

约伯记结晶读经

第一篇

约伯记里重大的问题 及其重大的答案

诗歌：

读经：伯一 1，十 2 下，13，弗三 9，伯四二 5～6

纲要

- 壹 约伯记的四十二章经文留给我们一个重大的问题，这个问题有两部分：神创造人的目的是什么，以及神对付祂选民的目的是什么？——一 1，十 2 下，12～13，参十一 12，十三 4：
- 一 约伯对神说，“要指示我，你为何与我争辩；”（十 2 下；）“你待我的这些事，早已藏在你心里；我知道这是你的意思。”（13。）
- 二 这指明约伯找不出神这样对待他的理由，但他相信，神心里隐藏着一些理由；隐藏在神心里的，就是历世历代的奥秘——神永远的经纶——弗三 9。
- 贰 对这个重大问题的重大答案，乃是历世历代隐藏在神里的奥秘，神永远的经纶，就是神永远

Crystallization-Study of Job

Message One

The Great Question in the Book of Job and the Great Answer

Hymns:

Scripture Reading: Job 1:1; 10:2b, 13; Eph. 3:9; Job 42:5-6

Outline

- I. The forty-two chapters in Job leave us with a great question of two parts: What is the purpose of God in His creating of man, and what is the purpose of God in His dealing with His chosen people?—1:1; 10:2b, 12-13; cf. 11:12; 13:4:
- A. Job said to God, “Make known to me why You contend with me” (10:2b); “You have hidden these things in Your heart; / I know that this is with You” (v. 13).
- B. This indicates that Job could not find the reason for God’s treatment of him, but he believed that there had to be some reason hidden in God’s heart; what was hidden in God’s heart was the mystery of the ages—the eternal economy of God—Eph. 3:9.
- II. The great answer to this great question is the mystery hidden in God throughout the ages, the eternal economy of God,

的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们成为一个生机体，基督的身体，就是新人，作神的丰满，神的彰显，这要终极完成于新耶路撒冷——提前一3~4，弗一22~23，三9，19，创一26，赛四三7，罗八29，约壹三2：

which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature so that they may become an organism, the Body of Christ as the new man, for God's fullness, God's expression, which will consummate in the New Jerusalem—1 Tim. 1:3-4; Eph. 1:22-23; 3:9, 19; Gen. 1:26; Isa. 43:7; Rom. 8:29; 1 John 3:2:

一 约伯和他的朋友认为，约伯受苦是遭受神的审判；然而，约伯的受苦不是神的审判，乃是神的剥夺和销毁，使神可以得着约伯，好使他更多得着神。

A. Job and his friends thought that what he was suffering was a matter of God's judgment; however, Job's sufferings were not God's judgment but God's stripping and consuming that God might gain Job so that he might gain God more.

二 神虽然剥夺约伯，但神的确没有向他发怒；神并没有以约伯为敌人，乃以他为亲密的朋友——伯十九11，参十13。

B. Although God was stripping Job, He surely was not angry with him; neither did God consider Job to be His adversary but His intimate friend—Job 19:11; cf. 10:13.

三 神知道约伯经过一段受苦的时间，就会由神圣三一重新建立起来，成为另一个人——新人，新造，（加六15，）以成就神永远的经纶，使神得着彰显；（林后五17；）这是给约伯记里重大问题的重大答案。

C. God knew that after Job had passed through a time of suffering, he would be rebuilt with the Divine Trinity so that he could become another person—a new man, a new creation (Gal. 6:15), to fulfill God's eternal economy for God's expression (2 Cor. 5:17); this is the great answer to the great question in the book of Job.

四 我们读圣经时，需要将我们的注意力集中在神那为着神圣分赐的永远经纶上；除非我们认识神的经纶，否则我们就无法明白圣经；神在约伯身上的目的是要使约伯成为属神的人，按着神的神圣经纶由神所构成：

D. In our reading of the Bible, we need to focus our attention on God's eternal economy for the divine dispensing; unless we know God's economy, we will not understand the Bible; God's intention with Job was to make Job a man of God, who was constituted with God according to His divine economy:

1 圣经六十六卷书只为着一件事：神在基督里借着那灵，要将祂自己分赐到我们里面，作我们的生命、性情和一切，好使我们能活基督并彰显基督；这该是管制我们生活的原则——约十10下，林前十五45

1. The Bible of sixty-six books is for only one thing: for God in Christ by the Spirit to dispense Himself into us to be our life, our nature, and our everything so that we may live Christ and express Christ; this should be the principle that governs our life—John 10:10b; 1 Cor. 15:45b; Rom. 8:2,

下，罗八2，10，6，11，腓一19～21上，林后三6。

2 神对付约伯是要把他从道德的范围带出来，带进得着神的范围里，好使他从寻求道德的完全，转向寻求并得着神，而不是任何别的事物；人能在神前站立，乃是基于人得着神有多少—诗二七8，一〇五4，腓三8，太二五3～4，9，箴二三23，启三18，林后三18，四17，彼前二7，但五27，九23，十11，19。

3 神对付祂圣民的目的，乃是要使他们倒空一切，单单接受神，作他们所赢得的；祂要祂的子民越过越多地得着祂、有分于祂、拥有祂并享受祂，而不是其他一切的事物，直到他们的享受达到最完满的地步，使他们成为新耶路撒冷—太五3，诗四三4，七三25～26，腓三8～9，启二一2。

4 这是全本新约的内在意义，作为对于约伯记里，关于神创造人并祂对付祂选民的目的之重大问题的重大答案。

叁 约伯的基本难处是他缺少神；在神向约伯一切的对付中，神的目的是要将约伯削减至一无所有，但维持他的生存，（伯二6，）使神可以有时间，将祂自己分赐到约伯里面；神只在意一件事，就是祂自己被作到我们里面（弗三16～19）：

一 约伯是自义的，（伯六30，九20，二七5～6，三二1，）并且满意于自己所成为的人，（十三3，二三3～4，三一6，）却不知道自己在神面前可怜的光景。（参启三16～18。）

二 约伯的荣耀就是他的完全、正直，他的冠冕就是他的纯全；神剥去他的荣耀，摘去他头上的

10, 6, 11; Phil. 1:19-21a; 2 Cor. 3:6.

2. God's dealing with Job was to bring him out of the sphere of ethics and into the sphere of God-gaining so that he would be turned from seeking perfection in ethics to seeking and gaining God instead of anything else; man's standing before God is based on how much of God he has gained—Psa. 27:8; 105:4; Phil. 3:8; Matt. 25:3-4, 9; Prov. 23:23; Rev. 3:18; 2 Cor. 3:18; 4:17; 1 Pet. 2:7; Dan. 5:27; 9:23; 10:11, 19.

3. God's purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain; He wants His people to gain Him, to partake of Him, to possess Him, and to enjoy Him more and more, rather than all other things, until their enjoyment reaches the fullest extent for them to become the New Jerusalem—Matt. 5:3; Psa. 43:4; 73:25-26; Phil. 3:8-9; Rev. 21:2.

4. This is the intrinsic significance of the entire New Testament as the great answer to the great question in the book of Job concerning God's purpose in His creation of man and in His dealing with His chosen people.

III. Job's basic problem was that he was short of God; in all of God's dealings with Job, God's intention was to reduce Job to nothing, yet to maintain his existence (2:6) so that He might have time to impart Himself into Job; God cares for only one thing—for being worked into us (Eph. 3:16-19):

A. Job was self-righteous (Job 6:30; 9:20; 27:5-6; 32:1), and he was contented with what he had become (13:3; 23:3-4; 31:6), yet he was unaware of his miserable situation before God (cf. Rev. 3:16-18).

B. Job's glory was his perfection and uprightness, and his crown was his integrity; God had stripped his glory from him and had taken away

冠冕；（伯十九 9；）约伯原先的指望是要建立他纯全的“树”，但神不容许这样一棵树在约伯里面生长；反之，神将这棵树，这指望拔出来，（10，）好使约伯被带进得着神的范围里。

三 神要约伯认识他是在错误的范围里，这范围就是在他的完全、正直和纯全上建立自己作为旧造里的人；约伯以这些事为荣，但神认为这些事乃是拦阻，需要被剥夺，使约伯能接受神的性情、生命、元素和素质，因而新陈代谢地变化成为神人，就是在新造里彰显神并将神分赐给别人的人——林后三 18，彼前四 10，弗三 2。

四 神在约伯身上的目的，是要拆毁那在自己的完全和正直里天然的约伯，使神能建立一个有神的性情和属性，得更新的约伯；圣灵的管治是拆毁我们天然的人，构成更新的人——林后四 16～18，罗八 28～29。

五 那灵在我们里面的工作，是要为我们构成一个新人；而那灵在外面的工作，是要借着环境拆毁我们天然所是的每一方面；我们该与运行的灵合作，接受神为我们所安排的环境——腓四 12，弗三 1，四 1，六 20，林前七 24。

六 在这宇宙中，苦难的主要目的，特别对神的儿女来说，乃是要借此使神的性情得以作到人的性情里，好使人能得着神到最完满的地步——林后一 8～9，四 16：

1 活神虽然可以为人作许多事，活神的性情却没有作到人里面；当复活的神作工时，祂的生命和性情就作到人里面——16 节。

2 神不是以外面的作为叫人认识神的权能，乃是作工

the crown from his head (Job 19:9); Job's hope had been to build up the "tree" of his integrity, but God would not allow such a tree to grow within Job; rather, God had plucked up this tree, this hope (v. 10), so that Job would be brought into the sphere of gaining God.

C. God wanted Job to know that he was in the wrong realm of building up himself as a man in the old creation in his perfection, uprightness, and integrity; Job glorified himself in these things, but God considered them as frustrations to be stripped away so that Job might receive God in His nature, life, element, and essence and thus be metabolically transformed to be a God-man, a man in the new creation who expresses God and dispenses Him into others——2 Cor. 3:18; 1 Pet. 4:10; Eph. 3:2.

D. God's intention with Job was to tear down the natural Job in his perfection and uprightness so that He might build up a renewed Job in God's nature and attributes; the discipline of the Holy Spirit tears down our natural being to constitute a renewed being——2 Cor. 4:16-18; Rom. 8:28-29.

E. The work of the Spirit within us is to constitute a new being for us, whereas the work of the Spirit without is to tear down every aspect of our natural being through our environment; we should cooperate with the operating Spirit and accept the environment that God has arranged for us——Phil. 4:12; Eph. 3:1; 4:1; 6:20; 1 Cor. 7:24.

F. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man so that man may gain God to the fullest extent——2 Cor. 1:8-9; 4:16:

1. While the living God can perform many acts on man's behalf, the life and nature of the living God are not wrought into man; when the God of resurrection works, His life and nature are wrought into man——v. 16.

2. God is not working to make His might known in external acts but is

将祂自己分授并作到人里面；神使用环境好将祂的生命和性情作到我们里面—加四 19，林后四 7～12，帖前三 3，约十六 33。

3 为了要在复活里生活并被复活的神构成，我们必须借着“万有”被模成神长子基督的形像—罗八 28～29，来十二 10，参耶四八 11。

4 当我们在受苦中，我们也许向神抱怨，但我们的抱怨也许是向神最好的祷告，最蒙悦纳的祷告；当我们抱怨时，神就欢乐，因为祂使万有互相效力，叫我们得益处，使我们模成祂长子的形像—参诗一〇二标题。

肆 三一神使人成为神，好成就祂的经纶，以得着祂团体的彰显，这行动全然是调和的灵里；这调和的灵就是神的灵与我们人的灵调和为一—林前六 17，启一 10，四 2，十七 3，二一 10，参伯十二 10，三二 8：

一 在我们基督徒的生活中，我们该凭着灵而活并凭着灵而行；我们一切所作所是都该凭着灵、同着灵、在灵里并借着灵；因此，我们需要顾到我们的灵，作一切事都要操练我们的灵，以经历神的灵在我们里面活着、在我们里面安家、并变化我们—加五 16，25，腓三 3，罗八 4，6，林后二 12～14，玛二 15～16。

二 我们不该离开包罗万有的灵而有任何行动；我们不该离开那灵来面对任何处境或应付任何需要；我们必须学习在我们的灵里接触神的灵；这就是为着完成神的经纶之基督徒生活和基督徒工作的内在意义—亚四 6，林后三 3，6，罗

working to impart and work Himself into man; God uses the environment in order to work His life and nature into us—Gal. 4:19; 2 Cor. 4:7-12; 1 Thes. 3:3; John 16:33.

3. In order to live in resurrection and be constituted with the God of resurrection, we must be conformed to the image of Christ as the firstborn Son of God through “all things”—Rom. 8:28-29; Heb. 12:10; cf. Jer. 48:11.

4. When we are in the midst of sufferings, we may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God; while we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His firstborn Son—cf. Psa. 102, title.

IV. The move of the Triune God to deify man for the fulfillment of His economy to have His corporate expression is altogether in the mingled spirit, the divine Spirit mingled as one with our human spirit—1 Cor. 6:17; Rev. 1:10; 4:2; 17:3; 21:10; cf. Job 12:10; 32:8:

A. In our Christian life we should live by the Spirit and walk by the Spirit; we should do everything and be everything by the Spirit, with the Spirit, in the Spirit, and through the Spirit; thus, we need to take care of our spirit, doing everything by exercising our spirit in order to experience the divine Spirit living in us, making His home in us, and transforming us—Gal. 5:16, 25; Phil. 3:3; Rom. 8:4, 6; 2 Cor. 2:12-14; Mal. 2:15-16.

B. We should not take any action apart from the all-inclusive Spirit; we should not face any situation or meet any need apart from the Spirit; we must learn to touch the divine Spirit in our spirit; this is the intrinsic significance of the Christian life and the Christian work for the fulfillment of God's economy—Zech. 4:6; 2 Cor. 3:3, 6; Rom. 1:9;

一 9, 七 6, 腓三 3。

三 作基督徒和得胜者不仅困难, 而且不可能; 唯有那位经过过程并终极完成, 作为我们灵里包罗万有之灵的三一神活在我们里面, 才能作基督徒和得胜者—路一 37 ~ 38 上, 林后四 13, 罗八 2。

四 我们只要照着灵作一切事, 就能经历基督的成为肉体、人性生活、钉死、复活、升天和那灵的浇灌; 这会使我们成为神的召会、基督的身体、新人、以及葡萄树和枝子作为三一神的生机体, 终极完成于新耶路撒冷—腓一 19, 珥二 28 ~ 32, 徒二 16 ~ 21, 弗一 22 ~ 23, 二 15, 四 4, 23 ~ 24, 约十五 1 ~ 11, 启三 12, 十九 7 ~ 9, 二一 2, 10。

伍 神向约伯显现时, 约伯看见神, 在他个人的经历中得着神, 而厌恶自己—伯三八 1 ~ 3, 四二 1 ~ 6:

一 今天我们的神乃是包罗万有的灵, 作为经过过程并终极完成之三一神的终极完成; 我们今天观看的这一位神, 乃是终极完成的灵, 我们能够在灵里观看祂—林后二 10, 提后四 22:

1 我们看见神, 使我们能被神构成; 看见神使我们变化, 并且看见神等于得着神—林后三 16, 18, 太五 8, 启二二 4。

2 我们越看见神并爱神, 就越否认自己并厌恶自己—伯四二 5 ~ 6, 赛六 5, 路十四 26。

二 我们要看见神, 就必须操练我们的灵—弗一 17 ~ 18, 三 16 ~ 17, 林前二 9 ~ 16, 林后四 13, 提前四 7, 提后一 6 ~ 7:

1 我们越在灵里观看祂, 就越接受祂一切的成分到我

7:6; Phil. 3:3.

C. To be a Christian and an overcomer is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit in our spirit can be a Christian and an overcomer—Luke 1:37-38a; 2 Cor. 4:13; Rom. 8:2.

D. As long as we do everything according to the Spirit, we can experience Christ's incarnation, human living, death, resurrection, and ascension with the outpouring of the Spirit; this will cause us to be the church of God, the Body of Christ, the new man, and the vine and the branches as the organism of the Triune God, which will consummate in the New Jerusalem—Phil. 1:19; Joel 2:28-32; Acts 2:16-21; Eph. 1:22-23; 2:15; 4:4, 23-24; John 15:1-11; Rev. 3:12; 19:7-9; 21:2, 10.

V. In God's appearing to him, Job saw God, gaining God in his personal experience and abhorring himself—Job 38:1-3; 42:1-6:

A. Today our God is the all-inclusive Spirit as the consummation of the processed and consummated Triune God; the God whom we look at today is the consummated Spirit, and we can look at Him in our spirit—2 Cor. 2:10; 2 Tim. 4:22:

1. We see God so that we may be constituted with God; seeing God transforms us, and seeing God equals gaining God—2 Cor. 3:16, 18; Matt. 5:8; Rev. 22:4.

2. The more we see God and love God, the more we deny ourselves and hate ourselves—Job 42:5-6; Isa. 6:5; Luke 14:26.

B. In order to see God, we must exercise our spirit—Eph. 1:17-18; 3:16-17; 1 Cor. 2:9-16; 2 Cor. 4:13; 1 Tim. 4:7; 2 Tim. 1:6-7:

1. The more we look at Him in our spirit, the more we receive all His

们里面，作我们里面的供应—林后三 16 ~ 18。

2 我们在患难中，必须留意我们的灵，以主为我们的居所，作我们知足的秘诀—二 13，七 5 ~ 6，玛二 15 ~ 16，诗九一 1，腓四 11 ~ 13，诗九十 1 ~ 12，三一 20，赛三二 2。

三 我们要看见神，就必须对付我们的心—林后三 16, 18, 太五 8, 十三 18 ~ 23:

1 我们必须在我们心思的灵里得以更新，被神的圣言所重构，而受神的话所教导、管制、规律并支配—弗四 23，申十七 18 ~ 20，腓二 2，5。

2 我们必须有主的爱而火热，情感被祂充满，为祂的家心里焦急—一 8，林后五 14，提后一 6 ~ 7，约二 17，可十二 30。

3 我们必须让我们的意志被基督征服，并借着苦难被基督变化，使其服从基督的元首权柄，（腓二 13，参歌四 1，4，七 4 上，5，）并且必须靠基督那无价、洗净并洁净的血，维持无亏、清洁的良心。（徒二四 16，提前三 9，来九 14，十 22。）

陆 神对付爱祂的人，目的乃是要使他们最完满地得着祂，远超过他们在祂之外所亏损的一切，（腓三 7 ~ 8，）使祂能借着他们得着彰显，以成就祂造人的目的。（创一 26。）

ingredients into our being as our inner supply—2 Cor. 3:16-18.

2. In the midst of our afflictions, we must take heed to our spirit, taking the Lord as our dwelling place, our secret of sufficiency—2:13; 7:5-6; Mal. 2:15-16; Psa. 91:1; Phil. 4:11-13; Psa. 90:1-12; 31:20; Isa. 32:2.

C. In order to see God, we must deal with our heart—2 Cor. 3:16, 18; Matt. 5:8; 13:18-23:

1. We must be renewed in the spirit of our mind by being reconstituted with the holy word of God to be instructed, governed, ruled, and controlled by God's word—Eph. 4:23; Deut. 17:18-20; Phil. 2:2, 5.

2. We must be on fire with the Lord's love, having an emotion filled with Him as our zeal for His house—1:8; 2 Cor. 5:14; 2 Tim. 1:6-7; John 2:17; Mark 12:30.

3. We must have our will subdued by Christ and transformed with Christ through sufferings so that it is submitted to the headship of Christ (Phil. 2:13; cf. S. S. 4:1, 4; 7:4a, 5), and we must maintain a good and pure conscience by the priceless, cleansing, and purifying blood of Christ (Acts 24:16; 1 Tim. 3:9; Heb. 9:14; 10:22).

VI. God's purpose in dealing with those who love Him is that they may gain Him to the fullest extent, surpassing the loss of all that they have other than Him (Phil. 3:7-8), that He might be expressed through them for the fulfillment of His purpose in creating man (Gen. 1:26).