose in him, and a true voice said, "There is a living God who made all things." And immediately the cloud and temptation vanished away, and life rose over it all. His heart was glad, and he praised the living God. Was not this a song in the night?

IS YOURS THE NIGHT OF BEREAVEMENT? Is it not often to such God draws near, and assures the mourner that the Lord had need of its beloved, and called "the eager, earnest spirit to stand in the bright throng of the invisible, liberated, radiant, active, intent on some high mission"; and as the thought enters, is there not the beginning of a song?

IS YOURS THE NIGHT OF DISCOURAGEMENT AND FANCIED OR ACTUAL FAILURE? No one understands you, your friends reproach; but your Maker draws nigh, and gives you a song--the song of hope, the song which is harmonious with the strong, deep music of his providence. Be ready to sing the songs that your Makers gives.

*What then? Shall we sit idly down and say
'The night hath come; it is no longer day'?*

.

*Yet as the evening twilight fades away,
The sky is filled with stars, invisible to day.*

無人說，造我的神在哪裡？祂使人夜間歌唱。 伯三十五10

你有失眠的夜晚，在熱枕頭上翻來覆去，期待著黎明的第一線曙光嗎？要祈求神的靈使你專一思想造你的神，並且相信祂能用歌聲充滿這孤單陰沉的時刻。

你是否有疑惑的夜晚？一位聖潔的人告訴我們，有一次當他坐在火爐邊，就有一朵大雲籠罩他，有一個試探包圍他，叫他以為一切的事不過是自然臨到[註]，而當他安坐在這疑雲下，不去理會它，一個活潑的盼望就在他裡面升上來，有一個真實的聲音說，「有一位永活的神，祂造萬物。」隨即這朵雲和試探就消失了，生命升上來超越這一切。他的心歡喜，並稱頌這位活的神。這不就是夜間的一首歌嗎？

你是否有喪親之痛的夜晚？神難道不是常常靠近這樣的人，並且向哀悼的人保證神需要他所愛的，並且呼召「這切望、誠摯的靈來站在那班光明群眾當中，他們是不能見、自由、容光煥發、活潑的，專心投入某個崇高的使命。」當這思想進來時，豈不是有一首歌開始了嗎？

你是否有灰心並且或虛或實之失敗的夜晚？無人瞭解你，你的朋友指責你；但造你的神靠近你，賜你一首歌，是希望之歌，這歌與神旨意剛強深沉的音樂相調和。你要預備好來唱造你的神所賜的歌。

難道我們要懶散地坐下而說：

「夜晚已降；不再有白日。」嗎？

.

然而當黃昏的餘暉逝去時，

才看見滿天的星星，是白日所看不見的。

[註] 這是來自無神的觀念，認為萬物的存在沒有一位設計者、創造者。萬事的發生沒有創造者的意志(旨意)，都是自然臨到的。依照這種觀念，人活著也是沒有意義、沒有目的的。

[譯者另註] 原文第三段第二行中間的its可能是his之誤。但因在原書及Kindle Edition均用its, 故未予更改，特此說明。

Behold, God is mighty, and despiseth not any. Job 36: 5

What entrancing assurances are contained in this and the preceding sentence! To think that in all our wayfarings through this world One that is perfect in knowledge is always with us, and One that is mighty is pledged to bring us through! Nothing could be desired beside. This makes prayer new. It is a child's confidential whisper to the One who is attent to the lowest murmur, who cannot forget, who will not relinquish a purpose which He has formed though years pass, and who is able to do exceeding abundantly.

It is because God is so great that He despises none. If He were less than infinite, He might overlook. The boundlessness of his being has no ebb, fails of no soul He has made, and is as much at any one point as if He had no care or thought beside. In fact, those that man despises stand the best chance with God. Just because no one else cares for them, He must; just because no one else will help them, He will. This is necessary to his nature.

When a philanthropist adopts a certain lapsed section of the community, he does so because no one else will. It becomes a matter of honour with him that none of these, outcast by all else, should miss his help. And God has constituted Himself Champion, Guardian, and Saviour, of all who have no help from their fellows. Friendless, forlorn, helpless, despised, He recognizes and meets the claim of their urgent necessity. Bruised reeds, bits of smoking tow, half-consumed fire-brands, lost sheep, prodigal sons, waifs and strays, homeless, destitute, neglected--these have a first claim on the Almightyness of the living God.

看哪，神有大能，並不藐視人。 伯三十六5

在這句話與前面的句子裡，包含著多麼吸引人的保證啊！想想在我們行走今世旅程時，這位知識全備的神一直與我們同在，這位大能的神立誓擔保帶我們渡過！此外再無別的要求。這使我們的禱告翻新。這是向著這位神發出孩子般的信心低語，祂留心最微弱的低語，祂永不忘記，祂不會放棄經過多年所定的目標，並且祂能非常充裕實現這目標。

因為神極其偉大，祂不輕看任何人。假如祂不是無限，祂可能會有所忽略。祂的存在無止境且不衰減，不會令祂所造的人失望，祂在任何時刻都像除了這個人之外再沒有所關心的。事實上，人所輕看的那些人，倒是在神面前大有希望。正因為沒有別人注意他們，祂必定照顧他們；正因為沒有別人幫助他們，祂必幫助他們。這種「必須」符合祂的本性。

當一位慈善家接納社區的某個敗落的區域，他如此行是因為沒有別人願意。這些被其他人拋棄的，沒有一位不得著他的幫助，這就成為這位慈善家的尊榮。並且神選定自己為捍衛者、守護者、拯救者，為著所有得不到同伴幫助的人。孤獨的、被棄的、無助的、受藐視的，祂認識他們並應付他們急切需要的請求。壓傷的蘆葦、將殘冒煙的燈火、燒掉一半的火把、失迷的羊、浪子、流浪兒、迷途的孩子、無家可歸的人、貧窮的、被忽視的 — 這些人得以優先向永活全能的神提出請求。

Men see not the bright light which is in the clouds. Job 37: 21

The world owes much of its beauty to cloud-land. The unchanging blue of the Italian sky hardly compensates for the changefulness and glory of the clouds. Clouds also are the cisterns of the rain. Earth would become a wilderness apart from their ministry. There are clouds in human life, shadowing, refreshing, and sometimes draping it in blackness of night; but there is never a cloud without its bright light. "I do set my bow in the cloud!"

If only we could see the clouds from the other side where they lie in billowy glory, bathed in the light they intercept, like heaped ranges of Alps, we should be amazed at their splendid magnificence. We look at their under side; but who shall describe the bright light that bathes their summits, and searches their valleys, and is reflected from every pinnacle of their expanse? Is not every drop drinking in health-giving qualities, which it will carry to the earth?

O child of God! If you could see your sorrows and troubles from the other side; if instead of looking up at them from earth, you would look down on them from the heavenly places where you sit with Christ; if you knew how they are reflecting in prismatic beauty before the gaze of heaven, the bright light of Christ's face--you would be content that they should cast their deep shadows over the mountain slopes of existence. Only remember that clouds are always moving, and passing before God's cleansing wind.

*Green pastures are before me, which yet I have not seen;
Bright skies will soon be o'er me, where the dark clouds have been:
My hope I cannot measure, my path of life is free;
My Saviour hath my treasure, and He will walk with me.*

現在有雲遮蔽，人不得見穹蒼的光亮。 伯三十七21

這世界的美麗要大大歸功於有雲彩的地方。義大利不變的藍天難以彌補雲彩的多變與壯觀。雲彩也是雨水儲存之處。失去雲彩的功能，大地將變成荒涼的曠野。在人的生命中也有雲彩，使人得遮蔽、得舒暢，也有時將人覆蓋在夜間的黑暗裡；但是沒有一朵雲彩不帶著光亮。「我把虹放在雲彩中！（創九13）」

要是我們從另一面來看雲彩，就是從雲彩在巨浪般洶湧的榮光中、從雲彩沐浴在所截斷的光中觀看，雲彩像堆積的阿爾卑斯山脈，我們就會希奇雲彩的壯觀華麗。我們在雲彩下端看它；然而誰來描繪沐浴它頂峰的亮光，誰來搜尋它的深谷，並它寬闊處每一個頂點反映出來的亮光呢？每一水滴豈不是吸收賜人健康的素質，將它帶到地上嗎？

神的兒女啊！如果你能從另一面來看你的悲傷和困難；如果你不是從地面抬頭向上看，而是從天上你與基督同坐之處(弗二6)往下看這些悲傷困難；如果你知道這些苦難在天上的凝視、基督面上的明光之前，反映光彩奪目的美麗 — 你就會願意讓它們留下深深的陰影在生活的山坡上。你只要記住雲彩一直是移動的，並且消失在神潔淨的風中。

碧綠草場在我前面，雖然我眼尚未看見；
燦爛晴空將快展開，即使烏雲遮蔽著我；
救主擁有我的寶藏，我的希望無法測度；
我人生的路逕自由，祂將伴我一路向前。

[出自威爾斯詩人Anna L. Waring, 1823-1910, 所作的聖詩*In Heavenly Love Abiding*《住在屬天愛中》，許多傳統聖詩本均收錄。]

Canst thou bind the cluster of the Pleiades? Job 38:31 (R.V.)

The seven stars of the Pleiades always stand for the sweet influences of spring; Orion for the storm and tempest. In this sublime catechism, Jehovah asks Job if he has any control over the one or the other. As it is with the year, so with our life.

There are times when the PLEIADES are in the ascendant. The winter is over and gone, the time of the singing of birds is come. Doves coo their love notes in the trees, and the flowers gem the soil. Days of hope, of radiant light, of ecstatic joy! Days in which God seems to be making a new heaven and a new earth within us! Days when our Beloved shows Himself through the lattice-work, and says, "Come, my beloved!" Oh. Tender influences of the Pleiades, we would that ye might ever stay, filling us with immortal youth! When God bids them shine, no one can bind them. When He gives joy none can give sorrow. No mortal man can restrain the outburst of Nature's spring. You might as well stay the resurrection of the Son of God and his saints!

But ORION has his work as well. Storms come; the drenching rain veils the landscape; the mighty billows are lashed to fury. But all works for good. The blast in the forest snaps off dead wood. The rain fills up the wells. Frost pulverizes the earth. When God binds Orion, man cannot unloose him; "no weapon that is formed against thee shall prosper." But when the Almighty unlooses Orion, like another Samson, he does his work of devastation, before which we must find refuge in the cleft of the Rock.

*God sendeth sun,
He sendeth shower,
Alike they're needful for the flower.*

你能繫住昴星的結嗎？ 伯三十八31

昴星的七顆星總是代表春天美好的影響；而參星代表暴風雨。在這嚴肅的盤問中，耶和華質問約伯是否掌控昴星或參星。正如這是與年歲節令有關，也同樣與我們的生命有關。

有時候昴星處於優越地位。冬天過去了，百鳥鳴叫的時候到了。鴿子在樹林中咕咕地唱著情歌，地上百花開放。充滿希望、光明、興奮歡欣的日子！在那些日子裡，好像神要在我們裡面造一個新天新地！在那些日子，我們的良人從窗櫺往裡窺探，並說，「我的佳偶，來吧！（歌二9-10）」啊！昴星親切的影響，我們願意你可以一直停留，用你永久的青春充滿我們！當神吩咐昴星照耀時，無人能綁住它們。當祂賜下喜樂時，無人能給予憂傷。沒有一個必死的人能攔阻大自然春天的綻放。你最好停留在神兒子與祂的聖徒的復活裡！

但是參星也有它的工作。暴風雨臨到；豪雨覆蓋地上景色；強大的波濤忿怒地擊打著。然而萬事都為著益處效力。暴風折斷樹林裡的枯枝。雨使井裡注滿了水。霜搗碎大地。當神綁住參星，就無人能解開；「凡為攻擊你而造的武器，必無效用。（賽五十四17）」但是當全能者解開參星，好像另一個參孫（士十六25-30），它就行破壞的工作，在它面前我們必須找到磐石穴躲藏（出卅三22）。

神差遣太陽，
也差遣陣雨，
兩者都為花朵所需。

[註] 昴星與參星都是星系（星宿）。昴星包括七顆星，參星包括三顆星。（基本上，夜空中人肉眼能直接看見的星星，都是銀河系的一些恆星。）

Knowest thou? Job 39: 1

The catechism of this chapter is designed to convince man of his ignorance. How little he knows of nature! Even though centuries of investigation and research have passed, there are still many questions which baffle us. And if we know so little of the Creator's handiwork, how much less do we know of Himself, or the principles on which He acts!

The knowledge of God is not intellectual, but moral and spiritual. Things which eye saw not, and ear heard not, are made known to Love and Obedience. Let the Love of God be shed through the heart, and the will of God be the ruling principle of life, and there will be given a knowledge of God which the research of the investigator could never gain. "We have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God . . . they are spiritually discerned." Knowest thou?

Dost thou know the exceeding greatness of his power, which He wrought in the Resurrection of thy Lord--that it is all around thee waiting to do as much for thee also; lifting thee, dead weight as thou art, to sit in the heavenlies?

Dost thou know the hope of his calling to a life within the vail, with the vail behind thee, and the light of the Shekinah ever on thy face?

Dost thou know the riches of his glorious indwelling, that He is prepared so to infill thee, that thou shalt partake of the very life wherewith He liveth and reigneth evermore?

Dost thou know the length, and breadth, and depth, and height, of the love that passeth knowledge; and Christ Jesus the Lord?

你知道嗎？ 伯三十九1

這章經文的詰問，是預定叫人醒悟自己的無知。人對大自然的認識何等少！即使經過幾百年的科學研究，今天依然有許多疑問使我們困惑。如果我們對造物主手中的工作認識這麼少，我們就更不認識造物主自己，或祂行事的法則了。

對神的認識不在於理性，而在於德性和靈性。眼睛未曾看見、耳朵未曾聽見的事，卻對著愛與順從的人顯明了。但願神的愛透過人心流露出來，但願神的旨意成為生命支配的原則，那麼對神的認識就要賜下來，這是科學研究的人所無法得到的。「我們所領受的，並不是世上的靈，乃是從神來的靈，叫我們能知道神開恩賜給我們的事。... 這些事惟有屬靈的人才能看透。(林前二12, 14)」你知道嗎？

你知道神的能力極其浩大嗎？這能力曾運行在你的主身上，使祂從死裡復活，這能力也在你的四周，等待著為你做同樣的工，將像你這樣沉重的人舉起來，坐在天上(弗一19-20, 二6)。

你知道祂向幔內之人呼召的指望嗎？幔子就在背後，神顯現的榮光照在你的面上。

你知道祂榮耀內住的豐富嗎？祂已預備好要充滿你，使你有分於這個的生命，藉這生命祂在你裡面活著並掌權直到永遠。

你知道這愛的長、闊、深、高，超越知識(弗三18-19)？你知道主基督耶穌嗎？

I am of small account; what shall I answer Thee? I lay mine hand upon my mouth. Job 40: 4

What a different tone is here! This is he who so vehemently protested his innocence, and defended himself against the attacks of his accusers. The Master is come, and the servant who had contended with his fellows takes a lowly place of humility and silence.

The first step in the noblest life, possible to any of us, is to learn and say that we are of small account. We may learn it by successive and perpetual failures which abash and confound us. It is better to learn it by seeing the light of God rise in majesty above the loftiest of earth's mountains. "When I was young," said Gounod to a friend, "I used to talk of 'I and Mozart.' Later I said, 'Mozart and I.' But now I only say 'Mozart.'" Substitute God, and you have the true story of many a soul.

The next step is to choke back words, and lay the hand on the mouth. Silence and meditation! Not arguing or contending! Not complaining or murmuring! Not cavilling or criticizing! But just being still--still, that you may feel God near; still, that you may hear Him speak. "Take heed of many words," said George Fox; "keep down, keep low, that nothing may reign in you but life itself."

The greatest saints avoided, when they could, the society of men, and did rather choose to live to God, in secret. A certain one said, "As oft as I have been among men I returned home less a man than I was before. Shut thy door upon thee, and call unto Jesus, thy Beloved. Stay with Him in thy closet, for thou shalt not find elsewhere so great peace." How good it would be to lay our hands on our mouths rather oftener, whether in silence with our fellows, or in the hour of secret prayer!

我是卑賤的，我用什麼回答你呢？只好用手摀口。 伯四十4

現在的語氣何等不同啊！這就是那個為自己的清白激烈地提出抗議，對朋友的攻擊提出抗辯的人。主人來了，而這個與他的同伴爭論的僕人（約伯），就謙卑俯伏不再作聲。

可能對我們每一個人，達到最高貴生命的第一步，就是學會說我們是卑賤的。我們學會這一步，可以藉著接連不斷的失敗，使我們羞愧困惑。但更好學會這一步，是藉著看見神的光在威嚴中升到地的最高山巒以上。古諾[註1]曾對一位朋友說，「我年輕時，習慣說『我與莫札特』[註2]。後來改口說『莫札特與我』。然而現在我只說『莫札特』。」換作說到神，許多人都告訴你同樣真實的故事。

下一步就是抑住言語，並用手摀口。安靜並默想！不是辯論抗爭！不是抱怨發牢騷！不是挑剔批評！只要靜默——靜默，使你可以感覺神靠近；靜默，使你可以聽見祂說話。福克斯[註3]曾說，「要留心多言多語，克制言語，壓低音量，使你除了生命本身之外，沒有別的在你裡面掌權。」

最偉大的聖徒，在他們能夠時就避開人群社會，寧可選擇在暗中活在神面前。有人曾說，「當我更常活在人群中，我回家時就比先前更不像一個人。關上你的門，呼求耶穌，你的良人。在你的內室中停留在祂面前，因為你將無法在別處找到這麼大的平安。」不論是與同伴在靜默中相處，或在私下的祈禱中，寧可更多用手摀口，那該有多好啊！

[註1] 古諾 Charles Gounod, 1818-1893, 法國歌劇作曲家。

[註2] 莫札特 Wolfgang Mozart, 1756-1791, 奧地利作曲家。史上最偉大音樂大師之一。

[註3] 福克斯 George Fox, 1624-1691, 貴格會(Quakers)的創辦人。英國一個紡織工人的兒子，沒有受過正式教育。信主後過著檢僕的生活，四處傳道，後來創立貴格會。

Who then is he that can stand before Me? Job 41 : 10 (R.V.)

The first catechism had been on Job's knowledge; now it turns on his power. The pivot of the one was, Knowest thou? of the other, Canst thou? If a man cannot stand before one of God's creatures, how much less before the Creator! If we dread the wrath of the enraged crocodile, what should not be our dread before the wrath of the Eternal? Canst thou stand before Him? Canst thou strive against Him, with any hope of success? Canst thou force thyself, unbidden and unfit, into the presence of the Most Holy? Thou couldst not intrude on an earthly sovereign; how much less on Him, in whose sight the heavens are not clean?

*Eternal light! eternal light!
How pure the soul must be,
When placed within thy searching sight,
It shrinks not, but with calm delight
Can live, and look on Thee!*

But Jesus can make it possible. Through Him we draw nigh to God. We have boldness to enter into the Holiest of All by his Blood. We may, through Him, be able to say, with Elijah, "Thus saith Jehovah, before whom I stand." Jesus is the minister of the heavenly sanctuary, and in virtue of his office He is able to bring us into, and maintain us within, the Most Holy Place. He comes out to take us by the hand; and then, having fulfilled in us the good pleasure of his will, He brings us in and places us before the face of God for ever. Like Solomon's servants, we evermore stand before the king, see his face, and hear his words.

*The sons of ignorance and night
May dwell in the Eternal Light,
Through the Eternal Love.*

這樣誰能在我面前站立得住呢？ 伯四十一10

神首先詰問的是關於約伯的知識；現在轉過來詰問他的能力。第一個詰問的中心點是，你知道嗎？另一個詰問的中心點是，你能嗎？如果一個人尚且不能在神的一個造物面前站立得住，更別提在創造主面前了！如果我們懼怕鱷魚的烈怒，在這位永恆的神震怒之前我們豈不懼怕？你能站立在祂面前嗎？你能抵抗祂，而指望得勝嗎？既未受邀請，又是不配，你能強行進到至聖的神面前嗎？你尚且不能打擾地上一個君王，更何況打擾這位神。在祂眼前，天也不潔淨(十五15)。

永恆的亮光啊！
人在你鑒察的眼光中，
該何等的純潔，
他才不致退縮，而用平靜的喜悅
活在你面前瞻仰你呢！

然而耶穌能使這事成為可能。藉著祂，我們靠近神。藉著祂的寶血，我們坦然無懼進入至聖所。藉著耶穌，我們能夠與以利亞一起說：「我在祂面前事奉的耶和華如此說。」耶穌在天上的聖所作執事(來八1-2)，藉著祂的職分祂能夠領我們進入至聖所，並使我們留在裡面。祂出來要牽我們的手，並且在我們裡面成就祂意旨所喜悅的(弗一5)，然後領我們進到神面前，把我們安置在那裡直到永遠。如同所羅門王的僕人，我們永遠侍立在王面前，見祂的面，聽祂的話語。

無知的黑夜之子，
得以住在永恆的光中，
是藉著祂永遠的愛。

Now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes. Job 42: 5, 6.

This is the clue to the entire book. Here is a man, who was universally known as perfect and upright, one that feared God, and eschewed evil; who abounded in beneficent and loving ministries to all who were in need; to whom respect and love flowed in a full tide. He was not conscious of any failure in perfect obedience, or of secret sin; indeed, when his friends endeavoured to account for his unparalleled calamities by suggesting that there was some discrepancy between his outward reputation and inward consistency, he indignantly repelled the charge, and repudiated the impeachment.

But there were inconsistencies and failures in him that needed to be exposed and put away before he could attain to perfect blessedness and enjoy unbroken peace. If man could not discover them, and if Job were unconscious of them, they were, nevertheless, present, poisoning the fountain of his being; as a hidden cesspool, whose presence is undetected, may be doing a deadly work of undermining the health of an entire household. So God let the man into his presence; and, like Isaiah, Ezekiel, Peter, and many others, he at once confessed himself vile. The light of the great white throne exposes all unsuspected blemishes. Have you ever seen God! Oh, ask for that vision, that you may know yourself! In proportion as we know God, we abhor ourselves. Then Jesus becomes unspeakably precious. Through his death we pass into the true life, and begin to intercede for others. We never have such power for the blessing of the world as when we lie most humbly at the feet of God.

現在親眼看見你；因此我厭惡自己，在塵土和爐灰中懊悔。 伯四十二5-6

這就是整卷約伯記解題的線索。這裡有一個人，他被公認是完全、正直、敬畏神、遠離惡事；他對一切有缺乏的人，充滿愛心和慈善的服事；人對他的尊敬與愛戴如滿潮湧入。他並未察覺在完全順從上有什麼不足，不察覺有隱藏的罪；的確，當他的朋友們竭力解釋他所遭遇的空前災難，認為他的外在名譽與內在固守的原則之間有落差，他氣憤地反駁這個控訴，駁斥這樣的指責。

然而在他裡面有前後不一致與缺失，需要被暴露出來並且被除掉，然後他才能得到完全的祝福，並享受完整的平安。即使人沒有發現這些缺失，即使約伯沒有察覺這些缺失，它們依然存在，敗壞他生命的泉源；像一個隱藏的污水池，它的存在未被發現，但可能產生致命的影響，逐漸損害全家人的健康。所以神讓這人進到祂的面前；像以賽亞、以西結、彼得、並許多別的聖徒，他就立刻承認自己是卑賤的。白色大寶座的光暴露所有未曾被懷疑的污點。你曾看見過神嗎！你要祈求這個異象，使你可以認識自己！我們厭惡自己的程度，是根據我們認識神的程度。這樣，耶穌就變得難以言喻的寶貴。藉著祂的死我們進入這真實的生命，並開始為別人代禱(8節)。我們從來未曾有這樣的能力為世人帶來祝福，像我們真正謙卑俯伏在神腳前的時候。