

Joy in Troubled Times 在困境中喜乐

Habakkuk 哈巴谷书 3 章

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Allen Francis Gardiner was a 19th century British Royal Navy officer and missionary to Patagonia on the southern tip of South America. In 1851 he found himself abandoned with a small group while trying to set up a mission outpost on the remote island of Picton.

艾伦·加德纳是 19 世纪的英国皇家海军军官，也是南美洲南端巴塔哥尼亚的传教士。1851 年，他与一小群人在偏远的皮克顿岛正在预备建立一个宣教前哨时被遗弃了。

The whole group died of starvation. Gardiner was the last one to die. When their bodies were discovered they found Gardiner's journal.

整个团体死于饥饿。加德纳是最后一个死去的人。当他们的尸体被发现时，也发现了加德纳的日记。

Here is a man dying of starvation and in the last entry to his journal he quotes Psalm 34:10 ... ***The lions may grow weak and hungry, but those who seek the Lord lack no good thing.***

这是一个死于饥饿的人，在他的日记的最后一个记载，他引用诗篇 34:10... **少壮狮子尚且缺食忍饿，但寻求耶和华的甚么好处都不缺。**

The very last thing he wrote in his journal was this: "*I am overwhelmed with the sense of the goodness of God.*"

他在日记中写的最后一句话是："上帝的美好真使我不知所措的感到被淹没。"

How do you come to that kind of end but still have a life of sustained contentment and joy in the midst of it? Any sane person would pay a fortune to get the answer to that question.

一个人如何可以面对这样的结局，但仍然在其中有一个持续的满足和喜悦的生命？任何理智的人都会愿意花一大笔钱来得到这个问题的答案。

You don't have to though...its right in front of us as we draw to a close our brief journey through the book of Habakkuk.

但你不必...因它，就在我们正要结束的短暂的哈巴谷书的旅程时，正在我们面前。

We've seen over the past few weeks that Habakkuk lived in a world just like ours.

过去几周，我们已经看到哈巴谷生活在一个和我们一样的世界里。

His nation was about to be crushed by the brutal Babylonian empire as the judgement of God for their corruption, exploitation, violence, sin and wickedness.

他的国家，作为上帝对其腐败、剥削、暴力、罪和邪恶的审判，即将被残酷的巴比伦帝国粉碎。

The good news of Habakkuk is that all injustice and evil and sin and wrongdoing and wickedness is accountable to God. That's the response he receives from God.

哈巴谷书的好消息是所有的不公正、邪恶、罪恶、不当行为和恶毒都要对上帝交账的。那些是他从上帝那里得到的响应。

God cares about it too. But in the meantime, how did he live with it, and how do we live with it? How do we live with the day of disaster and calamity and injustice and evil?

上帝也是关心那些事情。但与此同时，他如何与它们共存，我们又如何与它们共存？在灾难、灾祸、不公正和邪恶的日子，我们如何生活？

FAITH, GRIEF AND JOY IN TROUBLED TIMES 在困境中的信、悲伤和喜悦

FAITH 信

A couple of weeks ago we saw the major theme for this book is FAITH - 2:4: *The righteous will live by faith.*

几周前，我们看到了这本书的主题是《信》… 2: 4, 「惟义人必因他的信得生。」

2:20 gives us at least one of the characteristics of this faith: *But the LORD is in his holy temple; let all the earth be silent before him.*"

2:20 给了我们这个信至少的一个特征之一是「惟耶和华在他的圣殿中，全地都当在他面前肃静。」

In other words, God is God and we are not. God stands outside of creation as its Creator, Master and Ruler.

换句话说，上帝是神，我们不是。神作为造物主、主宰和统治者是站在造物之外。

That is one of the starting points of what it means to live by faith.

这是因信得生的起点之一。

Of course, this rubs up against a culture that has personal autonomy as one of its highest values.

当然，这与以具有个人自主权作为其最高价值的文化相抵触。

Too many Christians therefore operate with a distorted view of God called moralistic, therapeutic, deism.

因此，太多的基督徒对神的看法被扭曲，称为道德主义、治疗主义、神论主义。

MORALISM is the belief that Christianity means we should work hard to be good people.

People who obey the rules, are compliant, and diligent in religious duties.

道德主义认为相信基督教意味着我们应该努力成为好人。遵守规则、遵纪守法、勤勉地履行宗教职责的人。

THERAPEUTIC theology is the belief that God exists to serve us by helping us feel happy, good, secure and at peace.

治疗神学是相信上帝的存在是为了，以借着帮助我们感到快乐、美好、安全与安宁，来服务我们。

His job is to stop the bad things happening. God's job is to be our servant responsible for taking care of our wants and needs.

他的工作是阻止坏事的发生。上帝的工作是成为我们的仆人，负责照顾我们的需求。

DEISM means he is to pretty much stay out of the way unless I need him.

神论主义意味着除非我需要他,否则他几乎要避免阻碍到我们。

Put it together and the worldview is that if I do the right thing by God he will do the right thing by me, and when things don't work out as I planned his job is to jump in and fix it.

把它们放在一起，这个世界观就是，如果我做上帝认为是正确的事，他会做合我们心意的事，但当「事情」不跟据我们所计划的工作时，他的工作就是跳进去解决。

It's a fatal distortion that so many operate with. Of course, when he doesn't work the way I determine he should then faith in God is deeply rocked.

许多人都在使用这种致命的扭曲。当然，当他不按照我所确定的方式工作时，对上帝的信就会深深地动摇。

One of the characteristics of genuine Christian faith is it **lets God be God.**

真正的基督教信心的特征之一是让上帝作为神。

In chapter 3 we see Habakkuk practicing genuine faith. The whole chapter is a prayer of faith.

在第三章中，我们看到哈巴谷奉行真正的信。整章都是信心的祷告。

GRIEF 悲伤

In v16 we get a glimpse into what faith in troubled times actually looks like in practice.

在 16 节中，我们瞥见了在困难时期的信实际上在实践中是什么样子。

I heard and my heart pounded...that literally reads 'my bowels trembled'. Don't think about that too much. My bowels trembled; my lips quivered at the sound...he's crying;

我听见这声音，身体战兢...字面上是写「我的肠胃颤抖」。别想太多。我的肠胃颤抖，嘴唇发颤，...他正在哭；

decay crept into my bones, and my legs trembled. He's shaking like a leaf. He is so overwhelmed with grief and sorrow.

骨中朽烂，在所立之处战兢。他像树叶一样颤抖。他充满了悲痛和悲伤。

Then he says: Yet I will wait patiently (which means deep peace and repose) for the day of calamity to come on the nation invading us.

然后他说：「我安静等候(这意味着深深的和平和安息)灾难之日临到那上来侵犯我们的民。」

He is weeping uncontrollably with sorrow and yet, he is filled with peace! We have trouble with that. We think you can either have grief and sorrow, or you can have peace and joy.

他悲伤地无法控制地哭泣，然而，他充满了安宁！我们因此感到麻烦。我们认为你既可以有悲伤和悲痛，或者你可以有安宁与喜悦。

It is possible to be in deep sorrow and yet rejoice at the same time. Joy in the Lord happens within the sorrow not once it passes.

没有可能处于深深的悲伤之中，同时欢欣鼓舞。在主中的喜悦发生在悲伤之中，而不是当它过去后。

It's a mistake to think that sorrow and grief is a lack of faith. Job 1 is a clear example.

Horrible thing happened him, he tore his garments, fell on the ground and cried out but he didn't sin.

认为悲伤和悲痛是缺乏信是错误的。乔布记一章是一个明显的例子。可怕的事情向他发生，撕裂外袍，剃了头，俯伏在地敬拜，在这一切的事上，乔布并没有犯罪。

Don't be afraid of the grief. Grief is not the opposite of faith, it can in fact enhance faith in God because it drives you into God.

不要害怕悲伤。悲伤不是信的对立面，实际上因为它驱使你进入上帝，可以增强对上帝的信。

The grief drove him into God rather than away from God. That's what faith is. Faith allows you to feel the grief in a way that it doesn't sink you.

悲伤驱使他进入上帝，而非远离上帝。这就是信。信可以让你以一种不会使你沉沦的方式感受到悲伤。

JOY 喜悦

The remarkable thing about Habakkuk though is not just that grief and faith can go together, but that grief and joy can go together.

哈巴谷的非凡之处不仅仅是悲伤和信可以共处，而且是悲伤和喜悦可以同一起。

As we venture into vv.17 and 18 we see that Habakkuk's faith flows over to joy in troubled times. We struggle with this one too.

当我们进入 17 和 18 节时，我们看到哈巴谷的信在困难时期流淌到欢乐中。我们也在难以接受这点。

Normally we declare God is good when the fig tree is fruitful, when the health is good, the money is there, the holiday was a blast, surrounded by loved ones. When the circumstances of life are doing well we say, 'Ahhh, God is sooo good!'

通常我们会在，当无花果树发旺时，当健康良好，钱财充足，假期十分好，亲朋致爱共众时宣布上帝是好的。当生活环境很好时，我们会说，「啊！上帝是那么的好！」

Habakkuk found a way to access the goodness and love of God despite the calamity. Most people infer the goodness of God when things are going well, Habakkuk came into direct contact with it when things were terribly wrong.

尽管发出了灾难，哈巴谷找到了获得了上帝的善良和爱的方法。大多数人在事情进展顺利时推断出上帝的善良，哈巴谷当事情变得极其错误时，直接接触了它。

Have a look at vv17,18:

看看 17-18 节，

Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, 18 yet I will rejoice in the LORD, I will be joyful in God my Saviour.

虽然无花果树不发旺，葡萄树不结果，橄榄树也不收成，田地不出粮食，圈中绝了羊，棚内也没有牛；然而，我要因耶和華欢欣，因救我的上帝喜乐。

The situation that he mentions here is not a small matter. No crops...no food...no sheep...no cattle...it's a **calamity**! It's an absolute social disaster. That is what is coming when the Babylonians come.

他在这里提到的情况不是小事。没有农作物...没有食物...没有羊...没有牛...这是一场灾难！这是一场绝对的社会灾难。这就是巴比伦人来的时候会发生的事情。

Yet he rejoices and is joyful. His joy doesn't replace the sorry. His joy doesn't come after the sorrow.

然而，他是欢欣喜乐。他的喜悦没有代替遗憾。他的喜悦不是在悲伤之后来的。

When the grief drives you into God, it drives you into the joy that only God provides, and therefore you can grieve deeply without being crushed.

当悲伤驱使你进入上帝，驱使你进入只有上帝提供的喜悦，因此你可以深深的悲伤而不被压碎。

THE SOURCE OF JOY IN TROUBLED TIMES 困难时期欢乐的源泉

How did Habakkuk get to this point? What is the source of his joy in tragic times? We get a glimpse of it in the introduction of Habakkuk's prayer; 3:2:

哈巴谷是怎么达到点的？在四分五裂的时代，他快乐的源泉是什么？我们在哈巴谷的祈祷中的开始瞥见了，3:2:

LORD, I have heard of your fame; I stand in awe of your deeds, O LORD. Renew them in our day, in our time make them known; in wrath remember mercy.

耶和華啊，我听见你的名声；耶和華啊，我惧怕你的作为。求你在这些年间复兴你的作为，在这些年间将它显明出来；在发怒的时候以怜悯为念。

Habakkuk's grief and joy expressing faith in God is based on God's track record. In the first part of chapter 3 Habakkuk looks back to God's track record of saving his people.

哈巴谷的悲伤和喜悦表达对上帝的信是基于上帝的履历。在第3章的第一部分，哈巴谷回顾了上帝拯救人民的纪录。

This chapter is a recounting of the Exodus events of Israel out of slavery in Egypt. The main thing that Habakkuk does in chapter 3, and is the source of his joy, is he remembers.

本章是以以色列从埃及的为奴之地走出来的出埃及记的一段叙述。哈巴谷在第3章做的主要事情，也是他快乐的源泉，就是他记得。

Habakkuk remembers God's mighty acts of judgement on Egypt with the devastating 10 plagues.

哈巴谷记得上帝对埃及 10次的毁灭性的灾难的强而有力的审判。

He remembers the spectacular way in which God rescued Israel from oppressive slavery in Egypt.

他记得上帝把以色列从压迫他们作奴隶的埃及中救出来的壮观方式。

He remembers the trampling of the sea and the destruction of the Egyptian army as they attempted to follow Israel through the sea when God closed over the waters.

他记得，当埃及军队试图跟随以色列通过海时，上帝以水淹没了他们，汹涌翻腾的海摧毁了埃及军队。

He remembers the shaking of Mt Sinai when God appeared to Moses and gave Israel the 10 commandments.

他记得当上帝出现在摩西面前，并给了以色列人十诫时，西奈山的震动。

He remembers the day the sun stood still in the sky while God brought judgement upon the Amorites through his people.

他记得上帝借着他的子民给亚摩利人带来审判时，太阳静止地站在天空的那一天。

He remembers the parting of the Jordan River for Israel to walk through on dry land to go in and conquer their new home - the Promised Land.

他记得神把约旦河的分道让以色列在陆地上穿行，进入并征服他们的新家园…应许之地。

The Exodus event was THE salvation event in the Old Testament.

出埃及记中的事件是《旧约》的救赎事件。

Habakkuk is going back to the gospel as he knew it. Israel was in slavery and they didn't have the power to get themselves out.

哈巴谷正回到他所知道的福音。那时以色列处于奴役状态，没有能力自己拯救自己。

God came and miraculously did what they couldn't do through the leadership of Moses. They were saved by what he did for them.

上帝来，奇迹般地做到了他们藉摩西的领导做不到的事。他们被他为他们做的救了。

Habakkuk is remembering the saving of God's people until he gets to v.16 and he's got peace. He connects what he knows about God's saving actions to his present.

哈巴谷在纪念上帝拯救属他的人，直到他来到 16 节，他得到了安宁。他把他对上帝的拯救行动的了解与现状联系起来。

In his confusion and uncertainty and pain of his current calamity, Habakkuk looks back at the faithfulness of God throughout history and everything he has in him as a result of it.

哈巴谷在混乱、不确定和他目前灾难的痛苦中，回顾了上帝在整个历史中的忠诚，以及他有他里面所拥有的一切。

He is reminded of God's trustworthiness and goodness and mercy and salvation. That's what gets him to the place he is in vv16-19.

他想起神的可信赖、善良、怜悯和救赎。这就是让他到达 16-19 节的地步的原因。

But if you are listening to this now, then you've got a leg up on Habakkuk because we get a perspective of the Exodus events that he didn't have.

但是，如果你现在听了这些，你比哈巴谷更敏捷足先登，因为我们可看到的出埃及记的角度，是他没有的。

We get that by virtue of living on this side of the life, ministry, death and resurrection of Jesus.

我们靠生活在耶稣的生命、事工、死亡和复活的这一边来得到这一点。

In Jesus Christ we can be loved and accepted and approved of by God in a way that Habakkuk couldn't have fully grasped.

在耶稣基督里，我们可以被神所爱、接受和认可，是哈巴谷不可能完全理解的。

The Exodus events where Moses leads Israel from slavery into their new home, the Promised land, was simply a forerunner to a greater rescue and future home.

出埃及记中有关摩西带领以色列从为奴之地进入他们的新家园，应许之地，只是一个更大的救援和未来家园的先行者。

The Exodus that Jesus pulls off is the ultimate one. Moses risked his life to liberate Israel from social and political bondage in Egypt. Jesus gave his life to liberate us from evil and wickedness and sin and death itself.

耶稣所成全的出埃及记是终极的。摩西冒着生命危险将以色列从埃及的社会和政治束缚中解放出来。耶稣献出生命，使我们从邪恶、罪恶和死亡本身中解放出来。

On the night before the liberation Moses commanded Israel to slay lambs and put their blood on their door posts so they would live and be liberated.

解放前一天晚上，摩西命令以色列杀了羔羊，把鲜血画在门柱上，以便它们能够生存和获得解放。

Jesus is the lamb of God who shed his blood so that we could be liberated from sin and death and live forever in him.

耶稣是神的羔羊，他流下血，让我们从罪和死亡中解脱出来，永远在他里面活着。

In Exodus 28 we read that Moses engraved the names of Israel on precious stones and put them on the breastplate of the Highpriest, so that when the Highpriest ministered in the Temple before God on their behalf, he had their names over his heart.

在《出埃及记》28章，我们读到摩西在宝石上刻上以色列的名字，并把它们放在大祭司的胸前，这样，当大祭司代表他们到圣殿里事奉献祭时，他们的名字会在他心上。

Jesus is the great Highpriest and sits at God's right hand intervening for those who are his. 耶稣是伟大的大祭司，坐在神的右边，为属他的人代求。

Our advocate who has the names of all those who trust in him written IN his heart. All who have faith in him are precious to him.

我们的保卫师，把所有信他的人的名字写在他的心里。凡对他有信心的对他来说是宝贵的。

Priceless to him. This is what lasts. This is why the Christian still has everything even when we lose all else.

是无价的。这就是持续的原因。这就是为什么基督徒即使失去了我们的一切，仍然拥有一切。

In Luke 10 Jesus sent out his disciples and gave them power to heal people and cast out demons. The disciples come back and they are amazed by all they achieved.

在路加福音10章中，耶稣差遣他的门徒，并赋予他们治病赶鬼的能力。门徒们回来了，欢喜惊讶于他们所做到的一切事情。

They are just so excited that things went so well. They had power, were becoming famous, and accomplishing great things.

他们因事情进展得顺利而十分兴奋。他们有能力，正在成名，并完成伟大的事情。

What does Jesus say to them? Verse 20: ***do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.***

耶稣接着对他们说什么？第20节，「**不要因灵服了你们就欢喜，而要因你们的名记录在天上欢喜。**」

What he is saying is your value and worth and importance and significance and happiness and joy should not be tied to what you accomplish.

他说的是，你的自我评价，重要性和意义，喜乐和喜悦，不应该与你们完成的任务联系在一起。

He is saying there is something even greater than power, wealth, reputation, achievement, knowledge...it is that your name is engraved in heaven.

他是说有比权力，财富，声誉，成就，知识更伟大的东西…你的名字记录在天堂里。

More important than your name being on a degree, an office, a large bank account, a title deed, an award, is that it is engraved in heaven.

比你的名字被记录在学位，办公室，充满的银行账户，房产契，奖励更重要的，是它被记录在天上。

Stop savouring and treasuring and doting and fondling in your mind the things that are destroyed by calamity, viruses, disease, hardship, suffering. When circumstances change, and they will, you will fall.

停止去品尝、珍爱、溺爱、抚摸那些会被灾难、病毒、疾病、困难、痛苦所摧毁的东西。当情况改变，他们会，你也会一同倒下。

Eternal life in Jesus is the only thing that the Babylonian armies of our lives cannot destroy. 在耶稣里的永生是我们生命中的巴比伦军队无法毁灭的唯一东西。

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?...No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. (Romans 8:35-39 NIV)

35 谁能使我们与基督的爱隔绝呢？难道是患难吗？是困苦吗？是迫害吗？是饥饿吗？是赤身露体吗？是危险吗？是刀剑吗？...37 然而，靠着爱我们的主，在这一切的事上，我们已经得胜有余了。38 因为我深信，无论是死，是活，是天使，是掌权的，是有权能的，是现在的事，是将来的事，39 是高处的，是深处的，是别的受造之物，都不能使我们与上帝的爱隔绝，这爱是在我们的主基督耶稣里的。(罗马书 8:35-39 和修)

The source of joy in the Christian life is not whether things are working out in my life at the moment...it is not even what God might be doing in me now...it is what God has done for me then in Jesus that guarantees a hope and joy filled future!

基督徒生命中的喜乐源泉不是此刻我生命中的事情是否正在顺利进行...甚至不是上帝现在对我身上在作什么工...而是上帝曾在耶稣里为我成就了什么，保证了充满希望和喜悦的未来！

For the Christian bad things will turn out for good, the good things can never be taken away, and the best things are yet to come.

对于基督徒坏的事情会永远变成好事，好的东西永远不会被拿走，最好的事情还没有到来。

FUELING JOY IN TROUBLED TIMES 在困难时期激发欢乐

How do we fuel joy in troubled times?

我们如何在困难时期激发欢乐？

The book that begins with complaint and distress ends with joy. Verse 18 again: *yet I will rejoice in the Lord, I will be joyful in God my Saviour.*

这本以抱怨和痛苦开头的书以喜悦来结束。第 18 节，「**然而，我要因耶和華歡欣，因救我的上帝喜樂。**」

This is not a 'stiff upper lip' attitude. This is not Habakkuk being stoic or indifferent to his trouble. We fuel our joy in troubled times by constantly going back to the gospel of the Lord Jesus, and by repeatedly remembering and rejoicing in it.

这不是一种「目无表情」态度。这不是哈巴谷对他的麻烦坚忍不自在或漠不关心。我们在困难时期不断回到主耶稣的福音，并反复记住和在其中欢欣鼓舞，来激发我们的喜悦。

Habakkuk is calling us here to the discipline of rejoicing. At first glance, it's easy to miss the way this prayer of Habakkuk ends.

哈巴谷在这里呼召我们去锻炼欢喜快乐的纪律。若不留心，很容易错过哈巴谷结束这个祈祷的方式。

There is a little subscription which reads: *For the director of music. On my stringed instruments.*

有一个小小的附着，写着，「**这歌交给圣咏团长，用丝弦的乐器。**」

This chapter is not merely a personal resolution of faith achieved by Habakkuk.

本章不仅仅是哈巴谷达成的个人的信的决心。

This prayer of faithful submission to God is meant to be celebrated amongst God's people for generations to come.

这个向上帝忠心耿耿的祷告是供以后世世代代神的子民在其中一起庆祝的。

This prayer is intentionally placed in the first person so that it draws each one of us into the experience of surrendering to God together and rejoicing in his salvation.

这个祷告是有意的以第一身的称谓书写，以便吸引我们每个人一起体验向神投降并在他的救赎恩典中欢欣喜乐的经历。

This is not a somber song. After all, verses 17-18 would have to be two of the most uplifting verses in the entire Bible.

这不是一首忧郁的歌曲。终究，17-18 节可算是整个圣经中最令人振奋的两节经文。

Integral to the life of faith - despite its calamities - is turning our remembering of the gospel into repeated praise of, and to, the redeemer and sustainer of life.

信心生命不可或缺的一部分…尽管是在灾难中…正是把我们对福音的回忆变成对生命的救赎和维持者的反复的赞美。

Rejoicing means to treasure. It means to savour. Rejoicing is to take something that has happened and say 'This is the most important thing to me.'

欢庆意味着珍惜。意味要去品尝。欣喜的是把握一些已经发生的事情，并说，「这是我最重要的事情。」

Rejoicing is to adore who God is and what he has achieved. It's not the same as know and thinking; it is appreciating and valuing.

欢欣喜乐是崇拜上帝是谁和他成就了什么。这与认识和思考不同；是在欣赏和珍重。

In his daily devotion book 'My Rock My Refuge', Tim Keller writes: *The character of this praise - that is, to God - is to be glorious. What is glorious praise? "Glory" has connotations of weightiness, dignity, magnificence, and beauty. Glorious worship is exuberant, never half-hearted. It is attractive, not off-putting. It is awesome, never sentimental. It is brilliant, not careless. It points to God, not to the speakers...So worship should never be trivial, never pretentious.* (p.142)

提摩太·凯勒在他的每日灵修书《我的盘石，我的避难所》中写道，「这种赞美…即对上帝…的特性是光荣的。什么是光荣的赞美？「荣耀」是具有分量、尊严、辉煌和美的内涵。光荣的崇拜是旺盛的，从不半心半意。它很吸引人，而不是使人厌弃。这是真棒的，从来没有感伤。这是辉煌的，而不是粗心的。指向上帝，而不是演讲者…因此，崇拜绝不应该是微不足道的，绝不应自命不凡。（第 142 页）

We are going to do that now. Not with the words of Habakkuk 3 but with words written by another who faced his day of calamity more than 2000 years after Habakkuk.

我们现在要这样做。不是以哈巴谷在 3 章中的话语，而是另一个在哈巴谷 2000 多年后面对灾难的日子的人写的字。

Horatio Gates Spafford was a prominent American lawyer and Presbyterian church elder in the 1800s. He lost nearly his entire fortune in the great fire of Chicago in 1871.

哈瑞修·斯彼福是 19 世纪著名的美国律师和长老会会长。他在 1871 年芝加哥大火中几乎失去了全部财产。

Scarlett Fever killed his 4 year old son in the same year.

猩红热在同一年夺去了他 4 岁的儿子的性命。

Two years later the family decided to holiday in Europe. He was delayed for business. His wife and four daughters travelled ahead of him.

两年后，全家人决定去欧洲度假。他因生意而耽误了。他的妻子和四个女儿先起行。

On November 22, 1873, while crossing the Atlantic, their ship was struck by an iron sailing vessel and 226 people lost their lives, including all four of Spafford's daughters.

1873 年 11 月 22 日，他们的船只在横渡大西洋时被一艘铁帆船撞了，226 人丧生，其中包括斯彼福的四个女儿。

Spafford sailed to England. As he sailed over the location of his daughters' deaths he wrote a hymn called "It Is Well with My Soul".

斯彼福航行到英国。当他航行经过女儿死亡的地方时，他写了一首赞美诗，名为"我心灵得安宁"。

*Though Satan should buffet, though trials should come,
Let this blest assurance control,
That Christ hath regarded my helpless estate,
And hath shed His own blood for my soul.*

*My sin, oh the bliss of this glorious thought!
My sin, not in part but the whole,
Is nailed to His cross, and I bear it no more,
Praise the Lord, praise the Lord, O my soul!*

撒但虽来侵，众试炼虽来临，
但有主美证在我心，
基督已看清我无助之困境，
甘流血救赎我，赐安宁。

回想我众罪，全钉在十架上，
每念此，衷心极欢畅，
主担我重担，何奇妙大恩情，
赞美主！我心灵得安宁。