

第四周

约伯和两棵树

诗歌：384

读经：创二9, 17, 启二二1~2, 14, 伯一1, 二3, 四二1~6

- 创 2:9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。
- 创 2:17 只是善惡知識樹上的果子，你不可吃，因為你吃的日子必定死。
- 启 22:1 天使又指給我看，在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。
- 启 22:2 在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子，樹上的葉子乃為醫治萬民。
- 启 22:14 那些洗淨自己袍子的有福了，可得權柄到生命樹那里，也能從門進城。
- 伯 1:1 烏斯地有一個人名叫約伯；這人完全且正直，敬畏神，遠離惡事。
- 伯 2:3 耶和華問撒但說，你曾用心察看我的僕人約伯沒有？地上沒有人像他完全且正直，敬畏神，遠離惡事；你雖激動我攻擊他，無故地毀滅他，他仍然持守他的純全。
- 伯 42:1 約伯回答耶和華說，
- 伯 42:2 我知道你萬事都能作，你的定旨是不能攔阻的。
- 伯 42:3 誰用無知的言語，使你的旨意隱藏呢？故此我说了我所不明白的；這些事對我太奇妙，是我不知道的。
- 伯 42:4 求你聽我，我要說話；我要問你，求你指示我。
- 伯 42:5 我從前風聞有你，現在親眼看見你。
- 伯 42:6 因此我厭惡自己，在塵土和爐灰中懊悔。

【周一】

壹 在神圣启示里有两棵树、两个源头、两条路、两个原则、和两个终极完成：

Week Four

Job and the Two Trees

Hymns: E509

Scripture Reading: Gen. 2:9, 17; Rev. 22:1-2, 14; Job 1:1; 2:3; 42:1-6

- Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
- Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.
- Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
- Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.
- Job 1:1 There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and he feared God and turned away from evil.
- Job 2:3 And Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil. And he still holds fast his integrity, though you have moved Me against him to destroy him without cause.
- Job 42:1 Then Job answered Jehovah and said,
- Job 42:2 I know that You can do all things / And that no purpose of Yours can be restrained.
- Job 42:3 Who is this who hides counsel without knowledge? / Therefore I have uttered what I did not understand, / Things too wonderful for me, which I did not know.
- Job 42:4 Hear now, and I will speak; / I will ask of You, and You shall inform me.
- Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;
- Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.

§ Day 1

I. In the divine revelation there are two trees, two sources, two ways, two principles, and two consummations:

一 两棵树:

- 1 生命树表征三一神在人与神的关系中，对人乃是生命——创二 9，诗三六 9 上。
- 2 善恶知识树表征魔鬼撒但，就是那恶者，在人于神面前的堕落中，对人乃是死亡——创二 17。

【周二】

二 两个源头:

- 1 生命树是寻求神作生命，以得着供应与享受之人的源头——约一 4，十五 1。
- 2 善恶知识树是跟随撒但作毒物，以至于死而永远沉沦之人的源头——八 44。
- 3 这两个源头的结果成了两个国——神的国和撒但的国——太二一 43，十二 26，西一 13。

三 两条路:

- 1 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——太七 14，徒九 2，十六 17，十八 25 ~ 26，彼后二 15，21。
- 2 第二条路是死亡和善恶的路，就是阔路，让人跟随撒但，作他的儿女——太七 13，约壹三 10 上。

四 两个原则:

- 1 第一个原则是生命的原则——倚靠神的原则——约十五 5，创四 4。
- 2 第二个原则是死亡、善恶的原则——离神独立的原则——耶十七 5 ~ 6，创四 3。

【周三】

A. Two trees:

1. The tree of life signifies the Triune God as life to man in man's relationship with Him—Gen. 2:9; Psa. 36:9a.
2. 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. 2:17.

§ Day 2

B. Two sources:

1. The tree of life is the source of men who seek God as life for their supply and enjoyment—John 1:4; 15:1.
2. 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—8:44.
3. The outcome of these two sources is two kingdoms—the kingdom of God and the kingdom of Satan—Matt. 21:43; 12:26; Col. 1:13.

C. Two ways:

1. 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—Matt. 7:14; Acts 9:2; 16:17; 18:25-26; 2 Pet. 2:15, 21.
2. 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; 1 John 3:10a.

D. Two principles:

1. The first principle is the principle of life—the principle of dependence on God—John 15:5; Gen. 4:4.
2. The second principle is the principle of death and of good and evil—the principle of independence from God—Jer. 17:5-6; Gen. 4:3.

§ Day 3

五 两个终极完成乃是在人与神关系上所走之两条路的最终结局：

- 1 神生命之路的终极完成，乃是生命水的城，新耶路撒冷——启二一 2，10～11，二二 1～2。
- 2 死亡、善恶之路的终极完成，乃是火湖——十九 20，二十 10，14～15，二一 8。

贰 神的目的是不是要一个在善恶知识树线上的约伯，乃是要一个在生命树线上的约伯：

- 一 约伯和他朋友的逻辑是循善恶知识树的路线——伯二 11～三 1。
- 二 约伯像他的朋友一样，也停留在是非的知识里，而不认识神的经纶——四 7～8。
- 三 约伯和他的朋友都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转到生命的路上，使他能极完满地得着神——四 21～6。

【周四】

叁 我们需要有生命树的异象，就是神在基督里作我们食物的异象——创二 9，启二二 1～2，14：

- 一 生命树表征三一神在基督里，将祂自己以食物的形态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：

E. The two consummations are the final outcome of the two ways men take in their relationship with God:

1. The consummation of God's way of life is a city of water of life, the New Jerusalem—Rev. 21:2, 10-11; 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; 21:8.

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

§ Day 4

III. We need a vision of the tree of life—a vision of God in Christ as our food—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 按照神的定旨，地是宇宙的中心，伊甸园是地的中心，而生命树又是伊甸园的中心；因此，整个宇宙是以生命树为中心。
 - 2 无论对神或对人，没有别的比生命树更中心，更重要——三 22，启二 14。
- 三 新约启示，基督乃是生命树这表征的应验——约一 4，十五 5。

【周五】

- 四 约翰福音所启示包罗万有之基督的各方面，都是生命树的结果——六 48，八 12，十 11，十一 25，十四 6。
- 五 享受生命树将是所有蒙神救赎的人永远的分——启二 1～2，14：
- 1 生命树实现神原初对人的心意，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 2。

【周六】

- 肆 当我们重生时，基督将祂自己这生命树种到我们里面——约一 12～13，三 3，5～6，15，十一 25，十五 1，5：
- 一 在我们实际的生活中，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 2。
 - 二 约伯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——林前十五 28，弗三 16～21。

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.

§ Day 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.

§ Day 6

- IV. When we were regenerated, Christ planted Himself into us as the tree of life—John 1:12-13; 3:3, 5-6, 15; 11:25; 15:1, 5:
- A. 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.
 - B. Job pursued something in the realm of ethics, but we, the believers in Christ, should pursue something in the realm of God—1 Cor. 15:28; Eph. 3:16-21.

三 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。

四 神的目的是要把我们拆毁，并以祂自己作我们的生命和性情把我们重新建立起来，好叫我们这人完完全全与祂成为一——林后一 9，四 14。

C. 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.

D. God's intention is to tear us down and rebuild us with Himself as our life and nature so that we may be persons absolutely one with Him—2 Cor. 1:9; 4:14.

第四周■周一

晨兴喂养

创二 9 “耶和華神使各樣的樹從地里長出來，可以悅人的眼目，也好作食物；園子当中有生命樹，還有善惡知識樹。”

17 “只是善惡知識樹上的果子，你不可吃，因為你吃的日子必定死。”

在聖經的神聖啟示里有兩棵樹、兩個源头、兩條線、兩個原則、兩個結局。

在創世記二章有兩棵樹——生命樹和善惡知識樹。但到了啟示錄二十一至二十二章，我們只看見一棵樹——生命樹——在一座聖城里。在這城的中心有神和羔羊的寶座（二二 1），指明神的行政。…羔羊是燈（二一 23），而神乃是燈里的光。這指明神和羔羊，光和燈，乃是一。從神和羔羊的寶座，就是從這一位神，流出一道河，在河兩岸長着生命樹（二二 2 上）（約伯記生命讀經，二三二至二三三頁）。

信息選讀

啟示錄二十二章里一切邪惡的東西，都聯於火湖。因此，兩個結局乃是水城和火湖。在這兩個源头和兩個結局之間，有兩條線，成為兩條路。每一個源头帶進一條線，這條線成為一條路，總結於一個結局。

聖經是神聖啟示的全部記載，乃是一本表號的書（啟一 1 下）。譬如，啟示錄里有許多表號，如金燈台（一 12）、星（二 20）、猶大支派中的獅子（五 5）、羔羊（六 6）、四匹馬（六 1～8）以及宇宙的婦人（十二 1）。啟示錄里最末了并最大的表號，乃是新耶路撒冷。

WEEK 4 — DAY 1

Morning Nourishment

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

In the divine revelation in the Holy Scriptures, there are two trees, two sources, two lines, two principles, and two ends.

In Genesis 2 there are two trees—the tree of life and the tree of the knowledge of good and evil. However, in Revelation 21 and 22 we see only one tree—the tree of life—in a holy city. In the center of this city is the throne of God and of the Lamb (22:1), indicating God’s administration...The Lamb is the lamp (21:23), and God is the light in the lamp. This indicates that God and the Lamb, the light and the lamp, are one. Out of the throne of God and of the Lamb, that is, out of the one God, flows a river, and on the two sides of this river grows the tree of life (22:2a). (Life-study of Job, p. 191)

Today's Reading

All the evil things in Revelation 22 are involved with the lake of fire. Thus, the two ends are the city of water and the lake of fire. Between the two sources and the two ends are two lines, which become two ways. Each source issues in a line that becomes a way consummating in an end.

The Bible, as a full record of the divine revelation, is a book of signs (Rev. 1:1b). In the book of Revelation, for example, there are many signs, such as the golden lampstands (1:12), the stars (v. 20), the Lion of the tribe of Judah (5:5), the Lamb (v. 6), the four horses (6:1-8), and the universal woman (12:1). The last and the greatest sign in Revelation is the New Jerusalem.

在创世记一至二章里，头一组表号中，最显著的两个乃是两棵树（二 9）。…第一个表号是生命树，乃是最高的表号，表征神，就是三一神，在人与神的关系中，对人乃是生命（诗三六 9 上）。神造了人，将生命之气吹到他里面（创二 7），成了人的灵。但那时神并没有将祂自己放到人里面，作人的生命。…第二个表号是善恶知识树，是最高的消极表号，表征魔鬼撒但，就是那恶者，在人于神面前的堕落中，对人乃是死亡（17）。

这两个表号都是最显著的，表征神与撒但这两个人位，而不是表征事或物。…第一棵树表征神单单是生命，不包含别的元素。…第二棵树表征撒但但是死亡，包含知识、善和恶。神是简单的，撒但却很复杂。

照着神圣的启示，知识是撒但，善是撒但，恶也是撒但。今天的世界是个崇拜知识的世代。亚当和夏娃在吃善恶知识树以前是无知的，不知罪，所以没有罪。他们吃了知识树以后，眼睛明亮了，他们就有了知识，那就是罪。我们都认为犯罪是罪，却不认为知道罪也是罪。

真正的善乃是神自己（太十九 17 中）；因此，得着神就等于得着真正的善。当那富有的青年官来到主耶稣那里，称祂为“良善的夫子”，主耶稣说，“你为什么称我是良善的？除了神一位以外，再没有良善的。”（可十 17～18）…我们若摸着神以外的善事，这就是说我们摸着撒但。圣经教导我们，知识、善和恶都是撒但。因此，在善恶知识树上，善和恶是同等的（约伯记生命读经，二三三至二三五页）。

参读：约伯记生命读经，第十至十一篇。

The two most striking in the first group of signs in Genesis 1 and 2 are the two trees (2:9). The first of these signs is the tree of life, as the highest sign, signifying God, even the Triune God, as life to man in man's relationship with Him (Psa. 36:9a). God created man, breathing into him the breath of life (Gen. 2:7), which became man's spirit; but at that time He did not put Himself into man as man's life. The second of these signs is the tree of the knowledge of good and evil, as the highest negative sign, signifying Satan the devil, even the evil one, as death to man in man's fall before God (v. 17).

Both of these signs, as the most striking ones, signify persons—God and Satan—not things or matters. The first tree signifies God only as life, with no implications of other elements. The second tree signifies Satan as death, with the implications of knowledge, good, and evil. Whereas God is simple, Satan is very complicated.

According to the divine revelation, knowledge is Satan, good is Satan, and evil is Satan. Today the world is in an age that worships knowledge. Before eating of the fruit of the tree of the knowledge of good and evil, Adam and Eve were ignorant, not knowing, so they had no sin. After they ate of the tree of knowledge, their eyes were opened, and they became knowledgeable. That was sin. We all consider that to commit sin is sin, but we may not consider that knowing sin is sin.

The genuine good is God Himself (Matt. 19:17a); hence, gaining God equals gaining the genuine good. When the rich young ruler came to the Lord Jesus and called Him, “Good Teacher,” the Lord Jesus said, “Why do you call Me good? No one is good except One—God” (Mark 10:17-18)...If we touch the good things outside of God, this means that we touch Satan. The Bible teaches us that knowledge, good, and evil all are Satan. In the tree of the knowledge of good and evil, therefore, evil and good are equal. (Life-study of Job, pp. 191-193)

Further Reading: Life-study of Job, msgs. 10—11

第四周■周二

晨兴喂养

太七 13～14 “你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；引到生命的，那门窄，那路狭，找着的人也少。”

这两棵树不是为着产生材料，乃是为给人吃其上的果子（创三 3、6 下）。生命树的果子成为滋养人的食物，为着分赐生命；善恶知识树的果子成为杀死人的毒物。吃就是把外面的东西接受进来，消化并吸收。我们必须谨慎我们吃的是什么。今天的电视和许多种的报纸和杂志，无疑是善恶知识树的枝子（约伯记生命读经，二三六页）。

信息选读

两棵树，作为神与撒但的表号，乃是两类人的两个源头。第一棵树是寻求神作生命，以得着供应与享受之人的源头，其中亚伯是领头的人（创四 4）。第二棵树是跟随撒但作毒物以至于死而永远沉沦之人的源头，其中该隐是领头的人（5）。

这两个源头的结果成了地上的两个国。第一个是神的国，先是照着神旧约经纶的以色列国，然后是照着神新约经纶的召会（太二一 43）；第二个是撒但的国（参十二 26，西一 13）。

这两个源头的结果带进两条线。…这两条线，就是两条路，是起源于两个源头。

第一条路是生命的路、狭路（太七 14）、这道路（徒九 2，十九 9、23，二二 4，二四 22）、正路（彼后二 15）、义路（21）、救人的道路（徒十六 17）、神的道路（太

WEEK 4 — DAY 2

Morning Nourishment

Matt. 7:13-14 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

The two trees are not for producing materials but for man to eat their fruit (Gen. 3:3, 6b), the fruit of the tree of life becoming food to man for nourishing, for the dispensing of life, and the fruit of the tree of the knowledge of good and evil becoming poison to man for killing. To eat means to take in something that is outside of us and then digest and assimilate it. We must be careful concerning what we eat. Surely, today's television and so many different kinds of newspapers and magazines are branches of the tree of the knowledge of good and evil. (Life-study of Job, p. 194)

Today's Reading

The two trees, as signs of God and Satan, are the two sources of two categories of men. The first tree is the source of men who seek God as life for their supply and enjoyment, of whom Abel is the leading one (Gen. 4:4). The second tree is the source of men who follow Satan as their poison unto death and eternal perdition, of whom Cain is the leading one (v. 5).

The outcome of the two sources becomes two kingdoms on the earth. The first is the kingdom of God, which was first the kingdom of Israel according to God's Old Testament economy and then the church according to God's New Testament economy (Matt. 21:43). The second is the kingdom of Satan (cf. 12:26; Col. 1:13).

These two sources issue in two lines...The two lines, as the two ways, originate from the two sources.

The first way is the way of life, the constricted way (Matt. 7:14), the Way (Acts 9:2; 19:9, 23; 22:4; 24:22), the straight way (2 Pet. 2:15), the way of righteousness (v. 21), the way of salvation (Acts 16:17), the way of

二二 16, 徒十八 26) 以及主的道路 (25), 是为着给人寻求神, 得着神, 并在神永远的生命里享受祂作供应, 而以祂永远的生命为目标, 使他们得以从神而生, 有神的生命和性情 (约一 12 ~ 13), 被变化并模成神荣耀的形像 (林后三 18, 罗八 29), 并在神这荣耀里得着荣耀 (30, 彼前五 10 上, 来二 10 上), 以得着祂并有分于祂, 到最完满的地步。在这条生命的道路上, 有亚伯、塞特、以挪士、以诺、挪亚、亚伯拉罕、以撒、雅各、摩西、大卫、撒母耳、旧约所有的申言者以及新约所有的信徒 (十一 39 ~ 40)。神对付约伯的目的, 乃是要将他从善恶的路上转到这条生命的路上, 使他能得着神到最完满的地步。

第二条路是善恶的路、死亡的路、阔路 (太七 13), 让人跟随撒但, 作他的儿女 (约壹三 10 上), 以至于死, 并作他的同伴, 有分于他永远的沉沦 (太二五 41)。在这条死亡、善恶的路上, 有该隐、拉麦、雅八、犹八、土八该隐 (犹 11 上, 创四 16 ~ 24)、含、古实、宁录 (十 6 ~ 12)、可拉、巴兰 (彼后二 15, 犹 11 下)、扫罗、押沙龙、敌基督和他的跟从者 (启十九 19 ~ 21) 以及所有的不信者 (二十 15)。

这两条路, 就是生命的路和死亡的路, 分别将人引到神命定的两个结局—新耶路撒冷和火湖。…两条路…构成支配、管治并规律人与神建立关系的两个原则。

第一个原则是生命的原则, 按照这原则, 所有在生命路上的人保持与神的接触, 并且借着这原则一步一步地寻求神、得着神、拥有神并享受神, 直至达到最完满的地步。

第二个原则是死亡、善恶的原则, 在这原则里, 所有在死亡路上的人都有意识或无意识地跟随撒但, 并且借此弃绝神和祂生命的路, 而成为撒但的同伴, 以至于死和永远的沉沦 (约伯记生命读经, 二三六至二三九页)。

参读: 约伯记生命读经, 第六至七篇。

God (Matt. 22:16; Acts 18:26), and the way of the Lord (v. 25), for men to seek God, to gain God, and to enjoy God in His eternal life as the supply and unto His eternal life as the goal, that they may be born of God in His life and nature (John 1:12-13), transformed and conformed into His glorious image (2 Cor. 3:18; Rom. 8:29), and glorified in Him as glory (v. 30; 1 Pet. 5:10a; Heb. 2:10a) to gain Him and participate in Him to the fullest extent. In this way of life are Abel, Seth, Enosh, Enoch, Noah, Abraham, Isaac, Jacob, Moses, David, Samuel, all the Old Testament prophets, and all the New Testament believers (11:39-40). God's purpose in dealing with Job was to turn him from the way of good and evil to this way of life that he might gain God to the fullest extent.

The second way is the way of good and evil, the way of death, the broad way (Matt. 7:13), for men to follow Satan to be his children (1 John 3:10a) unto death and his companions in his eternal perdition (Matt. 25:41). In this way of death and of good and evil are Cain, Lamech, Jabal, Jubal, Tubal-cain (Jude 11a; Gen. 4:16-24), Ham, Cush, Nimrod (10:6-12), Korah, Balaam (2 Pet. 2:15; Jude 11b), Saul, Absalom, Antichrist and his followers (Rev. 19:19-21), and all unbelievers (20:15).

These two ways, the way of life and the way of death, lead men to the two God-ordained ends—the New Jerusalem and the lake of fire—respectively... The two ways...constitute the two controlling, ruling, and regulating principles by which men have their relationship with God.

The first principle is the principle of life, according to which all men in the way of life keep their contact with God, and by which they seek God, gain God, possess God, and enjoy God, step by step, until they reach the fullest extent.

The second principle is the principle of death and of good and evil, in which all men in the way of death follow Satan either consciously or unconsciously, and through which they reject God and His way of life to be Satan's companions unto death and eternal perdition. (Life-study of Job, pp. 194-196)

Further Reading: Life-study of Job, msgs. 6—7

第四周■周三

晨兴喂养

启二二 1～2 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树…”。

神生命之路的目的地乃是生命水的城，也就是新耶路撒冷，神永远的居所（启二一 2、11、23，二二 1～2、14），给所有照神心愿，并为着神的喜悦，而行在生命之路上的人，作为最好、最荣耀的目标，使他们能与神一同有分于神这永远生命的一切福分，直到永远。

死亡、善恶之路的目的地，乃是硫磺火湖，就是火坑（太五 22 下），撒但永远的监狱，给所有照撒但恶谋，而走死亡之路的人，作为最坏、最悲惨的结局，使他们与撒但一同有分于永远的审判和永远的沉沦（约十六 11，太二五 41，启二一 8、27，二二 15）（约伯记生命读经，二四〇至二四一页）。

信息选读

新耶路撒冷是神生命之路最好、最荣耀的结局，乃是极有力的奖励，叫我们寻求神，直到我们照着祂的爱和恩，得着祂到最完满的地步；火湖乃是撒但的死亡、善恶之路最坏、最悲惨的结局，这应当是给在撒但敌挡神经纶的路上跟随撒但之人严肃的警告，要他们从撒但的死亡之路转到神的生命之路，使他们得以逃脱撒但按照神的公义和公平所受永远的审判和永远的沉沦。

神在约伯身上的目的，是要销毁这个“完全且正直”的约伯，剥夺他在最高标准的道德上，所达到并成就的完全和正直（伯一 1）。…神的目的也是要

WEEK 4 — DAY 3

Morning Nourishment

Rev. 22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life...

The destination of God's way of life is a city of water of life, the New Jerusalem, God's eternal dwelling (Rev. 21:2, 11, 23; 22:1-2, 14), as the best and most glorious goal for all the men who walk in the way of life according to God's desire and for God's pleasure, that they may participate with God in all the blessings of God as the eternal life for eternity.

The destination of the way of death and of good and evil is a lake of fire of brimstone, the Gehenna of fire (Matt. 5:22), Satan's eternal prison, as the worst and most miserable end for all the men who take the way of death according to Satan's evil device, that they may share with Satan the eternal judgment and eternal perdition (John 16:11; Matt. 25:41; Rev. 21:8, 27; 22:15). (Life-study of Job, p. 197)

Today's Reading

The New Jerusalem, as the best and most glorious end of God's way of life, is a dynamic incentive for us to seek God until we gain Him to the fullest extent according to His love and grace; and the lake of fire, as the worst and most miserable end of Satan's way of death and of good and evil, should be a solemn warning to the men who follow Satan in his way against God's economy, to turn from his way of death to God's way of life that they may escape Satan's eternal judgment and eternal perdition, according to God's righteousness and justice.

God's intention with Job was to consume this “perfect and upright” person and to strip him of his attainments, his achievements, in the highest standard of ethics in perfection and uprightness (Job 1:1).

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。…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（创二 9）线上的约伯。

神严厉对付约伯的目的，乃是要将对神与人关系的逻辑，从按照道德的善恶原则，调整到按照神的生命原则，使约伯能成为得着神并有分于神的人，使神永远的经纶得着完成。

约伯像他的朋友一样，也停留在是非的知识里，而不认识神的经纶，没有充分地看见神创造人的定旨。他和他的朋友都毫无神圣的启示，也无神圣生命的经历。他不知道神的目的不是要加增他的完全、正直、公义和纯全。相反的，神的目的是要剥夺他这些自以为满意的属人美德，好叫他只寻求神并得着神自己。他的朋友和他，都不在神所命定人该在的生命树线上。

神把约伯记摆在圣经中，当作一个黑暗的背景。约伯和他朋友的说话，指明他们外表虽是敬虔的人，却都缺少神，没有彰显神。约伯和他的朋友来在一起辩论，而不是交通。他们没有什么关于神的事可以彼此交通。

约伯和他三个朋友—以利法、比勒达和琐法—都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。神必须作的头一件事，就是把约伯剥夺、销毁并拆毁，使他在受苦之下成为一无所是。这成为一个根据，使神能用神圣的三一重建约伯，使约伯能成为一个新人，神新造的一部分，以完成神永远的经纶，使神得着彰显（约伯记生命读经，二四一、三四至三五、二四〇、四七、六八页）。

参读：约伯记生命读经，第四至五、九篇。

God's intention was also to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes. 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 (Gen. 2:9).

God's purpose in dealing with Job severely was to adjust his logic concerning his relationship with God from the principle of good and evil according to ethics to the principle of life according to God, that he might be one who gained God and participated in God for the fulfillment of God's eternal economy.

Job, like his friends, was halted in the knowledge of right and wrong, not knowing God's economy, not realizing in an adequate way the purpose for which God created man. He and his friends were devoid of the divine revelation and of the experience of the divine life. He had no idea that God had no intention to increase his perfection, uprightness, righteousness, and integrity. Rather, God's intention was to strip all these human virtues which he had as his contentment, so that he could seek and gain only God Himself. Neither his friends nor he were in the line of the tree of life as God ordained man to be.

God put the book of Job into the Bible as a black background. The speaking of Job and his friends indicated that although they apparently were godly men, they were short of God, and they did not express God. Job and his friends came together to debate, not to fellowship. They had nothing of God to fellowship with one another.

Job and his three friends, Eliphaz, Bildad, and Zophar, 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. The first thing God had to do was to strip Job, consume him, and tear him down so that he would become nothing as a person under suffering. This became the base for God to rebuild Job with the Divine Trinity, that Job could be a new man, a part of God's new creation, to fulfill God's eternal economy for God's expression. (Life-study of Job, pp. 197, 29, 196, 39-40, 57)

Further Reading: Life-study of Job, msgs. 4—5, 9

第四周■周四

晨兴喂养

约一 4 “生命在祂里面，这生命就是人的光。”

十五 1 “我是真葡萄树，我父是栽培的人。”

在〔伊甸园〕里，最重要的东西就是树。圣经中对于树的观念是很重要的。圣经无论在开头或结尾，当它提到人的时候，也提到树。人究竟要得生命或死亡，要永远活着或灭亡，全看人如何对待树（参创二 16～17，三 1～3、22、24，结四七 12，启二二 2、14、19）。所以树的观念对人的定命是绝对重要的。…创世记二章九节说，各样的树好作食物。请注意，圣经不是说各样的树好出产材料，因为创世记的观念不是人的劳苦和成就，因此没有提到制造的原料。二章的观念完全集中于生命。因此这章说，各样的树好作食物；因为食物与生命有关。没有食物，我们就不能活。食物维持我们的生命，并使我们饱足（创世记生命读经，一七二至一七三页）。

信息选读

生命树是在园子当中。我们研读创世记二章的记载，可以看到，除了善恶知识树以外，就只提生命树，别的树都没有提。…这显示生命树是中心。

生命树是宇宙的中心。按照神的定旨，地是宇宙的中心，伊甸园是地的中心，而生命树又是伊甸园的中心。我们必须认识，整个宇宙是以生命树为中心：无论对神或对人，没有别的比这树更中心，更重要。你看见人在园子当中，站在生命树跟前，这是非常有意义的。

WEEK 4 — DAY 4

Morning Nourishment

John 1:4 In Him was life, and the life was the light of men.

15:1 I am the true vine, and My Father is the husbandman.

The most important item in the garden is the trees. In the Scriptures the concept concerning the tree is crucial. When the Scripture mentions man, both in the beginning and at the end, it also mentions the tree. Whether man will have life or will die, will live eternally or will perish, all depends on how man deals with the tree (cf. Gen. 2:16-17; 3:1-3, 22, 24; Ezek. 47:12; Rev. 22:2, 14, 19). The concept of the tree is absolutely vital to man's destiny. Genesis 2:9 says that the trees were good for food. Notice that the Bible does not say that the trees were good for producing materials, for the concept of Genesis is not that of human labor or achievement. Thus, no manufacturing materials are mentioned. The concept of Genesis 2 is fully focused on life. Thus, it says that the trees were good for food because food is related to life. Without food we cannot live. Food maintains our life and satisfies us. (Life-study of Genesis, pp. 139-140)

Today's Reading

The tree of life was in the middle of the garden. If we study the record of Genesis 2, we will realize that, apart from the tree of the knowledge of good and evil, no tree is mentioned by name except the tree of life...This shows that the tree of life was the center.

The tree of life is the center of the universe. 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. We must realize that the whole universe is centered on this tree of life: nothing is more central and crucial to both God and man than this tree. It is very meaningful to see man in the garden standing before the tree of life.

这树使人能接受神作生命。…圣经接下去的各卷书都启示神是生命。因此，园子当中的生命树，指明神要以食物的方式作我们的生命。根据约翰福音，有一天，神在肉体里而来（一 1、14）。生命在祂里面（4）。创世记二章中由生命树所显示的生命，就是在耶稣里成为肉体的生命。耶稣就是在肉体里的神。主耶稣告诉我们，祂自己就是生命（约十四 6）。再者，约翰十五章告诉我们，基督是树，是葡萄树（5）。一面祂是树，一面祂是生命。当我们把约翰福音这几部分放在一起，我们看见耶稣就是生命树。主耶稣说，祂是生命的粮，意思就是说，祂来到我们这里是以食物的形态作生命树。

让我提个问题：生命树有多高？如果你这样问我，我要答说，它不比我高。…如果生命树长得很高，它的果子就采不到了。亚当和夏娃没有梯子或别的工具采摘树上的果子。因此我相信，生命树不会太高。…耶稣是全能的神，乃是至高的，但当祂来作我们的食物，祂是低微的。祂是一块饼，甚至是桌子下的碎渣（太十五 21～27）。耶稣以食物的形态来作我们的生命，祂不高，也不大。祂是小的、低的。我们所吃的任何东西，都必须比我们小，否则我们就吃不下去。即使食物比我们大，还得切成小片，才吃得下。因此，主耶稣以食物的形态来作我们的生命。祂说，“我就是生命的粮”（约六 48），又说，“那吃我的人，也要因我活着。”（57）神在子里是生命树，好作食物。我们天天可以吃祂，从祂得喂养。

生命树预表将生命分赐给人，叫人喜悦满足的基督（参约十五 1，出十五 25）。基督分赐神圣的生命到我们里面，叫我们喜悦满足。我们许多人都能见证这个。我们能说，“阿利路亚！耶稣已将生命分赐给我。祂每时每刻都使我满足。”这就是生命树（创世记生命读经，一七四至一七六页）。

参读：创世记生命读经，第十一篇。

This tree enables man to receive God as life...The following books of the Bible reveal that God is life. Therefore, the tree of life in the garden was the indicator that God intends to be our life in the form of food. One day, according to the Gospel of John, God came in the flesh (1:1, 14). In Him was life (v. 4). The life displayed by the tree of life in Genesis 2 was the life incarnated in Jesus, God in the flesh. Jesus told us that He Himself is life (John 14:6). Furthermore, John 15 tells us that Christ is a tree, the vine tree. On the one hand, He is a tree; on the other hand, He is life. When we put together all these portions from John, we see that Jesus is the tree of life. Jesus said that He is the bread of life, meaning that He has come to us as the tree of life in the form of food.

Let me ask you a question: how tall was the tree of life? If you turn the question to me, I will answer that it was not taller than I...If the tree of life had been of a great height, its fruit would have been out of reach. Adam and Eve had no ladder or other instrument to use in plucking the fruit of this tree. Therefore, I believe that the tree of life was not very tall. As the almighty God, Jesus is high, but when He came to us as food, He was lowly. He was a loaf of bread. He was even the crumbs under the table (Matt. 15:21-27). The very Jesus who came to us as life in the form of food was not tall and great; He was small and lowly. Anything we eat must be smaller than we are; if it is not, we cannot take it into us. Even if our food is larger than we are, it must be cut into pieces small enough to eat. Thus, Jesus came to us as life in the form of food. He said, "I am the bread of life," and, "He who eats Me, he also shall live because of Me." God in the Son is the tree of life, which is good for food. Day after day we can feed on Him. We can eat Him.

The tree of life typifies Christ who imparts life to man and who pleases and satisfies man (cf. John 15:1; Exo. 15:25). Christ imparts divine life into us, pleases us, and satisfies us. Many of us can testify of this. We can say, "Hallelujah! Jesus has imparted life to me. He satisfies me all the time." This is the tree of life. (Life-study of Genesis, pp. 140-141)

Further Reading: Life-study of Genesis, msg. 11

第四周■周五

晨兴喂养

启二二 14 “那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”

约十四 6 “耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。”

启示录二十二章二节说，“在河这边与那边有生命树。”一棵生命树长在河的两岸，表征生命树是一种藤蔓，沿着生命水的流伸展、蔓延，给神的子民接受并享受。这树实现了神原初的心意（创二 9），直到永远。因着人的堕落，生命树向人封闭了（三 22～24）；但借着基督的救赎，又向信徒开启了（来十 19～20）。今天，享受基督作生命树是信徒共同的分（约六 35、57）；在千年国，得胜的信徒要享受基督这生命树作他们时代的赏赐（启二 7）；最终，在新天新地里，所有蒙神救赎的人都要享受基督这生命树作永远的分（二二 14、19）（启示录生命读经，八六七至八六八页）。

信息选读

生命树是基督作我们生命的供应。首先基督是神的羔羊，为着我们的救赎（约一 29）；然后祂是生命树，为作我们生命的供应（六 35）。基督的救赎是为着将祂自己分赐到我们里面，作生命的供应。

生命树长在生命河两岸。它不是向上长，乃是蔓延像一种藤蔓，所以人能沿着生命水流享用它。基督这生命树，乃是沿着生命水，就是那灵的流，作为便利取用的生命供应。哪里有那灵的流，哪里就

WEEK 4 — DAY 5

Morning Nourishment

Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

Revelation 22:2 says, “On this side and on that side of the river was the tree of life.” That the one tree of life grows on the two sides of the river signifies that the tree of life is a vine that spreads and proceeds along the flow of the water of life for God’s people to receive and enjoy. This tree fulfills for eternity what God intended from the beginning (Gen. 2:9). The tree of life was closed to man because of his fall (3:22-24), but it was opened to the believers through the redemption of Christ (Heb. 10:19-20). Today the enjoyment of Christ as the tree of life is the believers’ common portion (John 6:35, 57). In the millennial kingdom the enjoyment of Christ as the tree of life will be a dispensational reward to the overcoming believers (Rev. 2:7). Eventually, in the new heaven and new earth for eternity, the enjoyment of Christ as the tree of life will be the eternal portion of all of God’s redeemed (22:14, 19). (Life-study of Revelation, pp. 727-728)

Today’s Reading

The tree of life is Christ as our life supply. First, Christ was the Lamb of God for our redemption (John 1:29) and then the tree of life for our life supply (6:35). Christ’s redemption is for imparting Himself into us as the life supply.

The tree of life grows on the two sides of the river of life. It does not go up but spreads like a vine. Hence, it is available along the flow of the water of life. Christ as the tree of life is the life supply available along the flow of the Spirit as the water of life. Where the Spirit flows, there the life supply

有基督生命的供应。这全在于神圣的性情，并以神圣的性情作我们圣别的道路，如街道所象征的。

我花了多年才领会启示录二十二章一、二节所说的三样东西：街道、河与生命树。河在街道当中，所以街道自然就成了河的两岸。生命树像一种藤蔓长在河的两岸。…街道、河与树，都互相关联。你经由珍珠门进了城，走在纯金的街道之后，立刻就有了涌流的河；沿着这活水的流有生命树。这幅图画非常清楚。

现在让我们将这幅图画应用到我们日常的生活里。假定一位姊妹去百货公司买东西，在她进店以前，那作里面街道的神圣性情就开始规律她。没有话，只有内里的规律。这位姊妹进了店，拿起一样东西。里面的规律说，“放下”，但她为自己找理由，对自己说，这次买了没有关系，下不为例。然而从那一刻起，里面的流停止了。这位姊妹回家后，发觉无法祷告了。…这是消极的例证，说出我们不跟随里面神圣性情的规律会发生什么事。

假定里面的规律告诉这位姊妹不要买那样东西，她〔乃是〕说，“阿们，主，阿们。”她立刻会发觉自己走在纯金的街道上，同时，她会觉得里面的流得了加强。她也会觉得里面的流带给她丰富的生命供应。这就是享受生命树。…当她离去的时候，甚至会想歌唱或呼喊阿利路亚。这就是行走在纯金的街道上，取用涌流的河并享受生命树一切丰富的意义。

启示录二十二章二节也说，生命树生产十二样果子，每月都结出果子。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，每年结十二样果子（启示录生命读经，八六八至八七〇页）。

参读：启示录生命读经，第六十五篇。

of Christ is found. This is all in and with the divine nature as our holy way, signified by the street.

It took me years to understand three things mentioned in Revelation 22:1-2: the street, the river, and the tree of life. In the midst of the street is the river; hence, the street spontaneously becomes the two banks of the river. The tree of life grows as a vine on the banks of the river...The street, the river, and the tree are all interrelated. After you enter through the pearl gate and get on the golden street, you immediately have the flowing river. Along the flow of the living water is the tree of life. This picture is very clear.

Let us now apply this picture to our daily living. Suppose a certain sister goes shopping in a department store. Even before she enters the store, the divine nature as the inner street begins to regulate her. There is no word, just an inward regulating. The sister enters the store and picks up a certain item. The inward regulating says, "Drop it," but she excuses herself, telling herself that it is all right to buy that article this time and that she will not do it again. However, from that moment, the inner flow stops. After the sister comes home, she finds that she is not able to pray...This is a negative illustration of what happens when we do not follow the inward regulation of the divine nature.

Suppose when the inward regulation tells this sister not to buy that particular article, she [instead] says, "Amen, Lord, Amen." Immediately, she will find herself walking on the golden street. At the same time, she will sense that the inner flow is intensified and strengthened. She will also sense that the inner flow brings her the rich supply of life. This is the enjoyment of the tree of life...As she leaves the store, she may even feel like singing or shouting Hallelujah. This is what it means to walk on the golden street, to partake of the flowing river, and to enjoy all the riches of the tree of life.

Revelation 22:2 also says that the tree of life produces twelve fruits, yielding its fruit each month. The fruits of the tree of life will be the food of God's redeemed for eternity. They will be continually fresh, produced every month, twelve fruits yearly. (Life-study of Revelation, pp. 728-730)

Further Reading: Life-study of Revelation, msg. 65

第四周■周六

晨兴喂养

箴十六 25 “有一条路，人以为正，至终却是死亡之路。”

约十一 25 “…我是复活，我是生命；信入我的人，虽然死了，也必复活。”

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

神造亚当后，把他摆在两棵树跟前，一棵是生命树，一棵是善恶知识树。神吩咐亚当不可吃善恶知识树，因为他吃的日子必定死（创二 9、16～17）。神要亚当吃生命树。亚当若吃了生命树，这棵树就要进到他里面，然后长在他里面。然而，亚当吃了善恶知识树。这棵树因而种到亚当里面，长在他里面，也长在亚当一切的后裔里面。…今天整个人类都是由善恶知识树所构成。在每个人类社会中，不论道德如何，善恶知识树总是一直在生长。只要这棵树在人类当中生长，就没有和平（约伯记生命读经，三五至三六页）。

信息选读

我们重生之前，都是在善恶知识树的线上。当我们重生时，基督就将祂自己这生命树栽种到我们里面。然而，在我们实际的日常生活中，我们是在善恶知识树的线上，还是在生命树的线上？譬如，在我们的婚姻生活中，我们可能在知识树的线上；我们和配偶说话的方式，可能叫我们不但生长这棵树，更对它浇灌、施肥。那么，我们该怎么办？我们需要记住保罗在加拉太二章二十节的话——“现在活着的，不再是我，乃

WEEK 4 — DAY 6

Morning Nourishment

Prov. 16:25 There is a way which seems right to a man, but the end of it is the ways of death.

John 11:25 ...I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

After God created Adam, He placed him in front of two trees—the tree of life and the tree of the knowledge of good and evil. God then charged Adam not to eat of the tree of the knowledge of good and evil, for if he ate of that tree, he would die (Gen. 2:9, 16-17). God wanted Adam to eat of the tree of life. If Adam had eaten of the tree of life, this tree would have entered into him and then would have grown within him. However, Adam ate instead of the tree of the knowledge of good and evil. This tree was thus sown into Adam and grew within him, and it has been growing in all of Adam's descendants...Today the entire human race is a race constituted according to the tree of the knowledge of good and evil. In every human society, regardless of the kind of ethics it has, the tree of the knowledge of good and evil is growing. As long as this tree is growing among the human race, there will be no peace. (Life-study of Job, pp. 29-30)

Today's Reading

Before we were regenerated, we were in the line of the tree of the knowledge of good and evil. When we were regenerated, Christ planted Himself into us as the tree of life. However, in our practical, daily living, are we in the line of the tree of the knowledge of good and evil or in the line of the tree of life? In our married life, for example, we may be in the line of the tree of knowledge, and by the way we talk with our spouse, we may not only grow this tree but also water it and fertilize it. What, then, should we do? We need to remember Paul's word in Galatians 2:20—"It is no longer I who live,

是基督在我里面活着”，而从知识树转向生命树。我们若如此行，就会活基督并生长基督这生命树。

假定你和配偶之间有了难处，你不该作什么，因为你无论作什么，都是在善恶知识树的范围里。你只要读加拉太二章二十节：“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。” 不要注意难处或你的怒气，只要注意基督在你里面活着。我们在一切事上都该如此。

约伯和他的朋友…都在善恶的范围，在提升人纯全的范围里。他们需要进到正确的范围，就是生命树的范围里。他们需要回到生命树，生命树才是他们的答案。…约伯不该试着去达到纯全的高峰，他所需要的乃是尽所能追求神，直接追求基督这人位。约伯的方向该朝向这高峰，不该朝向为人纯全的高峰。

我们需要看见，整本圣经是论到神永远经纶的书。神在祂经纶里的心意，乃是要把祂自己分赐到我们里面，作我们的生命和性情，使我们在生命和性情上能成为与祂一样，以彰显祂。那么为什么有剥夺和销毁？神的剥夺和神的销毁是要拆毁我们。我们是堕落、天然的人；身为这样的人，我们需要被拆毁。神必须拆毁我们，然后祂才有一个根据，有一条路来重新建造我们。

神在祂经纶里的心意，不是要使堕落的人成为健全，乃是要把我们拆毁，并以祂自己作我们的生命和性情，把我们重新建立起来，好叫我们这人完完全全与祂成为一。

约伯记给我们看见，神透过撒但这丑恶的工具所作的，就是要借着剥夺和销毁这两种方式，把约伯拆毁。神在约伯身上施行剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人。这是我们研读约伯记时所该得着的（约伯记生命读经，三六、八四、五一至五二、四二页）。

参读：约伯记生命读经，第十三、十六、二十二至二十五、三十六至三十八篇。

but it is Christ who lives in me”—and turn from the tree of knowledge to the tree of life. If we do this, we will live Christ and grow Christ as the tree of life.

Suppose there is a problem between you and your spouse. You should not do anything, for whatever you do will be in the realm of the tree of the knowledge of good and evil. You should simply pray-read Galatians 2:20: “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” Do not care for the problem or your anger—just care for Christ living in you. This should be our way in everything.

Job and his friends...were in the realm of good and evil, in the realm of promoting man's integrity. They needed to get into the right realm, the realm of the tree of life. They needed to come back to the tree of life. The tree of life was their answer. Instead of trying to attain to the peak of integrity, Job needed to do his best to pursue God, to pursue Christ the person directly. Job's direction should have been toward that peak, not toward the peak of human integrity.

We need to see that the entire Bible is a book on God's eternal economy. In His economy God's intention is to dispense Himself into us to be our life and our nature that we may be the same as He is in life and nature in order to express Him. What, then, about the stripping and the consuming? God's stripping and God's consuming are to tear us down. We are fallen and natural men. As such men, we need to be torn down. God must tear us down. Then God can have a base, a way, to build us up again.

In His economy God's intention is not to make fallen man whole. Rather, God's intention is to tear us down and rebuild us with Himself as our life and our nature that we may be persons who are absolutely one with Him.

The book of Job shows us that God, through Satan as an ugly tool, was tearing Job down by two ways: stripping and consuming. God's stripping and consuming were exercised over Job to tear Job down that God might have a base and a way to rebuild him with God Himself that he might become a God-man. This is what we should receive in our study of Job. (Life-study of Job, pp. 30, 70, 44, 34-35)

Further Reading: Life-study of Job, msgs. 13, 16, 22—25, 32, 36—38

第四周诗歌

384

经历基督 — 作食物

8 8 8 6 副 (英 509)

降 B 大调 9/8

3 4 #4 | 5 . 5 . 6 5 | 1̣ . 1̣ 0 3̣ 2̣ 1̣ | 1̣ . 1̣ 2̣ 1̣ 6 | 5 . 5 0

一 一棵果树、一道水河， 二者乃是 乐园特色，

5 #4 5 | 7 . 7 . 7 1̣ | 2̣ . 2̣ 0 2̣ 1̣ 7 | 6 . 6 . 7 . | 5 . 5 0

供人饮食、解人饥渴， 使人神前 活 着。

3̣ #2̣ 3̣ | 1̣ . 5 . 3̣ 5 1̣ | 7 . 7 0 4̣ 3̣ 4̣ | 2̣ . 7 . 5 1̣ 2̣ | 3̣ . 3̣ 0

(副) 神在基督里作人食粮， 基督成为灵供人营养；

3̣ #2̣ 3̣ | 1̣ . 5 . 3̣ 5 1̣ | 6̣ . 6̣ 0 1̣ 7 6 | 5 . 5 . 2̣ . | 1̣ . 1̣ 0 ||

这无限之灵给我饱尝， 我就将神 全 享。

二 果树乃指荣耀基督， 来作人的生命食物，
使人享受神的丰富， 人就得到满足。

三 水河乃指无限之灵， 来作人的灵性供应，
使人饱尝神的丰盛， 人就成为神圣。

四 荣耀基督作我生命， 成为那灵活在我灵，
使我调进神的性情， 有分神的荣形。

五 荣耀基督我肯尊崇， 无限之灵我肯顺从，
我就显出神的光荣， 恩荣世世无穷！

WEEK 4 — HYMN

A flowing river and a tree

Experience of Christ — As Food

509

1. A flow-ing riv - er and a tree, E-den's out - stand - ing fea - tures

are, Man to sup - ply with food and drink That he may live for -

Chorus

e'er. (C) God is in Christ to be my sup - ply, God as the Spir - it nourisheth

me; If up-on Christ in spir-it I feed, Filled with His life I'll be.

2. The tree the glorious Christ does show
As living food to man supplied,
That he God's riches may enjoy,
Thus to be satisfied.

3. The river does the Spirit show,
Coming man's spirit to supply,
That with God's riches he be filled,
Holy to be thereby.

4. The Christ of glory is my life,
He as the Spirit lives in mine,
That I with God be fully blent
And in His image shine.

5. I would exalt this glorious Christ,
Ever the Spirit I'd obey,
Making His glory fully known,
Filled with His grace for aye.

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]