第四周

约伯与两棵树

诗歌：补 209

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

【周一】

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。

【周二】

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，

Week Four

Job and the Two Trees

Hymns: 1143

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

§Day 1

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.

§Day 2

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

约壹三 10 上。

四 第一个原则是生命的原则—倚靠神的原则；第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。

【周三】

贰 神的目的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 11～三二 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。

John 3:10a.

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

§Day 3

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.

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转到生命的路上，好使他最完满地得着神—四二1～6。

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.

【周四】

§Day 4

叁 我们需要有生命树的异象—创二9，启二二1～2，14：

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

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.

二 生命树是宇宙的中心：

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

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。

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 没有什么比生命树对神和人更中心，更重要—三22，启二二14。

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

三 新约启示基督是生命树之表号的应验—约一4，十五5。

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

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。

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.

五 享受生命树将成为神所有赎民永远的分—启二二1～2，14：

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 生命树实现了神原初对人的心意，直到永远—创一26，二9。

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

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，每月都结一启二二 2。

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.

【周五】

§Day 5

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：

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。

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.

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。

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.

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：

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 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。

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 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。

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 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。

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 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：

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 在消极一面，生命的感觉是死的感觉—罗八 6 上。

a. The sense of life on the negative side is the feeling of death—Rom. 8:6a.

b 在积极一面，生命的感觉是生命平安的感觉，感觉

b. The sense of life on the positive side is the feeling of life and peace, with a

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。

【周六】

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，在他的肉体里有撒但作善恶知识树—创二9，罗八2，5～6：

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：

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。

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。

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搀杂；（林前六17，罗五12，六6，12；）这使基督徒成为小型的伊甸园。

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：

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。

2 如果我们站在善恶知识树那一边，与撒但接触，我们就会活出魔鬼撒但的生命，结果乃是死亡—林后

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.

§Day 6

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

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. 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. 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. 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.

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. 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. 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

十一 3，罗三 23，约壹三 4。

3 如果我们站在生命树这一边，与神接触，我们就会活出神自己，结果乃是生命—约十一 25，十四 6，十五 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：

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。

will be death—2 Cor. 11:3; Rom. 3:23; 1 John 3:4.

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.

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. 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.

第四周▪周一

晨兴喂养

创二9“耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

17“只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”

在创世记二章有两棵树—生命树和善恶知识树。但到了启示录二十一至二十二章，我们只看见一棵树—生命树—在一座圣城里。在这城的中心有神和羔羊的宝座，（二二1，）指明神的行政。…从神和羔羊的宝座，就是从这一位神，流出一道河，在河两岸长着生命树。（2上。）按原则说，若是生命树结束于水城，善恶知识树就必是结束于火湖。启示录二十二章里一切邪恶的东西，都联于火湖。因此，两个结局乃是水城和火湖。在这两个源头和两个结局之间，有两条线，成为两条路。每一个源头带进一条线，这条线成为一条路，终结于一个结局。（约伯记生命读经，二三二至二三三页。）

信息选读

圣经是神圣启示的全部记载，乃是一本表号的书。（启一1下。）…生命树，乃是最高的表号，表征神，就是三一神，在人与神的关系上，作人的生命。（诗三六9上。）…善恶知识树，是最高的消极表号，表征魔鬼撒但，就是那恶者，在人于神面前堕落的事上，对人乃是死亡。（创二17。）

第一棵树表征神单单是生命，不包含别的元素。…第二棵树表征撒但是死亡，包含知识、善和

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 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....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). According to the principle, if the tree of life ends in the city of water, the tree of the knowledge of good and evil must end in the lake of fire. 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. (Life-study of Job, pp. 197-198)

Today's Reading

The Bible, as a full record of the divine revelation, is a book of signs (Rev. 1:1b)....The tree of life, as the highest sign, signifies God, even the Triune God, as life to man in man's relationship with Him (Psa. 36:9a)....The tree of the knowledge of good and evil, as the highest negative sign, signifies Satan the devil, even the evil one, as death to man in man's fall before God (Gen. 2:17).

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

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。）我们若在神以外得着任何别的善，那是可怕的。我们若摸着神以外的善事，这就是说我们摸着撒但。

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。

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。（四 4。）第二棵树是跟随撒但作毒物，以至于死，并永远沉沦之人的源头。（约伯记生命读经，二三三至二三六页。）

参读：约伯记生命读经，第一、四至七、九、十二、十五、二十一、二十三至二十四、三十一、三十五至三十七篇；生命的基本功课，第二课。

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 besides God we gain any other good, that is terrible. If we touch the good things outside of God, this means that we touch Satan.

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.

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. (Life-study of Job, pp. 198-200)

Further Reading: Life-study of Job, msgs. 1, 4-7, 9, 12, 15, 21, 23-24, 31, 35-37; CWWL, 1979, vol. 1, “Basic Lessons on Life,” ch. 2; CWWL, 1950-1951, vol. 1, pp. 131-135

第四周▪周二

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，生产十二样果子，每月都结出果子…。”

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神作供应，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。（约伯记生命读经，二三七至二三八页。）

信息选读

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、

WEEK 4 — DAY 2

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, producing twelve fruits, yielding its fruit each month…

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 (2 Pet. 2:21), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), and the way of the Lord (Acts 18:25), 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 (Rom. 8:30; 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 (Heb. 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. (Life-study of Job, p. 201)

Today's Reading

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 (Gen. 10:6-12), Korah, Balaam

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，就是生命的路，和死亡并善恶的路，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。…第二个原则是死亡并善恶的原则，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。

神严厉对付约伯的目的，乃是要将他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。

两个结局乃是人在与神关系上所走之两条路的两个目的地。…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并善恶之路最坏、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。（约伯记生命读经，二三八至二四一页。）

参读：生命树，第一至十、十四至十六章；神永远的心意与撒但反抗的计谋，第一至二章。

(2 Pet. 2:15; Jude 11b), Saul, Absalom, Antichrist and his followers (Rev. 19:19-21), and all unbelievers (Rev. 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, the way of life and the way of death and of good and evil, 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.

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.

The two ends are the two destinations of the two ways men take in their relationship with God. 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. (Life-study of Job, pp. 201-203)

Further Reading: CWWL, 1965, vol. 2, "The Tree of Life," chs. 1-10, 14-16; CWWL, 1981, vol. 1, "God's Eternal Intention and Satan's Counterplot," chs. 1-2

第四周▪周三

晨兴喂养

伯二3“…你曾用心察看我的仆人约伯没有？地上没有人象他完全且正直，敬畏神，远离恶事；…他仍然持守他的纯全。”

约十一25“耶稣对她说，我是复活，我是生命…。”

神的目的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。在约伯的时代，善恶知识树只有两千年，但今天这棵树已经有六千年之久。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。〔参约十五5，十一25。〕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？比如，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，

WEEK 4 — DAY 3

Morning Nourishment

Job 2:3 ...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...

John 11:25 Jesus said to her, I am the resurrection and the life...

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).

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 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. At Job's time the tree of the knowledge of good and evil was only two thousand years old, but now it is six thousand years old. 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 [cf. John 15:5; 11:25]. 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

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。

约伯象他的朋友一样，也停顿在善恶的知识里，不认识神的经纶，没有充分的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。相反地，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。

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。我们不该照着善恶作任何事，反该与主成为一灵，借此照着灵作一切事。例如，我们需要在说话上与主成为一灵。我为主说话前，都有一个简单的祷告：“主，与我成为一灵，使我能与你成为一灵。主，在我的说话中说话，使我的说话成为你的说话。”这就是活在神永远经纶的分赐里。我们这样生活、说话，就享受神圣的分赐，基督就在我们里面加多。基督在我们里面增长，我们也在基督里面增长。

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。你只要祷读加拉太二章二十节。…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。（约伯记生命读经，三六、四七、八四页。）

参读：人的肉体与人的灵，第二章。

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, 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.

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 of God’s creating of 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, 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.

In our daily living we should not be in the realm of the tree of the knowledge of good and evil but should be in the realm of the life-giving Spirit. We should not do anything according to good and evil. Instead, we should do everything according to the Spirit by being one spirit with the Lord. For instance, we need to be one spirit with the Lord in our speaking. Before I speak for the Lord, I pray one simple prayer: “Lord, be one spirit with me that I may be one spirit with You. Lord, speak in my speaking and make my speaking Your speaking.” This is to live in the dispensing of the eternal economy of God. When we live and speak in this way, we enjoy the divine dispensing, and Christ increases within us. Christ grows in us and we grow in Christ.

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…. Do not care for the problem or your anger—just care for Christ living in you. This should be our way in everything. (Life-study of Job, pp. 30, 40, 72)

Further Reading: CWWL, 1975-1976, vol. 1, “The Flesh and the Spirit,” ch. 2

第四周▪周四

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。”

约六 48 “我就是生命的粮。”

生命树是宇宙的中心。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。…没有什么比生命树对神和人更中心，更重要。园子里的生命树指明，神渴望以食物的形态作我们的生命。（新约总论第二册，二四〇页。）

信息选读

新约启示基督是生命树之表号的应验。约翰一章四节论到基督说，“生命在祂里面。”既然约翰一章三节指创世记一章的创造，四节提起生命，就该指创世记二章由生命树所指明的生命。这由约翰在启示录二十二章提起生命树所证实。创世记二章由生命树所展示的生命，就是具体化身在基督里的生命。主告诉我们，祂自己就是生命。（约十四 6。）不仅如此，约翰十五章启示基督是树，是葡萄树。一面，祂是树；另一面，祂是生命。我们若将一章四节和十五章五节放在一起，就会领悟基督是生命树。祂在六章说祂是生命的粮，这事实指明祂以食物的形态，作生命树临到我们。因此，基督，神的具体化身，乃是生命树。

关于基督是创世记二章九节里生命树这表号的应验，启示录二章七节说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”神原初的心意是要人

WEEK 4 — DAY 4

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 6:48 I am the bread of life.

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.... Nothing is more central and crucial to both God and man than the tree of life. The tree of life in the garden was an indicator that God desires to be our life in the form of food. (The Conclusion of the New Testament, p. 429)

Today's Reading

The New Testament reveals Christ as the fulfillment of the figure of the tree of life. Speaking of Christ, John 1:4 says, “In Him was life.” Since John 1:3 refers to the creation in Genesis 1, the mention of life in verse 4 should refer to the life indicated by the tree of life in Genesis 2. This is confirmed by John's mention of the tree of life in Revelation 22. The life displayed by the tree of life in Genesis 2 was the life incarnated in Christ. The Lord told us that He Himself is life (John 14:6). Furthermore, John 15 reveals that Christ is a tree, the vine tree. On the one hand, He is a tree; on the other hand, He is life. If we put together John 1:4 and 15:5, we shall realize that Christ is the tree of life. The fact that He said in John 6 that He is the bread of life indicates that He has come to us as the tree of life in the form of food. Therefore, Christ, the embodiment of God, is the tree of life.

Concerning Christ as the fulfillment of the figure of the tree of life in Genesis 2:9, Revelation 2:7 says, “To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.” It was God's

吃生命树。因着人堕落了，生命树就向人封闭。（创三 22 ～ 24。）借着基督的救赎，接触生命树（就是神自己在基督里作人生命）的路再次向人打开。（来十 19 ～ 20。）然而在召会的堕落中，宗教及其知识偷着进来打岔在基督里的信徒，使他们不能吃祂这棵生命树。因此，在启示录二章七节，主应许得胜者，要把祂自己这生命树的果子赐给他们吃。七节的“树”，原文不是一般所用的字，是与彼前二章二十四节的木头同字。我们看过，生命树乃指基督，就是三一神的具体化身，以食物的形态作我们的生命。在启示录二章七节这里，这辞指钉十字架（由树，就是木头所含示—彼前二 24）并复活（由神的生命所含示—约十一 25）的基督；今天祂是在召会中，这召会的完成乃是新耶路撒冷，在其中这位钉死并复活的基督是生命树，滋养神所有的赎民，直到永远。（启二二 2，14。）吃生命树不仅是神原初对人的心意，也是神救赎的永远结果。所有神的赎民，都要享受生命树，作他们永远的分。

生命树长在河的两岸，〔2，〕指明生命树是一种藤蔓，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，直到永远。在永世里，神的赎民要享受生命树，就是神的儿子基督，救赎的羔羊，作他们永远生命的供应。

借着基督那满足神荣耀、圣别、公义之要求的救赎，通往生命树的路重新向信徒开启。因此凡用基督救赎的血洗净自己袍子的人，在永世里都有权利享受生命树，作他们永远的分。（新约总论第二册，二四〇至二四二页。）

参读：新约总论，第四十一篇；神的经营，第十二章。

original intention that man should eat of the tree of life. Due to the fall, the tree of life was closed to man (Gen. 3:22-24). Through the redemption of Christ, the way to touch the tree of life, which is God Himself in Christ as life to man, has been opened again (Heb. 10:19-20). However, in the church's degradation religion crept in with its knowledge to distract the believers in Christ from eating Him as the tree of life. Hence, in Revelation 2:7 the Lord promises to grant the overcomers to eat of Himself as the tree of life. The word for tree in Revelation 2:7, as in 1 Peter 2:24, is wood in Greek, not the usual word used for tree. We have seen that the tree of life refers to Christ as the embodiment of the Triune God to be our life in the form of food. Here in Revelation 2:7 this expression refers to the crucified (implied in the tree as a piece of wood—1 Peter 2:24) and resurrected (implied in the zoe life—John 11:25) Christ who is in the church today, the consummation of which will be the New Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the enjoyment of all God's redeemed people for eternity (Rev. 22:2, 14). The eating of the tree of life not only was God's original intention concerning man; it will also be the eternal issue of Christ's redemption. For eternity God's redeemed people will enjoy the tree of life as their portion.

The tree of life growing on the two sides of the river [Rev. 22:2] indicates that the tree of life is a vine, spreading and proceeding along the flow of the water of life for God's people to receive and enjoy. It fulfills, for eternity, what God intended from the beginning. In eternity God's redeemed people will enjoy the tree of life; that is, they will enjoy Christ, the Son of God, the redeeming Lamb, as their eternal life supply.

Through Christ's redemption, which has fulfilled the requirements of God's glory, holiness, and righteousness, the way to the tree of life has been opened again to the believers. Hence, the believers who wash their robes in the redeeming blood of Christ have the right to enjoy the tree of life as their eternal portion. (The Conclusion of the New Testament, pp. 429-430)

Further Reading: The Conclusion of the New Testament, msg. 41; CWWL, 1964, vol. 3, “The Economy of God,” ch. 12

第四周▪周五

晨兴喂养

约壹五 11“这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。”

箴十六 25“有一条路，人以为正，至终却是死亡之路。”

创世记二章的两棵树…摆在这里，是要给我们看见，人活在世界上，特别是基督徒活在世界上，是凭着两种不同的原则而生活：人活着，也许是凭着是非，也许是凭着生命。有的人作基督徒，他生活的原则是以是非为定准；有的人作基督徒，他生活的原则是以生命为定准。（倪柝声文集第三辑第十册，一八六页。）

信息选读

基督的信仰不是你在那里问：这件事是对，或者不对。基督的信仰是说，你作这件事，你里面的生命怎么说？神所赐给你的新生命，在你里面对于这件事怎么说？…基督的信仰不是问对不对，不是问善恶是非；乃是：你作一件事，你里面有生命，生命觉得爬起来，生命对你说话，里面觉得对，里面有生命，里面有力量，里面有膏油，你知道有生命。许多的事，凭着人的眼光来看是对的，凭着人的眼光来看是是的、是善的；但是，顶希奇，里面那一个生命不响应，里面那一个生命冷下去，里面那一个生命萎下去。…神的话告诉我们，我们基督徒的生活是凭着里面的生命，不是凭着外面的是非。世界的人，没有得救的人，他们生活的原则达到极点的时候，不过是是非；如果你，如果我，生活的原则也不过是是非，就我们和世界的人一样了。我们

WEEK 4 — DAY 5

Morning Nourishment

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

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

In Genesis 2…the two trees were put there to show us that man, especially a Christian, can live on earth according to two different principles. Man can live according to the principle of right and wrong or according to the principle of life. Some Christians take the principle of right and wrong as the standard for their living, while other Christians take the principle of life as their standard for living. (CWWN, vol. 56, p. 419)

Today's Reading

Christianity is not a matter of asking whether something is right or wrong. Christianity is a matter of checking with the life inside us whenever we do something. What does the new life which God has given us tell us inwardly about this matter?…Christianity does not require that we ask whether something is right or wrong, good or evil. On the contrary, whenever we do anything, there is a life within us which rises up to speak with us. When we feel right inwardly, when we feel the life inside of us moving, when we are strong within and sense the anointing, we know that we have life. Many times something is right and good in the eyes of man, but strangely the inner life has no response and grows cold and retreats. God's Word tells us that our Christian living is based on an inner life, not an outward standard of right and wrong. Many worldly people, who are not saved, live according to the best standard of living they can attain: the principle of right and wrong. If you or I also live by the principle of right or wrong, we are the same as worldly people. Christians are different from

和世人的不同就在这里：我们不是凭着外面的标准，我们不是凭着外面的律法，我们不是讲人的道德、人的观念，我们不是凭着人的批评、人的看法来看这是对的，或者这是不对的。今天我们只有一个问题，就是里面的生命如何？那一个生命在我里面有能力、是活着的，我就能够作；那一个生命在我里面是冷的、是萎的，我就不能作。

有的时候我碰着弟兄，他事情作得实在胡涂，按规矩，你应当好好地去劝他一下，或者好好地责备他一下。…你预备好了，某人这两天在这里，我非劝他不可。…他事情作错了，不劝他还怎么作？你去了，手也举起来要叩门了，但是，里面瘪了，手举起来又放下去了。你问对不对？不是对不对的问题，是神的生命让不让的问题。许多时候，你去劝他，他也顶客气，他说要听神的话；但是，你里面的气瘪了，越讲越没有气。你回去要说，我错了，劝人也错了！所以问题不是善或者恶，是说里面应当充满了生命。

前些日子，有一次我碰着一个很穷的弟兄。…在那里，各方面都没有人帮助他，所以我心里觉得说，无论如何，我应当帮助他。刚刚好，那个时候，我手里也并不丰裕，所以我很牺牲地帮助他，好象说是过于我力量的帮助。…我作了，应当快乐。但是，不知道什么缘故，要把钱拿出去（因为我已经答应他）的时候，里面瘪下来了，里面说，这也不过是急公好义，不是生命；这不过是人武侠、天然的好义，不是生命；是你自己作的，不是神要你作的。我…虽然把钱给他，但是回去之后，还得低下头来对神认罪说，你赦免我。（倪柝声文集第三辑第十册，一八九至一九〇、二〇〇至二〇一页。）

参读：我们急切的需要—灵与生命，第二章；神计划里的救赎，第二至三篇

non-Christians because we do not live by an outward standard or law. Our subject is not human morality or concepts. We do not determine whether something is right or wrong by subjecting it to human criticism or opinion. Today we have only one question: What does our inner life say? If the life is strong and active within us, we can do this; if the life is cold and retreating within us, we should not.

Sometimes we come across a brother who has acted very foolishly. According to what is proper, we should strongly exhort or rebuke him....We prepare ourselves to face the situation.... He acted foolishly, so what can we do but exhort him? We have gone to his door and raised our hand to knock, but inwardly there is a problem. Our raised hand drops to our side. Even though we have convinced ourselves that we are right, this is not a matter of right or wrong. This is a matter of whether or not the life of God allows us. Many times when we go to exhort a brother, he will receive our exhortation with courtesy and promise to do what God says. Yet the more we preach to him, the more our inward being wilts. When we return home, we have to admit that we have been wrong in exhorting the brother! Therefore, it is not a matter of good or bad but a matter of being full of life inwardly.

I met a needy brother a few days ago.... I thought that I certainly should do something for him because there was no prospect of help coming to him from any direction. Just at that point I had no surplus, so it was a great sacrifice to come to his aid. I seemed to be exceeding the limits of my strength to help him.... I should have been happy as I gave him some money. Yet for some unknown reason, I wilted inwardly as I gave him the money which I had promised to give him. A voice within said, “You are just acting on charity. That was not an act of life; it was merely human chivalry and natural kindness. It was not done in life but in yourself.” God did not want me to do this.... Even though I had given the brother money, I had to bow before God, confess my sin, and ask His forgiveness when I reached home. (CWWN, vol. 56, pp. 421-422, 429-430)

Further Reading: CWWL, 1988, vol. 3, “Our Urgent Need—Spirit and Life,” ch. 2; CWWL, 1950-1951, vol. 2, “Redemption in God’s Plan,” chs. 2-3

第四周▪周六

晨兴喂养

罗八5～6“因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

人有三部分：灵、魂和身体。灵是我们最里面的部分，体是我们最外面的部分，而魂是我们这人的主要部分，处于灵和体之间。堕落的结果，使撒但这知识树进到人的肉体中。我们相信基督的结果，使神这生命树进到我们的灵里。因此，那从前在人身外园子中的两棵树，现今到了我们的里面，一棵在我们的肉体里，另一棵在我们的灵中。我们仔细读罗马七章，就会看到保罗说，在他的肉体中没有善，只有罪。罪实在就是撒但邪恶的性情。说罪住在我们的肉体中，意思就是说，撒但那邪恶者在我们的肉体中。八章十六节证明神在我们的里面。那里说，那灵自己同我们的灵见证。因此，每一个真正的基督徒都是伊甸园的缩影。你魂里的心思代表你自己，你肉体中的罪代表撒但，而你灵中的那灵代表神。就象在伊甸园里，这三方在我们里面形成了三角的局面。（创世记生命读经，二一七至二一八页。）

信息选读

这三角局面的种子撒在创世记二章，它的生长是在罗马八章，在那里我们看到那两棵树的出现。六节说，“心思置于肉体，就是死；心思置于灵，乃是生命平安。”创世记二章的两棵树是客观的，罗马八章的两棵树是主观的。我们绝不能说，这两棵树不再同我们在一起了。甚至在你读这篇信息时，它们就在你里面。…因此在八章我们看到一个今日

WEEK 4 — DAY 6

Morning Nourishment

Rom. 8:5-6 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Man is tripartite: he has a spirit, soul, and body. The spirit is our innermost part, the body is our outermost part, and the soul, the main part of our being, stands between them. As a result of the fall, Satan as the tree of knowledge came into man's flesh. As a result of our believing in Christ, God as the tree of life came into our spirit. Therefore, the two trees that were once in the garden outside of man are now within us, one in our flesh and the other in our spirit. If we read Romans 7 carefully, we will see that Paul said in his flesh nothing good dwells, only sin. Sin is actually the evil nature of Satan. To say that sin dwells in our flesh means that Satan, the evil one, is in our flesh. Romans 8:16, a verse which proves that God is in us, says that the Spirit of God witnesses with our spirit. Thus, every genuine Christian is a miniature garden of Eden. The mind of your soul represents your self, sin in your flesh represents Satan, and the Spirit in your spirit represents God. As in the garden of Eden, the three parties form a triangular situation within us. (Life-study of Genesis, p. 177)

Today's Reading

The seed of this triangular situation was sown in Genesis 2, and the growth of the seed is found in Romans 8, where we see the outcrop of the two trees. Romans 8:6 says that the mind set on the flesh is death and that the mind set on the spirit is life and peace. In Genesis 2 the two trees were objective; in Romans 8 they are subjective. We should never say that these two trees are no longer with us. Even as you read this message, they are within you....Thus, in Romans 8 we find a present-day garden of Eden.

的伊甸园。二节说到生命之灵的律，释放我们脱离了罪与死的律。所以，在八章有两个律—生命的律和死的律。这两个律是在我们主观经历中两棵树的两个原则。（创世记生命读经，二一八页。）

在园子里，人一面是面对生命树，另一面是面对知识树。现今，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，在我们的肉体里有知识树。我们需要决定，我们要将心思置于肉体，受死的苦，还是将心思置于灵，享受生命平安。借着将心思置于灵，我们就住在基督里；祂是那住在我们灵里赐生命的灵。

我们已从罗马八章知道，我们所需要作的一切，就是将我们这人转向那住在我们灵里活的一位，并与祂是一。我们转向祂，并将我们的心思置于祂，就有生命、平安、亮光、安慰、力量、和我们所需要的一切。我们的干渴就得解除，我们的饥饿也得饱足。

要将我们这人置于调和的灵，我们就需要祷告。我们何等容易受打岔，离开我们灵里神圣的灵！我们的心思很快就受其他事物的吸引。所以，我们需要祷告，主要地不是求主为我们作事，乃是使我们的心思置于灵。要确信，主会顾到你，并为你作每件事。因此，你在祷告中不需要被你的需要〔就如爱或忍耐〕占有；乃要祷告，与你灵里这活的一位保持接触。你越与祂保持接触，就越享受祂。…我们只该赞美主，祂是我们的爱、我们的忍耐、和我们的一切。我们若这样赞美祂，宣告主是何等美善，自然而然爱和忍耐会从我们身上流出。…我们越将心思置于我们灵里这活的一位，祂就越从我们活出祂自己。（罗马书生命读经，五三一至五三四页。）

参读：创世记生命读经，第十三至十六篇；罗马书生命读经，第十九、二十一、三十七、三十九篇；生命的认识，第九篇；再论生命的认识，第十三篇。

Romans 8:2 mentions the law of the Spirit of life, which sets us free from the law of sin and death. Therefore, in Romans 8 we have two laws—the law of life and the law of death. These two laws are the two principles of the two trees in our subjective experience. (Life-study of Genesis, pp. 177-178)

In the garden man faced the tree of life on the one hand and the tree of knowledge on the other. Now, as those who were represented by Adam in Genesis 2, we have the tree of life in our spirit and the tree of knowledge in our flesh. We need to decide whether we shall set our mind on the flesh and suffer death or whether we shall set our mind on the spirit and enjoy life and peace. By setting our mind on the spirit we abide in Christ who as the life-giving Spirit dwells in our spirit.

We have learned from Romans 8 that all we need to do is turn our being to the living One who indwells our spirit and stay one with Him. When we turn to Him and set our mind on Him, we have life, peace, light, comfort, strength, and all we need. Our thirst is quenched and our hunger is satisfied.

In order to set our being on the mingled spirit, we need to pray. How easily we are distracted from the divine Spirit in our spirit! Our mind is so quickly drawn to other things. Therefore, we need to pray, not mainly to ask the Lord to do things for us, but to keep our mind set on the spirit. Be assured, the Lord will take care of you and do everything for you. Hence, in prayer you need not be occupied with your needs [such as love or patience]. Instead, pray to keep in touch with the living One in your spirit. The more you keep in contact with Him, the more you will enjoy Him….We should simply praise the Lord that He is our love, our patience, and our everything. If we praise Him in this way, declaring how good the Lord is, spontaneously love and patience will flow out of us….The more we set our mind on the living One in our spirit, the more He lives Himself out of us. (Life-study of Romans, pp. 452-454)

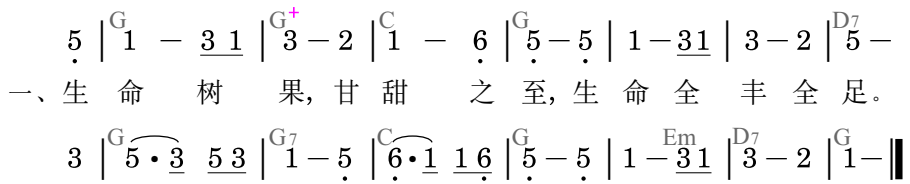
Further Reading: Life-study of Genesis, msgs. 13-16; Life-study of Romans, msgs. 19, 21, 37, 39; CWWL, 1955, vol. 4, “Further Talks on the Knowledge of Life,” ch. 13; CWWL, 1953, vol. 3, “The Knowledge of Life,” ch. 9

第四周诗歌

补209

生命树

G 大调　　3/4



二、是神领我到生命树，　享受基督自己。
其中滋味,开口一吃，　就觉甘甜无比!

三、基督是我生命供应，　祂作我的食物;
祂是惟一纯净享受，　祂外再无满足。

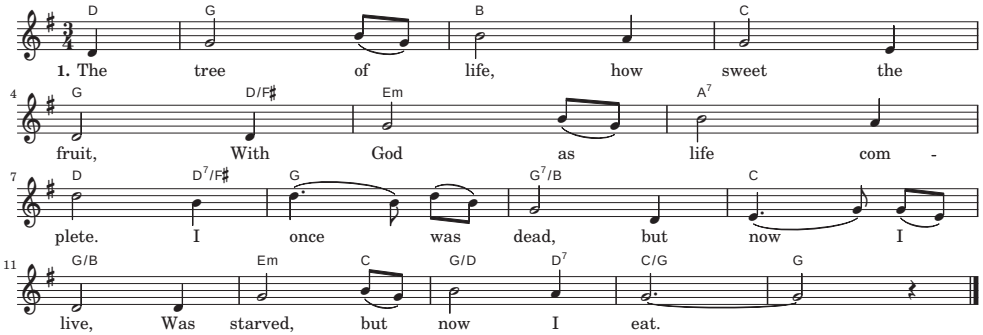
四、我今尽情吃生命树，　因为吃就是路!
生命借吃加我里头，　使我凭祂而活。

WEEK 4 — HYMN

The tree of life, how sweet the fruit

Experience of Christ — As Food and Drink

1143



2. 'Twas God that brought me to the tree,
With Christ Himself as meat;
How precious did that tree become
When I began to eat.

3. The Lord Himself is food to me,
He is my life supply;
He will my pure enjoyment be,
None else can satisfy.

4. I freely eat this living tree,
For eating is the way
To put God's life inside of me,
To live by Him today.

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: