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

创 2:9 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。

创 2:17 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。

启 22:1 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。

启 22:2 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，树上的叶子乃为医治万民。

启 22:14 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。

伯 1:1 乌斯地有一个人名叫约伯；这人完全且正直，敬畏神，远离恶事。

伯 2:3 耶和华问撒但说，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；你虽激动我攻击他，无故地毁灭他，他仍然持守他的纯全。

伯 4:7 请你追想，无辜的人，有谁灭亡？正直的人，在何处被剪除？

伯 4:8 按我所见，那些耕罪孽、种毒害的人，都照样收割。

伯 42:1 约伯回答耶和华说，

伯 42:2 我知道你万事都能作，你的定旨是不能拦阻的。

伯 42:3 谁用无知的言语，使你的旨意隐藏呢？故此我说了我所不明白的；这些事对我太奇妙，是我不知道的。

伯 42:4 求你听我，我要说话；我要问你，求你指示我。

伯 42:5 我从前风闻有你，现在亲眼看见你。

伯 42:6 因此我厌恶自己，在尘土和炉灰中懊悔。

罗 8:5 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。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

纲要

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

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 4:7 Remember now, who, being innocent, has ever perished? / And where have the upright ever been cut off?

Job 4:8 According to what I have seen, those who plow iniquity / And those who sow trouble reap the same.

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.

Rom. 8:5 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.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Outline

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。

创2:9 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。

创2:17 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。

诗36:9上 因为在你那里，有生命的源头；…

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。

约1:4 生命在祂里面，这生命就是人的光。

约15:1 我是真葡萄树，我父是栽培的人。

约8:44 你们是出于那父魔鬼，你们父的私欲，你们愿意行。他从起初就是杀人的，并且不站在真理中，因为在他里面没有真理。他说谎是出于他自己的私有物，因他是说谎的，也是说谎者的父。

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。

太7:13 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；

太7:14 引到生命的，那门窄，那路狭，找着的人也少。

徒9:2 向他求文书给大马色的各会堂，若是找着这道路上的人，无论男女，都可以捆绑带到耶路撒冷。

约壹3:10上 在此，神的儿女和魔鬼的儿女就显出来了。…

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.

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.

Psa. 36:9a For with You is the fountain of life;...

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.

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

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

John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.

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.

Matt. 7:13 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.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Acts 9:2 And asked for letters from him to Damascus for the synagogues, so that if he found any who were of the Way, both men and women, he might bring them bound to Jerusalem.

1 John 3:10a In this the children of God and the children of the devil are manifest....

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。

创 4:3 有一日，该隐从地里的出产拿供物献给耶和华；
创 4:4 亚伯也从他羊群中头生的，从羊的脂油拿供物献上。耶和华看中了亚伯和他的供物，
耶 17:5 耶和华如此说，倚靠人，以血肉为膀臂，心转离耶和华的，那人当受咒诅。
耶 17:6 因他必像荒地的灌木，不见福乐来到，却要住旷野干旱之处，无人居住的咸地。
耶 17:7 信靠耶和华，以耶和华为可信靠的，那人有福了。
耶 17:8 他必像树栽于水旁，沿河边扎根，炎热来到并不惧怕，叶子仍必青翠，在干旱之年毫无挂虑，而且结果不止。

约 15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。

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。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。
启 21:9 拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。
启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。
启 21:11 城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶；
启 22:1 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。
启 22:2 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，树上的叶子乃为医治万民。

2 死亡并善恶之路的终结乃是火湖—十九20，二十10，14～15。

启 19:20 那兽被擒拿，那在兽面前曾行奇事，借此迷惑受兽印记，并拜兽像之人的假申言者，也与兽同被擒拿。他们两个就活活地被扔在烧着硫磺的火湖里。
启 20:10 那迷惑他们的魔鬼，被扔在硫磺火湖里，也就是兽和假申言者所在的地方；他们必昼夜受痛苦，直到永永远远。

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.

Gen. 4:3 And in the course of time Cain brought an offering to Jehovah from the fruit of the ground.
Gen. 4:4 And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.
Jer. 17:5 Thus says Jehovah, / Cursed is the man who trusts in man / And makes flesh his arm / And whose heart turns away from Jehovah.
Jer. 17:6 And he will be like a shrub in the desert / And will not see when good comes; / But he will dwell in the parched places in the wilderness, / A land of salt and uninhabited.
Jer. 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.
Jer. 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

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.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
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.

2. The consummation of the way of death and of good and evil is a lake of fire—19:20; 20:10, 14-15.

Rev. 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.
Rev. 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.

启 20:14 死亡和阴间也被扔在火湖里，这火湖就是第二次的死。
启 20:15 无论谁在生命册上不见是记着的，就被扔在火湖里。

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。

伯 2:11 约伯的三个朋友，提幔人以利法、书亚人比勒达、拿玛人琐法，听说有这一切的灾祸临到他身上，各人就从本处约会同来，为他悲伤，安慰他。
伯二 12 ～三一 40（略）
伯 32:1 于是这三个人，因约伯自以为义，就不再回答他。

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：

启 4:7 第一个活物像狮子，第二个活物像牛犊，第三个活物脸面像人，第四个活物像飞鹰。
启 4:8 四活物各个都有六个翅膀，周围和里面统满了眼睛；他们昼夜不歇息地说，圣哉，圣哉，圣哉，主神是昔是今是以后永是的全能者。

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。

创 2:9 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。

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。

伯 8:1 书亚人比勒达回答说，
伯 8:2 这些话你要说到几时？口中的言语如狂风要到几时？

伯 8:3 神岂能屈枉公理？全能者岂能屈枉公义？
伯 8:4 你的儿女若得罪祂，祂就任凭他们受自己过犯的掌握。

伯 8:5 你若殷勤地寻求神，向全能者恳求；

Rev. 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.
Rev. 20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.

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.

Job 2:11 Now when Job's three friends heard of all this misfortune that came upon him, each came from his place, Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite; and they together made an appointment to come to console him and comfort him.
Job 2:12—31:40 (omitted)
Job 32:1 Then these three men ceased answering Job, for he was righteous in his own eyes.

B. Job, like his friends, was halted in the knowledge of right and wrong, not knowing God's economy—4:7-8:

Rev. 4:7 And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face like that of a man, and the fourth living creature was like a flying eagle.
Rev. 4:8 And the four living creatures, each one of them having six wings apiece, are full of eyes around and within; and they have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming.

1. Neither Job nor his friends were in the line of the tree of life as God ordained man to be—Gen. 2:9.

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.

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.

Job 8:1 Then Bildad the Shuhite answered and said,
Job 8:2 How long will you speak these things? / And how long will the words of your mouth be like a mighty wind?
Job 8:3 Does God pervert justice? / Or does the Almighty pervert righteousness?
Job 8:4 If your children have sinned against Him, / He has delivered them into the hand of their transgression.
Job 8:5 If you seek earnestly after God / And make supplication unto the Almighty,

伯 8:6 你若纯洁正直，祂必定为你兴起，使你公义的居所恢复兴旺。
伯 8:7 你起初虽然微小，终久必甚昌大。
伯 8:8 请你查问前代，留意他们列祖所查究的。
伯 8:9 （我们不过从昨日才有，一无所知，因为我们在地上的日子好象影儿。）
伯 8:10 他们岂不指教你，告诉你，从心里发出言语呢？
伯 8:11 蒲草没有泥沼，岂能生长？芦荻没有水，岂能发旺？
伯 8:12 尚青的时候，还没有割下，就比百草先枯槁。
伯 8:13 凡忘记神的人，行径也是这样；不虔敬人的指望要灭没，
伯 8:14 他所仰赖的必折断，他所倚靠的是蜘蛛网。
伯 8:15 他倚靠自己的房屋，房屋却站立不住；他抓住房屋，房屋却不能留存。
伯 8:16 他在日光之下满了汁浆，他的枝苗爬满了园子。
伯 8:17 他的根盘绕石堆，扎入石地。
伯 8:18 若有人从本地将他拔除，那地就不认他，说，我没有见过你。
伯 8:19 看哪，这就是他道路中的喜乐；以后必另有人从尘土中发生。
伯 8:20 看哪，神必不丢弃完全人，也不扶助作恶的人。

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。

伯 1:1 乌斯地有一个人名叫约伯；这人完全且正直，敬畏神，远离恶事。
伯 2:3 耶和华问撒但说，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；你虽激动我攻击他，无故地毁灭他，他仍然持守他的纯全。
伯 19:10 祂四面拆毁我，我便离世；祂将我的指望好象树拔出来。

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。

伯 42:1 约伯回答耶和华说，
伯 42:2 我知道你万事都能作，你的定旨是不能拦阻的。
伯 42:3 谁用无知的言语，使你的旨意隐藏呢？故此我说了我所不明白的；这些事对我太奇妙，是我不知道的。
伯 42:4 求你听我，我要说话；我要问你，求你指示我。
伯 42:5 我从前风闻有你，现在亲眼看见你。
伯 42:6 因此我厌恶自己，在尘土和炉灰中懊悔。

叁 我们需要有生命树的异象—创二 9，启二二 1～2，14：

创 2:9 耶和华神使各样的树从地里长出来，可以悦人的眼目，也

Job 8:6 If you are pure and upright, / Then surely He will rouse Himself for you / And restore well-being to your righteous habitation.
Job 8:7 And though your beginning was small, / Your end will be very great.
Job 8:8 For inquire now of the former generation, / And attend to what their fathers have sought out.
Job 8:9 For we are of yesterday and know nothing, / Because our days upon the earth are a shadow.

Job 8:10 Will they not teach you and talk to you / And utter forth words from their heart?
Job 8:11 Can papyrus shoot up without marsh? / Can reeds grow without water?
Job 8:12 While it is still in its greenness and not cut down, / It withers before all other grasses.
Job 8:13 So are the paths of all who forget God; / And the hope of the profane perishes,
Job 8:14 Whose confidence is cut off, / And whose trust is a spider's web.
Job 8:15 He leans upon his house, but it will not stand; / He holds fast to it, but it will not endure.

Job 8:16 He is full of sap before the sun, / And his shoots go forth over his garden.
Job 8:17 His roots are entwined around a stone heap; / He looks upon a place of stones.
Job 8:18 If one destroys him from his place, / Then it denies him, saying, I have not seen you.
Job 8:19 Indeed, that is the joy of his way; / And others spring forth out of the dust.
Job 8:20 Indeed, God will not reject a perfect man, / Nor will He support evildoers.

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.

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 19:10 He has broken me all around, and I am gone; / And my hope is plucked up like a tree.

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.

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.

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

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.

好作食物；园子当中有生命树，还有善恶知识树。

启 22:1 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。
启 22:2 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，树上的叶子乃为医治万民。
启 22:14 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。

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。

创 2:9 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。

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。

创 3:22 耶和华神说，那人已经与我们相似，知道善恶；现在恐怕他伸手又摘生命树的果子吃，就永远活着。
启 22:14 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。

三 新约启示基督是生命树之表号的应验—约一 4，十五 5。

约 1:4 生命在祂里面，这生命就是人的光。
约 15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。

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。

约 6:48 我就是生命的粮。
约 8:12 于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。
约 10:11 我是好牧人，好牧人为羊舍命。
约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；

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.

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.

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.

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.

Gen. 3:22 And Jehovah God said, Behold, the man has become like one of Us, knowing good and evil; and now, lest he put forth his hand and take also from the tree of life and eat and live forever—
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.

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

John 1:4 In Him was life, and the life was the light of men.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

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.

John 6:48 I am the bread of life.
John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
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.

约 14:6　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。

五 享受生命树将成为神所有赎民永远的分—启二二 1～2，14：

启 22:1　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。

启 22:2　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，树上的叶子乃为医治万民。

启 22:14　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。

1 生命树实现了神原初对人的心意，直到永远—创一 26，二 9。

创 1:26　神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

创 2:9　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。

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。

启 22:2　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，树上的叶子乃为医治万民。

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：

创 2:9　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。

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。

林前 8:1　关于祭偶像之物，我们晓得我们都有知识。知识是叫人自高自大，唯有爱建造人。

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。

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

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.

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

Gen. 1:26　And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

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.

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.

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.

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:

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.

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.

1 Cor. 8:1　Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but love builds up.

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.

1 Cor. 15:28　And when all things have been subjected to Him, then the Son Himself also will be subjected to Him who has subjected all things to Him, that God may be all in all.

林前 15:28 万有既服了祂，那时，子自己也要服那叫万有服祂的，叫神在万有中作一切。
弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，
弗 3:17 使基督借着信，安家在你们心里，叫你们在爱里生根立基，
弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，
弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。
弗 3:20 然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；
弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。

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：

约壹 5:11 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。
约壹 5:12 人有了神的儿子，就有生命；没有神的儿子，就没有生命。
约壹 5:13 我将这些话写给你们信入神儿子之名的人，要叫你们晓得自己有永远的生命。
约壹 5:20 我们也晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命。

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。

箴 16:25 有一条路，人以为正，至终却是死亡之路。
箴 21:2 人所行的，在自己眼中都看为正，唯耶和华衡量人心。

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。

林前 15:45 下 …末后的亚当成了赐生命的灵。
罗 8:2 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。

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

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 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.
1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

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.

Prov. 16:25 There is a way which seems right to a man, / But the end of it is the ways of death.
Prov. 21:2 Every way of a man is right in his own eyes, / But Jehovah weighs the hearts.

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.

1 Cor. 15:45b ... the last Adam became a life-giving Spirit.
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.

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:

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：

罗8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
弗4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；
弗4:19 他们感觉既然丧尽，就任凭自己放荡，以致贪行种种的污秽。
赛40:31 但那等候耶和华的必重新得力；他们必如鹰展翅上腾；他们奔跑却不困倦，行走却不疲乏。

a 在消极一面，生命的感觉是死的感觉—罗八6上。

罗8:6上 因为心思置于肉体，就是死；…

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。

罗8:6下 …心思置于灵，乃是生命平安。

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。

创2:9 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。

创2:16 耶和华神吩咐那人说，园中各样树上的果子，你可以随意吃，
创2:17 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。
林后11:3 我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就象蛇用诡诈诱骗了夏娃一样。

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：

创2:9 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。

罗8:2 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。
罗8:5 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。
罗8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
Eph. 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.
Isa. 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.

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

Rom. 8:6a For the mind set on the flesh is death,...

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.

Rom. 8:6b ...but the mind set on the spirit is life and peace.

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.

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. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
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.
2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

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:

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.
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.

Rom. 8:5 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.
Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

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,

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：

创 1:27 神就按着自己的形像创造人，乃是按着神的形像创造他；创造他们有男有女。
创 1:28 神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理海里的鱼、空中的鸟、和地上各样行动的活物。
创 1:29 神说，看哪，我将遍地上各样结种子的菜蔬，和各样结有核果子的树，赐给你们作食物。
创 2:9 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。

创 2:16 耶和华神吩咐那人说，园中各样树上的果子，你可以随意吃，
创 2:17 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。

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。

创 2:9 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。

创 2:16 耶和华神吩咐那人说，园中各样树上的果子，你可以随意吃，
创 2:17 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。

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。

林前 6:17 但与主联合的，便是与主成为一灵。
罗 5:12 这就如罪是借着一人入了世界，死又是借着罪来的，于是死就遍及众人，因为众人都犯了罪。
罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，
罗 6:12 所以不要让罪在你们必死的身体里作王，使你们顺从身体的私欲，

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

16-17:

Gen. 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
Gen. 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
Gen. 1:29 And God said, Behold, I have given you every herb that produces seed that is on the surface of all the earth and every tree which has fruit that produces seed; they shall be for you as food.
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. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
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.

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.

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. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
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.

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.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.
Rom. 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned-
Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
Rom. 6:12 Do not let sin therefore reign in your mortal body so that you obey the body's lusts;

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:

Gen. 2:1 Thus the heavens and the earth and all their host were finished.
Gen. 2:2 And on the seventh day God finished His work which He had done, and He rested on the

知识树—9节，启二7下，二二14：

创 2:1 天地万物都造齐了。
创 2:2 到第七日，神造作的工已经完毕，就在第七日歇了祂一切造作的工，安息了。
创 2:3 神赐福给第七日，将其分别为圣，因为在这日神歇了祂一切创造和造作的工，就安息了。
创 2:4 诸天与地创造的来历，乃是这样。在耶和华神造地造天的日子，
创 2:5 地上还没有草木，田间的菜蔬还没有长起来，因为耶和华神还没有降雨在地上，也没有人耕地。
创 2:6 只有雾气从地上腾，滋润遍地。
创 2:7 耶和华神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成了活的魂。
创 2:8 耶和华神在东方的伊甸栽植了一个园子，把所塑造的人安放在那里。
创 2:9 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。

创 2:10 有一道河从伊甸流出来滋润那园子，从那里分为四道。

创 2:11 第一道名叫比逊，就是环绕哈腓拉全地的，在那里有金子。

创 2:12 并且那地的金子是好的；在那里又有珍珠和红玛瑙。
创 2:13 第二道河名叫基训，就是环绕古实全地的。
创 2:14 第三道河名叫希底结，流在亚述的东边。第四道河就是伯拉河。
创 2:15 耶和华神将那人安置在伊甸园，使他耕种看守。
创 2:16 耶和华神吩咐那人说，园中各样树上的果子，你可以随意吃，
创 2:17 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。
创 2:18 耶和华神说，那人独居不好，我要为他造一个帮助者作他的配偶。
创 2:19 耶和华神把祂用土所造的野地各样走兽，和空中各样飞鸟，都带到那人面前，看他叫什么；那人怎样叫各样的活物，那就是它的名。
创 2:20 那人便给一切的牲畜、空中的飞鸟、和野地各样的走兽都起了名，只是亚当没有找到一个帮助者作他的配偶。
创 2:21 耶和华神使那人沉睡，他就睡了，于是取了他的一条肋骨，又把肉在原处合起来。
创 2:22 耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。
创 2:23 那人说，这一次这是我骨中的骨，肉中的肉，可以称这为女人，因为这是从男人身上取出来的。
创 2:24 因此，人要离开父母，与妻子联合，二人成为一体。

seventh day from all His work which He had done.
Gen. 2:3 And God blessed the seventh day and sanctified it because in it He rested from all His work which God had created and made.
Gen. 2:4 These are the generations of the heavens and of the earth when they were created. When Jehovah God made earth and heaven,
Gen. 2:5 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up—for Jehovah God had not caused it to rain upon the earth, and there was no man to work the ground,
Gen. 2:6 But a mist went up from the earth and watered the whole surface of the ground—
Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
Gen. 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
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. 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.
Gen. 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
Gen. 2:12 And the gold of that land is good; bdellium and onyx stone are there.
Gen. 2:13 And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.
Gen. 2:14 And the name of the third river is Hiddekel; it is the one that goes east of Asshur. And the fourth river is the Euphrates.
Gen. 2:15 And Jehovah God took the man and put him in the garden of Eden to work it and to keep it.
Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
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.
Gen. 2:18 And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart.
Gen. 2:19 Now Jehovah God had formed from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them; and whatever the man called any living animal, that was its name.
Gen. 2:20 And the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart.
Gen. 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.
Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
Gen. 2:23 And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken.
Gen. 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.
Gen. 2:25 And both the man and his wife were naked and were not ashamed before each other.
Rev. 2:7b ...To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
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.

创 2:25 当时那人和他妻子，二人赤身露体，彼此并不觉得羞耻。
启 2:7 下 …得胜的，我必将神乐园中生命树的果子赐给他吃。
启 22:14 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。

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。

罗 8:5 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。
罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

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—林后十一 3，罗三 23，约壹三 4。

林后 11:3 我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就象蛇用诡诈诱骗了夏娃一样。
罗 3:23 因为众人都犯了罪，亏缺了神的荣耀，
约壹 3:4 凡犯罪的，也行不法；罪就是不法。

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。

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；
约 14:6 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。
约 15:1 我是真葡萄树，我父是栽培的人。
约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。
约 15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。

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：

罗 8:5 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。
罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

1 我们从罗马八章知道，我们需要将我们这人转向那

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.

Rom. 8:5 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.
Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

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.

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.
Rom. 3:23 For all have sinned and fall short of the glory of God,
1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

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.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
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.
John 15:1 I am the true vine, and My Father is the husbandman.
John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

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:

Rom. 8:5 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.
Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

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.

Rom. 8:6b ...but the mind set on the spirit is life and peace.

住在我们灵里活的一位，并保持与祂是一—6节下，林前六17。

罗8:6下 …心思置于灵，乃是生命平安。
林前6:17 但与主联合的，便是与主成为一灵。

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。

罗8:5 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。
罗8:6下 …心思置于灵，乃是生命平安。
约4:14 人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。
约7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。
约7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。
太5:6 饥渴慕义的人有福了，因为他们必得饱足。

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：

罗8:6下 …心思置于灵，乃是生命平安。

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。

罗8:6下 …心思置于灵，乃是生命平安。
赛9:6 因有一婴孩为我们而生，有一子赐给我们；政权必担在祂的肩头上；祂的名称为奇妙的策士、全能的神、永远的父、和平的君。
赛9:7 祂的政权与平安必加增无穷，祂必在大卫的宝座上，治理祂的国，以公平公义使国坚定稳固，从今时直到永远。万军之耶和华的热心，必成就这事。
赛26:3 心意坚定的，你必保守他十分平安，因为他信靠你。

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。

箴18:21 生死在舌头的权下，喜爱它的，必吃它所结的果子。
约6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。
弗4:29 败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

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.

Rom. 8:5 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.
Rom. 8:6b ...but the mind set on the spirit is life and peace.
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.
John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
Matt. 5:6 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

3. When we set our mind on the spirit, our mind is full of life and peace—Rom. 8:6b:

Rom. 8:6b ...but the mind set on the spirit is life and peace.

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.

Rom. 8:6b ...but the mind set on the spirit is life and peace.
Isa. 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.
Isa. 9:7 To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.
Isa. 26:3 You will keep the steadfast of mind / In perfect peace / Because he trusts in You.

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.

Prov. 18:21 Death and life are in the power of the tongue, / And those who love it will eat its fruit.
John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.