

Can God Help Me in My Pain? 在我痛苦时神会帮助我吗？

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One of the things I appreciate about the Bible is the honesty you see in how people feel about what God has allowed to happen in their lives, especially in difficult times. God actually encourages this raw honesty with Him. Read through the book of Psalms if you want to have a vocabulary for honest prayer. About 2/3 of the book consists of prayers that arise out of tragedy. Maybe God intended that to help calibrate our expectations about life. There will be a lot of struggles. Even this week, as I wrote in prayer journal, I found myself asking the question *Why?* in response to some challenges.

我非常欣赏圣经中的一件事是在其中你可以看到人们对发生在他们身上事情的情感真实的表达，尤其在困难的时候。神非常鼓励这样的真实。如果你想学习如何真实的祈祷，最好通读诗篇。三分之二的祷告源自于各样的悲剧。或许这就是上帝的原意，让我们了解修正对生活的期望。人的一生中会有很多的挣扎。即使是这个星期，我在祈祷日记中写道，我发现自己在面对生活中的挑战时会问到这个问题，为什么？

That's why studying Job has been helpful. When I think of the tsunami of suffering that inundates Job, I think of the prayer we know as Psalm 46. It begins by describing the one solid place: *God is our refuge and strength, an ever-present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea ...* (vv. 1-2) It ends with this invitation: *Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.* (v. 8)

这就是为什么学习约伯记会帮助我们。当我想到约伯遇到的淹没他的海啸，我想到诗篇中的 46 章。它一开始就描述一个坚定从不改变的神，他是我们的避难所和力量，在困难中的一个永久的帮助。因此，我们不会害怕，无论地动山摇。（vv1-2）它的末章说：要安静，要知道我是神；我会在列国中被尊崇，我会在地上也被尊崇。（v8）

Have you ever noticed how hard it is to be still when we're suffering? I tend to get busy trying to find solutions. The Psalms show us that we get impatient with God when He doesn't answer us in the ways or the timeframe we want.

你有没有注意到当困难来临的时候，保持平静是多么困难的一件事。我们通常的反应是变的更为忙碌，试图用自己的方法去解决问题。诗篇描述了当神没有在我们需要的时间回应我们的时候，我们会变得非常的不耐烦。

In Job's case, we know the high regard God has for him. We hear it in the opening chapter of the book. God declares, *Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.* (1.8) Yet as the time of Job's suffering gets longer and longer, it eats away at his confidence in God. He vacillates back and forth. Sometimes he expresses hope that God will vindicate him; at other times he cries out for an opportunity to make his own defense before God. Sometimes he defends God's integrity; at other times He questions God's judgment.

对于约伯来说，神对他有非常高的期望。在约伯记的开始，神就这样问道，你们难道没有看到我忠心的仆人约伯吗？在世上，没有一个人向他一样，他非常正直，敬畏神，远离罪恶。（1.8）然而，当约伯受到的挑战越来越多的时候，他对神的信心也在慢慢动摇，摇摆不定。有时候，他哭求一个在神面前证明自己的机会，有时候他在神前为自己辩护，有时候他质疑神的审判。

The time comes when God finally speaks, but He doesn't come to Job with answers; He comes to Job with questions. Strangely enough, the questions of God provide the answers Job

needs. For the better part of 35 chapters, other people try speaking up for God—Job's three friends think they have it nailed down when they hammer Job with accusations based on their twisted theology of suffering; Job thrashes around trying to find an explanation that can keep him afloat; finally a younger man who witnesses this speaks up.

终于，神最终开始讲话了，但祂并没有给约伯任何答案；祂给约伯带来了问题。非常奇怪，神的问题却给了约伯需要的答案。有大概 35 章的篇幅，他人为神代言 - 基于他们扭曲的关于苦难的神学，他们用各样的指责攻击约伯，约伯的三个朋友认为他们找到了答案。约伯四处寻求想要找到一个合理的解释，最终一个目击者一切的年轻人发言了。

These chapters remind me of what it's like taking off in an airplane into stormy weather. The turbulence shakes and disorients you; the clouds obscure any sense of direction; tension blankets the people with you. But then you break through the clouds and the brilliant sunshine floods the cabin. It's like you've entered another world. That's the effect when God finally speaks for Himself.

这些章节让我联想到在暴风雨天气里面乘飞机起飞的情景。剧烈的颠簸摇晃使你无法辨认方位，乌云让你无法识别方向，你周围的人都被紧张气氛环绕。但当你最终突破云层，灿烂的阳光充满整个机舱，你好像进入另外一个世界。这就是当神最终为祂自己开口说话的时候的效果。

Listen to his first words designed to answer Job: *Who is this that darkens my counsel with words without knowledge?* (38.2) Let's read that again slowly. Do you see what Job has done with his own attempts to rationalize and resolve his suffering? He resorted to explanations that lack true knowledge. As a result, he has made matters worse. He has darkened God's counsel. He has made it harder to see than it needed to be.

听祂为要回答约伯是如何开场的吧：谁用无知的言语使我的旨意暗昧不明？(38 章 2 节)。让我们再慢慢读一遍。你看到约伯是怎样自己尝试去理顺和解决他的苦难了吧？他诉诸了没有智慧的解读。结果，事情越来越糟了。他使神的旨意不明。他使神的旨意变得没有必要的难以理解。

At various points in this drama Job has declared his desire to present his case before God so that He could be proved innocent of any blame for the disasters that ran over him. God turns the tables on Job's insistence that Job get a hearing from God. He says to Job: *Brace yourself like a man; I will question you, and you shall answer me.* (38.3)

在这个故事里面，约伯多次宣称他愿意直接面对神，以便他可以证明自己的清白，即便是经历了各样的灾难之后。在约伯坚持要在神面前听证这件事上，神把桌子调转。祂对约伯说：你要如勇士束腰。我问你、你可以指示我。

Notice where God begins the questioning. 请注意神是从哪里开始问话的

READ 38:4-7. Job, tell me about the design of this world and how that design came into being. God takes Job back to the birth of creation. What do we human beings really know about that? We can argue about our theories, but there isn't an eyewitness to be found in the history of the human race. It's all theory and conjecture compared with the personal involvement and direction God had at that moment. And those creatures privileged to see it unfold, the angels, cheered in amazement at what they saw God do.

读 38 章 4-7 节。约伯，告诉我这个过程以及创造的过程。神带着约伯回到了创造之初。人们对于这个到底知道多少呢？我们会争论不同的创造论，但在整个人类历史里面，没有一人目击了创造之初。相比神自己在那时的亲身经历和运筹，我们有的只是理论和推测。那些荣幸目睹这一切的天使们，只有欢呼雀跃。

God moves on next to the power of the sea. Job lived in the land of Uz. While we don't know the exact borders of this ancient land, we know enough about it from this book to realize

it's likely an area just east of Palestine. So during the travels Job speaks about in his lifetime no doubt he stood on the shoreline of the Sea of Galilee and the Mediterranean. So God asks, READ 38:8-11. Does Job have any power over the waters of the world? Water holds the keys to human life. People cluster around sources of fresh water. They harvest food from water. They engage in commerce by traveling over water. Job, how much control do you exert over the ever-changing forces of water?

神下面讲到海的力量。约伯住在乌斯地 - 虽然我们不是非常确认这块古老的地区的确切边界, 借着约伯记, 我们大概知道它在巴勒斯坦的东面。约伯谈到他一生里面的游历, 没有疑问他曾经驻足加利利海或者地中海海岸。所以, 神问他, (请读 38 章 8-11 节) 约伯有任何力量掌控世界上的水吗? 水是生命之本。人们沿水而居。人们借水采食。人们通过水路贸易往来。约伯, 对于不断变换的水的力量来讲, 你有多少掌控呢?

Then God uses the creation of light to introduce the question of justice. READ 38.12-15. Just as the light of dawn floods over the earth to bring all things to light, so the justice of God spreads over the earth finding the wicked. Job, can you do that? Can you make that happen?

接下来神用光的创造引出公义的问题。请读 38 章 12-15 节。就好像清晨的阳光普照大地给万物带来光明, 神的公义也遍满大地寻找恶人。约伯, 你可以做到吗? 你能使这些发生吗?

The questioning continues. READ 38.16-18. Job, do you understand the vastness of this world? Do you hold time in your hands? Do you establish the beginning and end of life?

询问继续着。请读 38 章 16-18 节。约伯, 你能明白世界的浩瀚吗? 你能把握时间吗? 你能决定生死吗?

The same applies to the march of light and darkness, to the changing of seasons and the cycling of the weather. But it's more than the physical phenomena. God actually challenges Job to see how these physical factors direct the course of human history. READ VV. 22, 23.

同样的道理适用于昼夜变换, 四季轮回, 气候周转。但这不仅限于物理现象。神却是要挑战约伯看到这些物理条件变化是如何引领人类历史的。请读 22-23 节。

Then God calls Job's attention to the parts of the creation that he can only see from a distance, the ones where he can only act as a passive observer. He asks about the stars and the constellations waltzing in their positions overhead throughout the history of humanity. READ VV. 31-33.

然后, 神要约伯仔细查看那些只能远观的创造, 对于这些创造而言, 我们只是被动的观测 - 祂问道贯穿人类历史的在我们头顶上周而复始的恒星和星座。

What about the animals? Who watches over them? Who tends them? Who cares for them? READ VV. 38.39-39.4. Can Job establish his control over these wild creatures? Can he tame a wild ox? Can he endow them with their unique characteristics—the speed of an ostrich to run to safety, the courage of a horse to charge into battle, the vision of a hawk to spot its prey?

那动物们呢 - 是谁在看顾它们? 照看它们? 关心它们? 请读 38 章 39-41 节。约伯可以控制这些野兽吗? 他可以驯服野牛马? 他可以赋予它们的特质吗 - 给鸵鸟足够的速度寻求安全, 给马匹足够的勇气来冲锋陷阵, 给老鹰足够的眼力捕捉猎物?

What can Job say? What can any of us say to the Designer and Creator and Provider of everything we see? It's like the questions God inspired Isaiah to ask the people of Israel: *You turn things upside down, as if the potter were thought to be like the clay! Shall what is formed*

say to him who formed it, "He did not make me"? Can the pot say of the potter, "He knows nothing"? (29.16)

约伯能说什么呢？我们任何一个人能对我们能见的一切的设计者，创造者，和提供着说什么呢？这好像神启示先知以赛亚问以色列人：你们把事颠倒了。岂可看窑匠如泥么。被制作的物岂可论制作物的说、他没有制作我。或是被创造的物论造物的说、他没有聪明。（以赛亚书 29 章 16 节）

Before we start ranting and raving against God in our ignorance about what we can't see, God speaks to Job in a way that helps us to look at His power, His wisdom, His glory in what we can see. When we look at what we can see, God asks the appropriate question and Job gives the appropriate answer: *"Will the one who contends with the Almighty correct him? Let him who accuses God answer him!" Then Job answered the LORD: "I am unworthy—how can I reply to you? I put my hand over my mouth. I spoke once, but I have no answer— twice, but I will say no more."* (40.1-5)

在我们由于对看不到的无知而开始对神咆哮和口出狂言之前，神就借着我们能看到的和约伯对话帮助我们认识到祂的大能，祂的智慧，和祂的荣耀。当我们观察我们所能看到的，神借机问了适当的问题，约伯给出了适当的答案：“强辩的、岂可与全能者争论么。与 神辩驳的、可以回答这些吧。”约伯回答说：“我是卑贱的。我用甚么回答你呢。只好用手搗口。我说了一次、再不回答。说了两次、就不再说。”（40 章 1-5 节）

We might think that settles the issue. But God knows the lessons we need to learn better than we do. So God speaks to Job in a second round of questioning. In this second round of questioning, God gets more direct with Job. *Brace yourself like a man; I will question you, and you shall answer me. Would you discredit my justice? Would you condemn me to justify yourself?* (40.7-8) It's really a question about who and what we trust. Will we trust our judgment over God's? Really? Will we lift up our understanding over God's in order to ensure that our view prevails? So God asks Job about his qualifications to enforce justice. READ 40.9-14. Do you see how this puts us in our place and God in His? God follows this up with two descriptions of two powerful animals Job would have steered clear of—a hippopotamus and a crocodile. You get in the water with either one and they will snap you like a toothpick. Look at what God says about the mighty crocodile—READ 41.1-5. The answers are no, no, no, no, no, no and no! The point of all this comes out in vv. 10 and 11. READ 41.10, 11.

我们或许以为这就是有了了断，但神比我们更知道我们需要学习的功课。所以神和约伯有了第二轮的答问。在这第二轮里面，神对约伯更加直接了当。“你要如勇士束腰。我问你、你可以指示我。你岂可废弃我所拟定的。岂可定我有罪、好显自己为义么。”（40 章 7-8 节）这问题的根本是关于我们相信谁和什么。我们会相信自己的判断高过神的吗？真是这样吗？我们会高举自己的认知高于神的来确定我们的观点胜出吗？所以神问约伯他坚持公义格的资格。请读 40 章 9-14 节。你能看到这如何把我们自己的位置和神的位置摆正吗？神接着用两个勇猛的动物来阐述祂的观点 - 河马和鳄鱼。你在水里与任何一个相遇都会遭遇灭顶之灾。让我们看神是如何描述勇猛的鳄鱼的 - 请读 41 章 1-5 节。答案是，不，不，不，不，不，不，和不！这一切的答案在 10-11 节给出了。

So how does all this help us? Job shows us in his response because he tells us what he has learned from the two cross-examinations God put him through. What did he learn from the first cross-examination about God's role in creating and overseeing all things? READ 42.2-3.

那所有这些对我们有什么帮助？约伯在他的回复里面给了我们他在和神两次盘问里面学到的功课。那他在第一次有关神在创造和管理的盘问里面学到什么？请看 42 章 2-3 节。

Do you see it?

- 1) God's wisdom rises above ours; it's foolish to resist and resent it.
- 2) God's ways are beyond ours; it's foolish to question Him.

你明白了吗？

- 1) 神的智慧高过我们的智慧；抵抗和憎恨都是很愚蠢的。
- 2) 神的道路高过我们的道路；对神的疑问是很愚蠢的。

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It's not enough to have knowledge about God. These cross-examinations took Job to the next level of knowledge. READ 42:4-6.

- 1) We need personal knowledge of the glory and greatness of God.
- 2) We need personal repentance for our pride and presumption before God.

光有关于神的知识还不够。约伯跟神的这些盘问使得他更深入地了解了神。读 42:4-6

- 1) 我们个人需要知道神的荣耀和伟大。
- 2) 我们个人需要为自己的骄傲和放肆悔改。

I needed that this week. Remember that I told you I used the word *Why?* in my prayer journal about something that he had been bugging me. Do you want to know what God brought to my mind after I wrote that? God brought this passage to mind. I believe He was showing me that I need to practice what I'm preaching—which may mean this is the last time I preach on Job. God wants us to know Him in our struggle, not just find some answer that we find acceptable.

这个星期我正好用上这些了。记得我说过当某个事一直烦扰我的时候，我在祷告录里问“为什么？”你猜我写完后，神把什么放进我的脑海中？神把这段话放在我的脑中。我相信神是在提醒我应该操练我自己在讲台上所讲的——这也许意味着这是我最后一次讲约伯记。神希望我们在挣扎中认识他，而不是拿到一些我们自己觉得尚可接受的答案。

Can God help us in our pain? He's the only One who can. Any other help crumbles in the long run because it isn't based on the design of the Designer; it isn't founded on the foundation of the Creator; it isn't aligned with the Justice of the ultimate Judge; it isn't centered on the wisdom of the Giver of true wisdom.

我们痛苦的时候神能帮助我们吗？他是唯一能帮助的。任何其他的帮助都不会长久，因为那些不是基于设计师的设计；不是起于造物主的根基；不看齐于终极审判者的公正；也不以真智慧赋予者的智慧为中心。

What do we need more than anything else in our suffering? We need to be still and know that He is God. We need to be humble and know that we are not. I will grant that there are some questions about our specific trials and suffering that we simply can't answer. But there are some things we can always know in our suffering.

我们在痛苦中最需要什么？我们需要安静，并需要知道他是神。我们需要谦卑，需要知道那是我们所缺的。我承认有些关于某些试炼和苦难的问题是没法回答的，但是在苦难中我们总能有所悟。

We can know that there is truly only One person who has suffered innocently in this world through all of human history. That One person is our Lord Jesus. He is the only sinless human being that ever walked this planet. Not only did He suffer unjustly, He came for the express purpose of taking on Himself all the suffering of all the sin that all human beings have created. He took it all. Why did He do that? Because He loves us, and because He is the only One who could fix the problem. So if we are ever tempted—no, when we are tempted—to think that God doesn't know what He's doing, or worse that He doesn't care about our suffering, we can see far more clearly than Job about the power of God, the justice of God, the provision of God and the wisdom of God. On the cross, Jesus displays all of them in blazing brilliance.

我们知道在整个人类历史中只有一个人无辜受难，那就是我们的主耶稣。他是这个地球上唯一一个无罪的人。他不仅蒙受不公正，而且他来到世上就是为了承担全人类所犯的罪而导致的苦难，他知道这一宗旨，他也全然承担。为什么？因为他爱我们，而且因为他是唯一能够解决问题的人。所以如果以后我们被引诱——不，我们正被引诱——认为上帝不知道他自己在做什么，或者更糟，认为上帝根本不在乎我们的痛苦，我们就可以比约伯更清楚地看到上帝的能力，上帝的公义，上帝的供应以及上帝的智慧。在十字架上，耶稣辉煌地将这一切展现。

As one biblical author puts it, Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (Heb. 4:14–16) Be still and know that He is God!

一位圣经作者这样说，我们既然有一位已经升入高天尊荣的大祭司，就是神的儿子耶稣，便当持定所承认的道。因我们的大祭司，并非不能体恤我们的软弱。他也曾凡事受过试探，与我们一样。只是他没有犯罪。所以我们只管坦然无惧地，来到施恩的宝座前，为要得怜恤，蒙恩惠作随时的帮助。（来 4:14-16）要安静，并知道他是神！

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Song Indescribable.

Mathis prayer letter 12/8/15

Lessons we continue to learn through it all.....

"Suffering, insecurities, thoughts of "can things here ever change" often have a way of stirring up our need for our King. Aren't we blessed!

We are people wired for logic...we want the dots to connect. How can we exalt a God our hearts adore, without questioning the evil, the pain, the battle we see with our eyes...that we experience?

How do we rectify tragedy and trials, lives filled with daily suffering and no end in sight with theology? Truthfully, we have no idea. We can only share plenty of "I don't know" and our answers will come in tight hugs, a hot meal, shared tears and time.

But, here's the thing we know... "we ARE given all we need" (2 Pet. 1:3). So... IF healing were to be found in the answers... we would have them.

It doesn't stop us from wondering that if by some crazy miracle we were given all theological understanding, would we find ourselves...still lacking.

We continue to learn that Jesus is perfect theology.

We're reminded that there are two realities at war here.

We are sure of is His character. And fortunately, when we can't seem to rectify that character to our circumstances, then we will choose to step in to what we know instead of what we don't know.

What we know is that...

...He is a good, good Father.

...the enemy steals life and Jesus gives life.

...there is this Big God Story, in which all redemption comes to pass, where mercy overcomes, and this need for answers will fall away under the weight His of glory.

...everything He touches is redeemed.

...His pursuit is relentless.

...His peace is real.

...His comfort is steady.

...He weeps. We know He weeps...and He weeps with us.
...His joy comes every morning

马德的代祷信 12/8/15

我们从这一切事件中学习的功课 ...

“受苦、不安全和这一切会否转变的感觉，往往挑起对我们君王的渴求，我们真是幸福！

我们天生的思考方式，总是要凡事合乎推理... 首尾呼应，那么，我们怎可能在目击种种的邪恶、痛苦和战乱时，全心高举和敬拜神？

我们如何应用神学的概念去纠正悲剧和试炼，并天天折磨生命的无尽困苦？那实在是无从着手，我们只可以彼此分享无数的“不知道”，只可以从拥抱、爱筵、并分享眼泪和深交中寻找答案。

但是，我们所知道的，就是...神“已将一切关乎生命和虔敬的事赐给我们”(彼后 1:3)，倘若...神的答覆是要得以痊愈...痊愈就要赐给我们。

我们可能有这样的幻想：设使我们可以掌握整体神学的要领，我们会否...仍然感觉不足。

我们的认知每每学习到耶稣是完全的神学核心。

我们的记忆每每提醒我们两律的交战。

我们清楚地认识神的性情，故此，可喜的就是，我们不可能强行使用我们的处境去改变神的性情，然而，我们却可以选择步进我们所熟认的领域，而非我们未能认识的环境。

我们所熟知的，就是：

...祂是一位好得无比的父亲

...我们的敌人夺去生命但耶稣赐予生命

...这是神伟大的故事，救赎的计划将要成为过去，恩典必然得胜，祂的荣耀将要覆盖一切未能答覆的疑惑

...凡祂所触摸的都得着救赎

...祂的寻找是恳切的

...祂的平安是真确的

...祂的安慰是持久安稳的

...祂滴下热泪，我们知道祂哭了...正是与我们一同地哀号

...祂的喜乐历久常新