

第四篇

约伯与两棵树

诗歌：

读经：创二9，17，启二二1～2，14，伯一1，二3，四7～8，四二1～6，罗八5～6

纲要

壹 按照圣经的神圣启示，有两棵树、两个源头、两条路、两个原则、两个终结：

一 生命树表征三一神在人与神的关系上，作人的生命；善恶知识树表征魔鬼撒但，就是那恶者，在人于神面前堕落的事上，对人乃是死亡——创二9，17，诗三六9上。

二 生命树是寻求神作生命，以得着供应与享受之人的源头；善恶知识树是跟随撒但作毒物，以至于死，并永远沉沦之人的源头——约一4，十五1，八44。

三 第一条路是生命的路，就是狭路，给人寻求神，得着神，并在神永远的生命里享受神作供应；第二条路是死亡并善恶的路，就是阔路，让人跟随撒但，作他的儿女——太七13～14，徒九2，约壹三10上。

四 第一个原则是生命的原则——倚靠神的原则；第

Message Four

Job and the Two Trees

Hymns:

Scripture Reading: Gen. 2:9, 17; Rev. 22:1-2, 14; Job 1:1; 2:3; 4:7-8; 42:1-6; Rom. 8:5-6

Outline

I. According to the divine revelation in the Scriptures, there are two trees, two sources, two ways, two principles, and two consummations:

A. The tree of life signifies the Triune God as life to man in man's relationship with Him; the tree of the knowledge of good and evil signifies Satan, the devil, the evil one, as death to man in man's fall before God——Gen. 2:9, 17; Psa. 36:9a.

B. The tree of life is the source of men who seek God as life for their supply and enjoyment; the tree of the knowledge of good and evil is the source of men who follow Satan as their poison unto death and eternal perdition——John 1:4; 15:1; 8:44.

C. The first way is the way of life, the constricted way, for men to seek God, to gain God, and to enjoy God in His eternal life as the supply; the second way is the way of death and of good and evil, the broad way, for men to follow Satan to be his children——Matt. 7:13-14; Acts 9:2; 1 John 3:10a.

D. The first principle is the principle of life——the principle of dependence

二个原则是死亡并善恶的原则——向神独立的原则——创四 3～4，耶十七 5～8，约十五 5。

五 两个终结乃是两棵树、两个源头、两条路、和两个原则的最终结果：

- 1 神生命之路的终结乃是生命水的城，也就是新耶路撒冷——启二一 2，9～11，二二 1～2。
- 2 死亡并善恶之路的终结乃是火湖——十九 20，二十 10，14～15。

贰 神的目的是不是要得着一个在善恶知识树线上的约伯，乃是要得着一个在生命树线上的约伯：

- 一 约伯和他朋友们的逻辑是循着善恶知识树的线；他们都毫无神圣的启示，也无神圣生命的经历——伯二 11～三 1。
- 二 约伯象他的朋友一样，停顿在善恶的知识里，不认识神的经纶——四 7～8：
 - 1 约伯和他的朋友们都不在神所命定人该在的生命树线上——创二 9。
 - 2 他们对人与神关系的观念，是建立在善恶、对错之上，完全照着善恶知识树的原则，全然照着堕落之人属人道德的观念——伯八 1～20。
- 三 约伯和他的朋友们都是在善恶知识树的范围里；神要把他们从那个范围里拯救出来，摆到生命树的范围里——一 1，二 3，十九 10。
- 四 神对付约伯的目的，乃是要将他从善恶的路上

on God; the second principle is the principle of death and of good and evil—the principle of independence from God—Gen. 4:3-4; Jer. 17:5-8; John 15:5.

E. The two consummations are the final outcome of the two trees, the two sources, the two ways, and the two principles:

1. The consummation of God's way of life is a city of water of life, the New Jerusalem—Rev. 21:2, 9-11; 22:1-2.
2. The consummation of the way of death and of good and evil is a lake of fire—19:20; 20:10, 14-15.

II. God's intention was not to have a Job in the line of the tree of the knowledge of good and evil but a Job in the line of the tree of life:

- A. The logic of Job and his friends was according to the line of the tree of the knowledge of good and evil; they were devoid of the divine revelation and of the experience of the divine life—Job 2:11—32:1.
- B. Job, like his friends, was halted in the knowledge of right and wrong, not knowing God's economy—4:7-8:
 1. Neither Job nor his friends were in the line of the tree of life as God ordained man to be—Gen. 2:9.
 2. Their concept concerning man's relationship with God was built on good and evil, right and wrong, absolutely according to the principle of the tree of the knowledge of good and evil and absolutely according to the human, ethical concept of fallen man—Job 8:1-20.
- C. Job and his friends were in the realm of the tree of the knowledge of good and evil; God was trying to rescue them from that realm and put them into the realm of the tree of life—1:1; 2:3; 19:10.
- D. God's purpose in dealing with Job was to turn him from the way of

转到生命的路上，好使他最完满地得着神——
四二1～6。

叁 我们需要有生命树的异象——创二9，启二二1～2，14:

一 生命树表征三一神在基督里，以食物的形态将自己分赐到祂所拣选的人里面作生命——创二9。

二 生命树是宇宙的中心:

1 按着神的目的，地是宇宙的中心，伊甸园是地的中心，生命树又是伊甸园的中心；因此，宇宙乃是以生命树为中心。

2 没有什么比生命树对神和人更中心，更重要——三22，启二二14。

三 新约启示基督是生命树之表号的应验——约一4，十五5。

四 约翰福音所启示包罗万有之基督的各面，都是生命树的结果——六48，八12，十11，十一25，十四6。

五 享受生命树将成为神所有赎民永远的分——启二二1～2，14:

1 生命树实现了神原初对人的心意，直到永远——创一26，二9。

2 生命树的果子要作神赎民的食物，直到永远；这些果子始终是新鲜的，每月都结——启二二2。

肆 创世记二章九节的两棵树——生命树与善恶知识树——代表两个生活的原则:

good and evil to the way of life so that he might gain God to the fullest extent——42:1-6.

III. We need a vision of the tree of life——Gen. 2:9; Rev. 22:1-2, 14:

A. The tree of life signifies the Triune God in Christ to dispense Himself into His chosen people as life in the form of food——Gen. 2:9.

B. The tree of life is the center of the universe:

1. According to the purpose of God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden; hence, the universe is centered on the tree of life.

2. Nothing is more central and crucial to both God and man than the tree of life——3:22; Rev. 22:14.

C. The New Testament reveals that Christ is the fulfillment of the figure of the tree of life——John 1:4; 15:5.

D. All the aspects of the all-inclusive Christ revealed in the Gospel of John are the outcome of the tree of life——6:48; 8:12; 10:11; 11:25; 14:6.

E. The enjoyment of the tree of life will be the eternal portion of all of God's redeemed——Rev. 22:1-2, 14:

1. The tree of life fulfills for eternity what God intended for man from the beginning——Gen. 1:26; 2:9.

2. The fruits of the tree of life will be the food for God's redeemed in eternity; these fruits will be continually fresh, being produced every month——Rev. 22:2.

IV. The two trees in Genesis 2:9——the tree of life and the tree of the knowledge of good and evil——represent two principles of living:

- 一 这两棵树表明基督徒能凭着两种不同的原则——是非的原则或生命的原则——而生活——林前八 1。
- 二 约伯和他的朋友们所追求的是道德范围里的东西，但我们在基督里的信徒，应当追求属神范围里的东西——十五 28，弗三 16～21。
- 三 基督徒不是讲是非的原则，善恶的原则，乃是讲生命——约壹五 11～13，20：
- 1 当我们接受主耶稣，得着新的生命之后，我们多了一个生活的原则——生命的原则；我们如果不知道，就会把生命的原则摆在一边，而跟从是非的原则。
 - 2 在我们实际的生活上，我们也许不是在生命树的线上，而是在善恶知识树的线上——箴十六 25，二一 2。
 - 3 在我们的日常生活中，我们不该在善恶知识树的范围里，乃该在赐生命之灵的范围里——林前十五 45 下，罗八 2。
 - 4 我们要按照生命的原则生活，就需要跟随生命内里的感觉——6 节，弗四 18～19，赛四十 31：
 - a 在消极一面，生命的感觉是死的感觉——罗八 6 上。
 - b 在积极一面，生命的感觉是生命平安的感觉，感觉刚强、饱足、平安、明亮、舒服——6 节下。
 - 5 我们照着生命树的原则而活时，就不会在意善恶，乃在意生命；我们辨识事物，就不会照着对错，乃照着生命或死亡——创二 9，16～17，林后十一 3。
- 伍 每一个在基督里的真信徒，都是一个小型的伊甸园，在他的灵里有神作生命树，在
- A. The two trees show that a Christian can live according to two different principles—the principle of right and wrong or the principle of life—1 Cor. 8:1.
- B. Job and his friends pursued something in the realm of ethics, but we, the believers in Christ, should pursue something in the realm of God—15:28; Eph. 3:16-21.
- C. Being a Christian is not a matter of the principle of right and wrong, the principle of good and evil, but is a matter of life—1 John 5:11-13, 20:
1. When we received the Lord Jesus and gained a new life, we obtained another principle of living—the principle of life; if we do not know this principle, we will set the principle of life aside and follow the principle of right and wrong.
 2. In our practical living we may not be in the line of the tree of life but in the line of the tree of the knowledge of good and evil—Prov. 16:25; 21:2.
 3. In our daily living we should not be in the realm of the tree of the knowledge of good and evil but in the realm of the life-giving Spirit—1 Cor. 15:45b; Rom. 8:2.
 4. In order to live according to the principle of the tree of life, we need to follow the inner sense of life—v. 6; Eph. 4:18-19; Isa. 40:31:
 - a. The sense of life on the negative side is the feeling of death—Rom. 8:6a.
 - b. The sense of life on the positive side is the feeling of life and peace, with a consciousness of strength, satisfaction, rest, brightness, and comfort—v. 6b.
 5. When we live according to the principle of the tree of life, we will care not for good and evil but for life, and we will discern matters not according to right and wrong but according to life and death—Gen. 2:9, 16-17; 2 Cor. 11:3.
- V. Every genuine believer in Christ is a miniature garden of Eden, with God as the tree of life in his spirit and Satan as the

他的肉体里有撒但作善恶知识树—创二 9，
罗八 2, 5 ~ 6:

tree of the knowledge of good and evil in his flesh—Gen. 2:9;
Rom. 8:2, 5-6:

一 我们是小型的伊甸园，因为与神、人、和撒但有关的三角情形，现今就在我们里面—创一 27 ~ 29，二 9，16 ~ 17:

A. We are a miniature garden of Eden because the triangular situation involving God, man, and Satan is now within us—Gen. 1:27-29; 2:9, 16-17:

1 人堕落之前，善恶知识树和生命树乃是在人的身外—9，16 ~ 17 节。

1. Before man fell, the tree of the knowledge of good and evil and the tree of life were outside of man—vv. 9, 16-17.

2 经过堕落，善恶知识树就在我们里面；经过重生，生命树现今就在我们里面。

2. Through the fall the tree of the knowledge of good and evil is in us, and through regeneration the tree of life is now in us.

3 我们的灵是与三一神调和，而我们那成了肉体的身体，是与撒但罪恶的元素掺杂；（林前六 17，罗五 12，六 6，12；）这使基督徒成为小型的伊甸园。

3. Our spirit is mingled with the Triune God, and our body, which has become the flesh, is mixed with the sinful element of Satan (1 Cor. 6:17; Rom. 5:12; 6:6, 12); this makes the Christian a miniature garden of Eden.

二 我们这些由创世记二章的亚当所代表的人，在我们的灵里有生命树，在我们的肉体里有善恶知识树—9 节，启二 7 下，二二 14:

B. As those who were represented by Adam in Genesis 2, we have the tree of life in our spirit and the tree of the knowledge of good and evil in our flesh—v. 9; Rev. 2:7b; 22:14:

1 我们每逢接触善恶知识树，就死了；我们每逢接触生命树，就得着生命—罗八 5 ~ 6，10。

1. Whenever we contact the tree of the knowledge of good and evil, we become dead; whenever we contact the tree of life, we gain life—Rom. 8:5-6, 10.

2 如果我们站在善恶知识树那一边，与撒但接触，我们会活出魔鬼撒但的生命，结果乃是死亡—林后十一 3，罗三 23，约壹三 4。

2. If we stand on the side of the tree of the knowledge of good and evil and contact Satan, we will live out the life of Satan, the devil, and the result will be death—2 Cor. 11:3; Rom. 3:23; 1 John 3:4.

3 如果我们站在生命树这一边，与神接触，我们会活出神自己，结果乃是生命—约十一 25，十四 6，十五 1，4 ~ 5。

3. If we stand on the side of the tree of life and contact God, we will live out God, and the result will be life—John 11:25; 14:6; 15:1, 4-5.

三 罗马八章五至六节给我们看见小型的伊甸园，一边有肉体与死，另一边有灵与生命，中间有心思:

C. Romans 8:5-6 shows a miniature garden of Eden, with the flesh and death on one side, the spirit and life on the other side, and the mind in the middle:

- 1 我们从罗马八章知道，我们需要将我们这人转向那住在我们灵里活的一位，并保持与祂是一——6 节下，林前六 17。
- 2 我们将心思置于灵，就有生命、平安、亮光、安慰和力量；我们的干渴就得解除，我们的饥饿也得饱足——罗八 5，6 下，约四 14，七 37 ~ 38，太五 6。
- 3 当我们将心思置于灵，我们的心思就满了生命与平安——罗八 6 下：
 - a 我们有平安，因为我们外在的行为与我们内里的所是之间，并无不一致——6 节下，赛九 6 ~ 7，二六 3。
 - b 当我们将心思置于灵而说话时，生命就具体化在我们的话语中，因为我们与主乃是一灵——箴十八 21，约六 63，弗四 29。

1. We learn from Romans 8 that we need to turn our being to the living One who dwells in our spirit and stay one with Him——v. 6b; 1 Cor. 6:17.
2. When we set our mind on the spirit, we have life, peace, light, comfort, and strength; our thirst is quenched, and our hunger is satisfied——Rom. 8:5, 6b; John 4:14; 7:37-38; Matt. 5:6.
3. When we set our mind on the spirit, our mind is full of life and peace——Rom. 8:6b:
 - a. We have peace because there is no discord between our outward behavior and our inner being——v. 6b; Isa. 9:6-7; 26:3.
 - b. When we speak with our mind set on the spirit, life is embodied in our words because we are one spirit with the Lord——Prov. 18:21; John 6:63; Eph. 4:29.