

## 創世記結晶讀經（一）

### 第六篇

#### 生命樹與善惡知識樹

讀經：創二 9、16 ~ 17，約五 39 ~ 40，林後三 6 下

#### 綱 目

#### 週 一

壹 生命樹表徵將生命分賜給人，叫人喜悅滿足的基督—創二 9，約十四 6 上，十 10 下，六 63，林前十五 45 下，參約十五 1，出十五 25：

- 一 生命樹是宇宙的中心；按照神的定旨，地是宇宙的中心，伊甸園是地的中心，而生命樹又是伊甸園的中心。
- 二 我們必須認識，整個宇宙是以生命樹為中心；無論對神或對人，沒有別的比這樹更中心、更重要。
- 三 神把人擺在生命樹跟前，指明神要人藉着生機的喫祂並新陳代謝的吸收祂，接受祂作人的生命，使神能成為人所是的構成成分—約六 35、57。
- 四 按照約翰一章一節和四節，生命是在那就是神自己的話裏面；這生命—神那神聖、永遠、

## Crystallization-Study of GENESIS (1)

### Message Six

#### The Tree of Life and the Tree of the Knowledge of Good and Evil

Scripture Reading: Gen. 2:9, 16-17; John 5:39-40; 2 Cor. 3:6b

#### Outline

#### DAY 1

**I. The tree of life signifies Christ, who imparts life to man and who pleases and satisfies man—Gen. 2:9; John 14:6a; 10:10b; 6:63; 1 Cor. 15:45b; cf. John 15:1; Exo. 15:25:**

- A. *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.*
- B. *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.*
- C. *God's placing man in front of the tree of life indicates that God wanted man to receive Him as man's life by eating Him organically and assimilating Him metabolically so that God might become the very constituent of man's being—John 6:35, 57.*
- D. *According to John 1:1 and 4, life is in the Word, who is God Himself; this life—the divine, eternal, uncreated life of God—is Christ (11:25;*

非受造的生命—就是基督 ( 十一 25 , 十四 6 上 , 西三 4 上 ) , 祂是神的具體化身 ( 二 9 ) 。

五 生命樹長在生命水河的兩邊 ( 啓二二 1 ~ 2 ) , 指明生命樹乃是一種藤蔓 ( 葡萄樹 ) ; 因着基督是葡萄樹 ( 約十五 1 ) , 又是生命 , 祂就是生命樹。

六 基督經過了成為肉體、釘十字架和復活的過程 , 使人能得着生命 , 並藉着喫祂而活—十 10 下 , 六 51、57、63。

## 週 二

貳 善惡知識樹表徵撒但是人死亡的源頭—創二 9、17, 來二 14:

一 善惡知識樹也表徵一切神以外的事物 , 因為凡不是神自己的事物 , 包括美好的事物 , 甚至合乎聖經的事物和宗教的事物 , 都會被撒但這狡猾者利用 , 將死帶給人。

二 就連神所默示的聖經和神所頒賜的律法 , 都會被撒但利用 , 作為知識樹而帶進死—約五 39 ~ 40 , 林後三 6。

## 週 三

參 神給人的第一個命令是關乎人的喫 , 而不是關乎人的行為—創二 16 ~ 17:

一 喫對人非常重要 , 是生死攸關的事 ; 人在神面前的結局和定命 , 完全根據於他所喫的。

14:6a; Col. 3:4a), who is the embodiment of God (2:9).

E. *The tree of life grows along the two sides of the river of water of life (Rev. 22:1 -2), indicating that it is a vine; since Christ is a vine tree (John 15:1) and is also life, He is the tree of life.*

F. *Christ was processed through incarnation, crucifixion, and resurrection so that man may have life and live by eating Him—10:10b; 6:51, 57, 63.*

## DAY 2

**II. The tree of the knowledge of good and evil signifies Satan as the source of death to man—Gen. 2:9, 17; Heb. 2:14:**

A. *The tree of the knowledge of good and evil also signifies all things apart from God, for anything that is not God Himself, including good things and even scriptural things and religious things, can be utilized by Satan, the subtle one, to bring death to man.*

B. *Even the Scriptures inspired by God and the law given by God can be utilized by Satan as the tree of knowledge to bring in death—John 5:39-40; 2 Cor. 3:6.*

## DAY 3

**III. God's first commandment to man concerned man's eating, not man's conduct—Gen. 2:16-17:**

A. *Eating is critical to man, a matter of life or death; man's outcome and destiny before God depend altogether on what he eats.*

二 人若喫生命樹，就接受神作生命而完成神的定旨；人若喫知識樹，就接受撒但為死亡，而被撒但篡奪，達到他的目的。

三 神給人禁令作警告（16～17，參弗二1），指明以下的事：

- 1 指明神的偉大：祂造人，賦與人自由意志，使人自願而不是被迫揀選神。
- 2 指明神對人的愛。
- 3 指明神渴望人喫生命樹，接受神到他裏面作生命。

#### 週 四

肆 生命樹叫人倚靠神（約十五5），而知識樹叫人背叛神，向神獨立（參創三5）：

- 一 這兩棵樹帶進兩條線——生命線和死亡線，貫穿整本聖經，結束於啟示錄。
- 二 死開始於知識樹（創二17），結束於火湖（啟二十10、14）；生命開始於生命樹，結束於新耶路撒冷這座生命水的城（二二1～2）。

#### 週 五

伍 我們需要看見貫穿聖經之生命樹的線：

- 一 亞伯照神的方法接觸神——創四4。

*B. If man eats the tree of life, he will receive God as life and fulfill God's purpose; if he eats the tree of knowledge, he will receive Satan as death and be usurped by him for his purpose.*

*C. God's forbidding commandment, given as a warning to man (vv. 16-17; cf. Eph. 2:1), indicates the following:*

1. It indicates God's greatness in creating man with a free will so that man may choose God willingly and not under coercion.
2. It indicates God's love for man.
3. It indicates God's desire that man would eat the tree of life to receive God into him as his life.

#### DAY 4

**IV. The tree of life causes man to be dependent on God (John 15:5), whereas the tree of knowledge causes man to rebel against God and to be independent from Him (cf. Gen. 3:5):**

- A. The two trees issue in two lines—the line of life and the line of death—that run through the entire Bible and end in the book of Revelation.*
- B. Death begins with the tree of knowledge (Gen. 2:17) and ends with the lake of fire (Rev. 20:10, 14); life begins with the tree of life and ends in the New Jerusalem, the city of the water of life (22:1-2).*

#### DAY 5

**V. We need to see the line of the tree of life throughout the Scriptures:**

- A. Abel contacted God in God's way—Gen. 4:4.*

二 塞特與以挪士呼求主的名—26 節。

三 以諾與神同行—五 22、24。

四 挪亞與神同行並與神同工—六 9、13 ~ 14。

五 亞伯拉罕活在神的顯現中並呼求主名—徒七 2，創十二 7 ~ 8，十七 1，十八 1。

六 以撒活在神的顯現中並呼求主名—二六 2、24 ~ 25。

七 雅各活在神的顯現中並呼求主名—三五 1、9，四八 3。

## 週 六

八 摩西活在神的顯現和同在裏—徒七 30，出三 2、16，三三 11、13 ~ 15，三四 29，二五 9。

九 以色列人在主的同在裏行走路程—十三 21 ~ 22，民十四 14。

十 約書亞在主的同在裏生活並工作—書一 5 ~ 9。

十一 基甸在主的同在裏爭戰—士六 12、16。

十二 撒母耳禱告並呼求主名—撒上十二 23，十五 11，詩九九 6，耶十五 1。

十三 大衛信靠神，仰望神，並享受神作生命—撒上十七 37、45，三十 6，詩二七 4、8、14，三六 8 ~ 9。

十四 但以理常常向神禱告，並且不斷的接觸祂—但六 10 ~ 11，九 2 ~ 4，十 1 ~ 3、12。

*B. Seth and Enosh called upon the name of the Lord—v. 26.*

*C. Enoch walked with God—5:22, 24.*

*D. Noah walked with God and worked together with God—6:9, 13-14.*

*E. Abraham lived in the appearing of God and called upon the name of the Lord—Acts 7:2; Gen. 12:7-8; 17:1; 18:1.*

*F. Isaac lived in the appearing of God and called upon the name of the Lord—26:2, 24-25.*

*G. Jacob lived in the appearing of God and called upon the name of the Lord—35:1, 9; 48:3.*

## DAY 6

*H. Moses lived in the appearing and the presence of God—Acts 7:30; Exo. 3:2, 16; 33:11, 13-15; 34:29; 25:9.*

*I. The children of Israel journeyed in the presence of the Lord—13:21-22; Num. 14:14.*

*J. Joshua lived and worked in the presence of the Lord—Josh. 1:5-9.*

*K. Gideon fought the battle in the presence of the Lord—Judg. 6:12, 16.*

*L. Samuel prayed and called upon the name of the Lord—1 Sam. 12:23; 15:11; Psa. 99:6; Jer. 15:1.*

*M. David trusted in God, looked to God, and enjoyed God as life—1 Sam. 17:37, 45; 30:6; Psa. 27:4, 8, 14; 36:8-9.*

*N. Daniel prayed to God constantly and contacted Him continually—Dan. 6:10-11; 9:2-4; 10:1-3, 12.*

十五 耶穌是神的兒子，因神活著——約五 19，六 57，十四 10。

十六 新約信徒因主活著，並享受主——十五 5，六 57，十四 19，六 35，十五 11，十六 24，十七 13，約壹 4。

十七 保羅活出主——加二 20，腓一 19 ~ 21 上。

十八 召會是基督的身體，憑基督作生命活著——弗一 22 ~ 23，西三 4。

十九 新耶路撒冷由生命水的河同生命樹所維持——啓二二 1 ~ 2。

陸 我們需要看見貫穿聖經之知識樹的線：

一 該隱是按着自己的方法，不是按着神的方法獻祭給神；他殺害了他的弟弟，並離開主的面出去——創四 3 ~ 9、16。

二 寧錄在主面前是個英勇的獵戶，是完全向神獨立的人，爲自己建造了一個國，這國的起頭是巴別——十 8 ~ 11。

三 巴別的人開了一次會議，會議的結果是爲人的名建造了一座高塔，並成立了一座城作人的產業——十一 3 ~ 4。

四 羅得從生命線上漂離出去，因爲他照自己的眼光作了揀選——十三 10 ~ 13，參 14 ~ 15、18。

五 以掃爲着滿足他的口腹出賣了長子的名分——二五 30 ~ 34。

*O. Jesus as the Son of God lived by God—John 5:19; 6:57; 14:10.*

*P. The New Testament believers live by the Lord and enjoy the Lord—15:5; 6:57; 14:19; 6:35; 15:11; 16:24; 17:13; 1 John 1:4.*

*Q. Paul lived out the Lord—Gal. 2:20; Phil. 1:19-21a.*

*R. The church as the Body of Christ lives by Christ as life—Eph. 1:22-23; Col. 3:4.*

*S. The New Jerusalem is sustained by the river of water of life with the tree of life—Rev. 22:1-2.*

## **VI. We need to see the line of the tree of knowledge throughout the Scriptures:**

*A. Cain presented an offering to God in his own way, not in God's way; he murdered his brother and went out from the presence of the Lord—Gen. 4:3-9, 16.*

*B. Nimrod, a mighty hunter before the Lord, was a person who was absolutely independent of God, building a kingdom for himself, and the beginning of his kingdom was Babel—10:8-11.*

*C. The people at Babel held a council, and the result was the construction of a high tower for man's name and the formation of a city for his possession—11:3-4.*

*D. Lot drifted away from the line of life by making a choice according to his own sight—13:10-13, cf. vv. 14-15, 18.*

*E. Esau, for the purpose of satisfying his appetite, sold his birthright—25:30-34.*



- 六 法老背叛神，他的心向着神就剛硬了一出五 2，  
七 13、22，八 15、19、32，九 34 ~ 35。
- 七 亞倫聽了百姓的話，就獨立行事，造了一個  
金像—三二 1、4、24。
- 八 拿答和亞比戶獻『凡火』給神—利十 1 ~ 2。
- 九 米利暗和亞倫反對摩西，並不是他們接觸神  
的結果，乃是因着他們自己的動機—民十二  
1 ~ 2、9 ~ 15。
- 十 十個探子失敗，是因為他們憑着自己的眼光  
去看那地的形勢；他們失敗，是因倚靠自己的  
知識，不肯信靠主—十三 28、32 ~ 33，  
參 30，十四 6 ~ 9。
- 十一 可拉和他一黨的人攻擊神的代表權  
柄—十六 1 ~ 3。
- 十二 掃羅獨立行動，沒有跟隨主，卻照着自己的  
喜好對待仇敵—撒下十五 8、11、22 ~ 23。
- 十三 押沙龍背叛他的父親大衛王—撒下  
十五 10 ~ 13。
- 十四 亞哈是個壞王，他娶了耶洗別為妻，耶洗別是個  
屬魔鬼拜偶像的女人；她為巴力造了一座廟，巴  
力乃是當時最有名的偶像—王上十六 30 ~ 32。
- 十五 祭司長和經學家知道聖經的字句，卻  
不認識聖經的生命—太二 4 ~ 6。
- 十六 尼哥底母尋求知識，但他所需要的是  
新生命—約三 1 ~ 3。

- F. Pharaoh was rebellious against God, and his heart was hardened toward God—Exo. 5:2; 7:13, 22; 8:15, 19, 32; 9:34-35.*
- G. Aaron listened to the people and acted independently to make a golden idol—32:1, 4, 24.*
- H. Nadab and Abihu offered “strange fire” to God—Lev. 10:1-2.*
- I. Miriam and Aaron were opposed to Moses, not as a result of their contacting God but because of their own motive—Num. 12:1-2, 9-15.*
- J. The ten spies failed because they looked at the situation in the land by their own sight; they failed because they relied on their knowledge and refused to trust in the Lord—13:28, 32-33, cf. v. 30; 14:6-9.*
- K. Korah and his company attacked God’s deputy authority—16:1-3.*
- L. Saul acted independently and did not follow the Lord; rather, he dealt with the enemy according to his preference—1 Sam. 15:8, 11, 22-23.*
- M. Absalom rebelled against his father, King David—2 Sam. 15:10-13.*
- N. Ahab was an evil king who married Jezebel, a devilish and idolatrous woman, and built a temple for Baal, the most famous idol of the time—1 Kings 16:30-32.*
- O. The chief priests and the scribes knew the letter of the Bible but not the life of the Bible—Matt. 2:4-6.*
- P. Nicodemus was seeking knowledge, but what he needed was a new life—John 3:1-3.*

十七 猶太宗教徒查考聖經，因他們以為其中有永遠的生命，卻不肯為着這生命到主這裏來——五 39 ~ 40。

十八 經學家和法利賽人持守律法的知識，卻仍在罪的奴役之下——八 5、9、34。

十九 那些與主在一起的門徒看見一個生來瞎眼的人，那時他們還是持守着宗教傳統的知識——九 1 ~ 3。

二十 馬大完全在知識線上，持守有關末日復活之正統教訓的知識——十一 23 ~ 25。

二一 彼得剛從天上的父得了啓示，立刻就轉到他的心思裏，而且被撒但利用，阻撓主去釘十字架——太十六 17、21 ~ 23。

二二 猶大總是充滿了錢的思想，就將自己向魔鬼敞開，以三十錠銀子出賣了主——約十二 4 ~ 6，十三 2、27，太二六 15，二七 5。

二三 不信的猶太人遵守律法，並且按着律法將主耶穌定了死罪——約十九 7。

二四 大數的掃羅是個拔尖的宗教徒，逼迫召會，直到神將祂的兒子啓示在他裏面——加一 13 ~ 16，二 20。

二五 哥林多信徒在知識上樣樣富足，但他們自高自大，在基督裏仍是嬰孩——林前一 5，八 1，三 1。

Q. *The Jewish religionists searched the Scriptures thinking that in them they had eternal life, yet they would not come to the Lord for that very life—5:39-40.*

R. *The scribes and Pharisees held the knowledge of the law but were still under the slavery of sin—8:5, 9, 34.*

S. *The disciples who were with the Lord still held the traditional knowledge of religion when they saw a man blind from birth—9:1-3.*

T. *Martha was occupied with the line of knowledge, holding the knowledge of the sound teachings regarding the resurrection in the last day—11:23-25.*

U. *Peter, after receiving the revelation from the heavenly Father, turned to his mind and was utilized by Satan to frustrate the Lord from going to the cross—Matt. 16:17, 21-23.*

V. *Judas, who was always occupied with thoughts of money, opened himself to the devil and betrayed the Lord for thirty pieces of silver—John 12:4-6; 13:2, 27; Matt. 26:15; 27:5.*

W. *The unbelieving Jews kept their law and sentenced the Lord Jesus to death according to it—John 19:7.*

X. *Saul of Tarsus, a foremost religionist, persecuted the church until God revealed His Son in him—Gal. 1:13-16; 2:20.*

Y. *The Corinthian believers were enriched in all knowledge but were puffed up and still infants in Christ—1 Cor. 1:5; 8:1; 3:1.*

二六 智慧派的哲學把許多信徒從享受基督作他們的生命岔開，而把他們破壞了—西二 8，參 6。

二七 召會中持異議的人造成分立和絆跌的事，違反神經綸的教訓—羅十六 17，提前一 4。

二八 巴蘭的教訓、尼哥拉党的教訓和耶洗別的教訓，使初期的召會受到欺騙，偏離了喫主和同主坐席—啓二 14 ~ 15、20、24、7、17，三 20。

二九 敵基督是不法的人，滅亡之子；他是知識線上的巨人，他的定命是和撒但，死亡的源頭，一同被扔在火湖裏—十三 5 ~ 8，帖後二 3 ~ 4，啓十九 20，二十 10。

三十 『那字句殺死人，那靈卻叫人活』—林後三 6 下：

- 1 死字句的聖經屬於知識樹，是殺死人的，但那靈屬於生命樹，是賜人生命的。
- 2 在知識線之外，還有生命線（參申三十 19 ~ 20）；為這生命的選擇讚美主！

Z. *The Gnostic philosophy distracted and spoiled many believers from enjoying Christ as their life—Col. 2:8, cf. v. 6.*

AA. *The dissenters in the church make divisions and causes of stumbling contrary to the teaching of God's economy—Rom. 16:17; 1 Tim. 1:4.*

BB. *The teaching of Balaam, the teaching of the Nicolaitans, and the teaching of Jezebel deceived the early churches, who turned away from the eating of and feasting with the Lord—Rev. 2:14-15, 20, 24, 7, 17; 3:20.*

CC. *Antichrist will be the man of lawlessness, the son of perdition; he will be the giant on the line of knowledge, and his destiny is to be cast into the lake of fire with Satan, the source of death—13:5-8; 2 Thes. 2:3-4; Rev. 19:20; 20:10.*

DD. *“The letter kills, but the Spirit gives life”—2 Cor. 3:6b:*

1. The Bible in dead letters, which belongs to the tree of knowledge, kills, but the Spirit, who belongs to the tree of life, gives life.
2. Besides the line of knowledge there is the line of life (cf. Deut. 30:19-20); praise the Lord for the choice of life!



## 第六週·週一

### 晨興餽養

創二 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。』

約十五 1『我是真葡萄樹，我父是栽培的人。』

六 48『我就是生命的糧。』

神達成祂目的之手續的第二步，乃是把受造的人放在生命樹跟前。生命樹表徵三一神具體化身在基督裏，以食物的形態作人的生命。神把人擺在生命樹跟前，指明神要人藉着生機的喫祂並新陳代謝的吸收祂，接受祂作人的生命，使神能成為人所是的構成成分。按照約翰一章一節、四節，生命是在那就是神自己的話裏面。這生命——神那神聖、永遠、非受造的生命——就是基督（十一 25，十四 6，西三 4 上），祂是神的具體化身（二 9）。生命樹長在生命水河的兩邊（啓二二 1~2），指明生命樹乃是一種籐蔓（葡萄樹）。因着基督是葡萄樹（約十五 1），又是生命，祂就是生命樹。祂經過了成為肉體、釘十字架和復活的過程，使人能得着生命，並藉着喫祂而活（十 10 下，六 51、57、63）（聖經恢復本，創二 9 註 2）。

### 信息選讀

生命樹是在園子當中。我們研讀創世記二章的記載，可以看到，除了善惡知識樹以外，就只提生命樹，別的樹都沒有提。我們不知道別的樹的名字，但我們確實知道有一棵樹叫作生命樹。這顯示生命樹是中心。

...生命樹是宇宙的中心。按照神的定旨，地是宇

## << WEEK 6 — 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."

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

6:48 "I am the bread of life."

The second step of God's procedure in fulfilling His purpose was to place the created man in front of the tree of life, which signifies the Triune God embodied in Christ as life to man in the form of food. God's placing man in front of the tree of life indicates that God wanted man to receive Him as man's life by eating Him organically and assimilating Him metabolically, that God might become the very constituent of man's being. According to John 1:1, 4, life is in the Word, who is God Himself. This life—the divine, eternal, uncreated life of God—is Christ (John 11:25; 14:6; Col. 3:4a), who is the embodiment of God (Col. 2:9). The tree of life grows along the two sides of the river of water of life (Rev. 22:1-2), indicating that it is a vine. Since Christ is a vine tree (John 15:1) and is also life, He is the tree of life. He was processed through incarnation, crucifixion, and resurrection that man might have life and live by eating Him (John 10:10b; 6:51, 57, 63). (Gen. 2:9, footnote 2)

### Today's Reading

The tree of life was in the midst of the garden. If we study the record of Genesis 2, we will realize that, apart from the tree of knowledge of good and evil, no tree is mentioned by name except the tree of life. We do not know the names of the other trees, but we do know that there was a tree called 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

宙的中心，伊甸園是地的中心，而生命樹又是伊甸園的中心。我們必須認識，整個宇宙是以生命樹為中心：無論對神或對人，沒有別的比這樹更中心、更重要。你看見人在園子當中，站在生命樹跟前，這是非常有意義的。這樹使人能接受神作生命。

我們怎樣證明這事？聖經接下去的各卷書都啓示神是生命。因此，園子當中的生命樹，指明神要以食物的方式作我們的生命。根據約翰福音，有一天，神在肉體裏而來（一 1、14）。生命在祂裏面（4）。創世記二章中由生命樹所顯示的生命，就是在耶穌裏成為肉體的生命。耶穌就是在肉體裏的神。主耶穌告訴我們，祂自己就是生命（約十四 6）。再者，約翰十五章告訴我們，基督是樹，是葡萄樹。一面祂是樹，一面祂是生命。當我們把約翰福音這幾部分放在一起，我們看見耶穌就是生命樹。主耶穌說，祂是生命的糧，意思就是說，祂來到我們這裏是以食物的形態作生命樹。

耶穌是全能的神，乃是至高的，但當祂來作我們的食物，祂是低微的。祂是一塊餅，甚至是桌子下的碎渣（太十五 21~27）。耶穌以食物的形態來作我們的生命，祂不高，也不大。祂是小的、低的。我們所喫的任何東西，都必須比我們小，否則我們就喫不下去。即使食物比我們大，還得切成小片，纔喫得下。因此，主耶穌以食物的形態來作我們的生命。祂說，『我就是生命的糧』，又說，『那喫我的人，也要因我活着。』（約六 48、57）神在子裏是生命樹，好作食物。我們天天可以喫祂，從祂得餵養。

生命樹豫表將生命分賜給人，叫人喜悅滿足的基督（參約十五 1，出十五 25）。基督分賜神聖的生命到我們裏面，叫我們喜悅滿足。我們許多人都能見證這個。我們能說，『阿利路亞！耶穌已將生命分賜給我。祂每時每刻都使我滿足。』這就是生命樹（創世記生命讀經，一七四至一七六頁）。

參讀：創世記生命讀經，第十一篇。

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.

This tree enables man to receive God as life. How can we prove this? 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 (John 1:1, 14). In Him was life (John 1:4). 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.

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" [John 6:48, 57]. God in the Son is the tree of life that 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

## 第六週·週二

### 晨興餽養

創二 17『只是善惡知識樹上的果子，你不可喫，因為你喫的日子必定死。』

林後三 6『祂使我們殷資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

生命樹是一個表號，表徵神是那正確的源頭。...我們若只讀創世記二章，就不會領會生命樹的意義。然而約翰福音卻把生命樹所表明的生命，具體的啓示出來。一章四節說，『生命在祂裏面。』十五章五節告訴我們，主耶穌是葡萄樹。我們把這兩節擺在一起，就領會基督是生命樹。主耶穌，神的具體表現，乃是生命樹。因此，創世記二章的生命樹，乃是神這生命源頭的表號。

除了這源頭，在宇宙中還有另一棵樹，另一個源頭—死亡。然而，這樹不叫死亡樹，而叫善惡知識樹。在宇宙中有這樣一棵樹。這兩棵樹彼此對抗，生命樹指明神這生命的源頭；知識樹指明撒但這死亡的源頭。...因此，在二章我們看到由兩棵樹所表徵的兩個源頭（創世記生命讀經，二〇〇頁）。

### 信息選讀

生命樹的原則就是倚靠。我們必須倚靠；不要走知識的路，因為那條路的結果乃是死。

知識樹（創二 17）...是和生命樹相反的。...這棵樹稱為善惡知識樹，而不僅是惡的知識樹。善的知識和惡的知識都出自同一棵樹。不管知識是

## << WEEK 6 — DAY 2 >>

### Morning Nourishment

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. 3:6 "Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."

The tree of life was a symbol, signifying God as the proper source....If we only read Genesis 2, we will be unable to understand the meaning of the tree of life. However, the Gospel of John reveals the life denoted by the tree of life in a concrete way. John 1:4 says, "In Him was life," and John 15:5 tells us that the Lord Jesus is a vine tree. If we put these two verses together, we will realize that Christ is the tree of life. Jesus, the embodiment of God, is the tree of life. Therefore, the tree of life in Genesis 2 is a symbol of God as the source of life.

Besides this source, there is another tree, another source in the universe—death. However, this tree is not called the tree of death; it is called the tree of the knowledge of good and evil. There is such a tree in this universe. These two trees oppose one another, the tree of life denoting God as the source of life, and the tree of knowledge signifying Satan as the source of death....Therefore, in Genesis 2 we find two sources signified by two trees. (Life-study of Genesis, pp. 161-162)

### Today's Reading

The principle of the tree of life...is dependence. We all must be dependent. Do not take the way of knowledge, for the result of that way is death.

The tree of knowledge (Gen. 2:17), which was the opposite of the tree of life,...was called the tree of knowledge of good and evil, not simply the knowledge of evil. Both the knowledge of good and the knowledge of evil come from the same tree. It does

善的或是惡的，只要是知識就不屬於生命樹，而屬於知識樹。

雖然善惡知識樹表徵撒但，但不是直接表徵。這樹首先表徵神以外的一切事物，然後間接表徵撒但，因為撒但躲藏在一切神以外的事物背後。撒但喜歡隱藏自己。

神總是坦率的，且從正面而來；然而，撒但是狡猾的，總是躲在背後。...因為撒但是狡猾的，知識樹並不直接表徵他，乃是表徵神以外的一切事物，包括美好的事物、合乎聖經的事物以及宗教的事物。不管是好是壞，只要不是神自己，都會被撒但利用。

在神之外，一切的事物可分為知識、善、惡這三類。假設你打算作一件好事，然而在你靈的深處卻覺得不要碰，也不要作。...不要應用善惡的原則，乃要與生命的原則合作；你裏面若沒有平安，就表示生命之靈不贊同你的打算，你必須與祂合作。你若肯，就能得着生命。

知識樹首先是表徵被撒但利用的一切事物，不管這些事物是好是壞。它不是直接表徵撒但，因為撒但喜歡躲藏。當撒但第一次進到人裏面的時候，他不是公然而來，乃是取了蛇的形狀而來。在聖經的開頭，蛇非常靈巧，在表面上相當吸引人（創三1），不像在神咒詛下醜陋的蛇。當夏娃與蛇交談時，她不知道撒但在蛇裏面。在這事上含着撒但出現的原則：他永不公然的出現，乃是詭祕的出現。

知識樹的內容是一切神以外的事物。甚至連神所默示的聖經，和神所頒賜的律法，都會在字句上被撒但利用，作為知識樹〔而帶進死〕（創世記生命讀經，二〇五至二〇八頁）。

參讀：創世記生命讀經，第十三篇。

not matter whether knowledge is the knowledge of good or of evil. As long as it is knowledge, it does not belong to the tree of life. It belongs to the tree of knowledge.

Although the tree of the knowledge of good and evil signifies Satan, it does not signify him directly. It firstly signifies everything apart from God and then it signifies Satan indirectly, because Satan is hidden at the back of the things that are apart from God. Satan likes to conceal himself.

God is very frank and always comes to the front. Satan, however, is subtle, always staying at the rear....Because Satan is subtle, the tree of knowledge does not signify him directly. It signifies everything apart from God, including good things, scriptural things, and religious things. Regardless of whether a thing is good or evil, as long as it is not God Himself it can be utilized by Satan.

The things apart from God fall into three categories: knowledge, good, and evil. Suppose you have the intention of doing a certain good thing. Deep in your spirit, however, you have the sense not to touch it and not to do it....Do not employ the principle of good and bad, but cooperate with the principle of life. If you do not have peace within, it means that the Spirit of life does not agree with what you intend to do. You need to cooperate with Him. If you do, you will receive life.

The tree of knowledge firstly signifies everything utilized by Satan, regardless of whether it is good or evil. It does not signify Satan directly, because he likes to hide. When Satan first entered into man, he did not do it in a frank way. He came in the form of a serpent. At the beginning of the Bible, the serpent was very cunning and apparently was quite attractive (Gen. 3:1), unlike the ugly serpents under God's curse. As Eve conversed with the serpent, she did not realize that Satan was in it. Herein lies the principle of Satan's appearing: he never appears frankly, but subtly.

The contents of the tree of knowledge are all things apart from God. Even the Bible inspired by God and the law given by God may be utilized in letters by Satan as the tree of knowledge. (Life-study of Genesis, pp. 165-167)

Further Reading: Life-study of Genesis, msg. 13

## 第六週·週三

### 晨興餽養

創二 16~17 『耶和華神吩咐那人說，園中各樣樹上的果子，你可以隨意喫，只是善惡知識樹上的果子，你不可喫，因為你喫的日子必定死。』

弗二 1 『而你們原是死在過犯並罪之中。』

神給人的第一個命令是關乎人的喫，而不是關乎人的行為。喫對人非常重要，是生死攸關的事。人在神面前的結局和定命，完全根據於他所喫的。人若喫生命樹，就接受神作生命而完成神的定旨；人若喫知識樹，就接受撒但為死亡，而被撒但篡奪，達到他的目的。

神給人禁令作警告，指明 1. 神的偉大：祂造人，賦與人自由意志，使人自願而不是被迫揀選神；2. 神對人的愛；以及 3. 神渴望人喫生命樹，接受神到他裏面作生命（聖經恢復本，創二 17 註 1）。

### 信息選讀

創世記二章十七節告訴我們，神對人發出一個警告，並給人一個禁令。神要人只接觸祂，來接受生命，不要接觸神之外的事物，以致接受死。神似乎告訴亞當和夏娃說，『不要接觸知識樹，只要接觸生命樹。你若喫生命樹，你就接受我，而有我的生命。你若喫知識樹，你就接受撒但，而有他的死。』這不只是一個命令，也是一個警告。我們必須看見，在整個宇宙中只有兩個源頭：一是生命的源頭，另一是死亡的源頭。要小心你是接觸那一個源頭。你若接觸神，你就有生命的源頭，而接受了生命。你若接觸撒但，你就有死亡的源頭，而接受了死亡（創世記生命讀經，二二〇頁）。

## << WEEK 6 — DAY 3 >>

### Morning Nourishment

Gen. 2:16-17 "And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely, 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."

Eph. 2:1 "And you, though dead in your offenses and sins."

God's first commandment to man concerned man's eating, not man's conduct. Eating is critical to man, a matter of life or death. Man's outcome and destiny before God depends altogether on what he eats. If man eats the tree of life, he will receive God as life and fulfill God's purpose; if he eats the tree of knowledge, he will receive Satan as death and be usurped by him for his purpose.

God's forbidding commandment given as a warning to man indicates (1) God's greatness in creating man with a free will that man may choose God willingly and not under coercion; (2) God's love for man; and (3) God's desire that man would eat the tree of life to receive God into him as life. (Gen. 2:17, footnote 1)

### Today's Reading

Genesis 2:17 tells us that God issued man a warning and gave him a prohibition. God wanted man only to touch Him to receive life, but not to touch the things apart from God to receive death. God seemed to tell Adam and Eve, "Don't touch the tree of knowledge—only touch the tree of life. If you eat the tree of life, you will receive Me and have My life. If you eat the tree of knowledge, you will take in Satan and have his death." This was not merely a commandment; it was a warning. We must realize that in the whole universe there are two sources: one is the source of life, and the other is the source of death. Be careful which source you touch. If you touch God, you have the source of life and receive life. If you touch Satan, you have the source of death and receive death. (Life-study of Genesis, p. 179)



創世記告訴我們，神創造人之後，就把人放在生命樹跟前。神沒有給人一張誠命的單子。那是在人墮落之後摩西的工作，而不是神照着祂永遠心意的工作。律法是在出埃及二十章，不是在創世記二章。創世記二章給我們看見，神對待祂所造之人的第一幅圖畫。在聖經裏有一個頭一次提到的基本原則。每當一件事頭一次提到，就立下一個原則。第一次提到神對待人，乃是神將亞當擺在生命樹跟前，吩咐他要在喫的事上留意（創二 16~17）。神在人身上的心意，不是要人作甚麼的問題，乃是喫的問題。如果人喫得好、喫得對，他就沒有問題。

這生命樹乃是神在基督裏作為那靈，成為我們的生命。這生命樹就是三一神，父在子裏面，子成為那靈。在我們接受主之前，我們可能從來沒有想到神。但是當我們得救或得復興之後，我們可能立刻決定要事奉主，要盡力行善，討祂喜悅，並且『上教堂作禮拜』敬拜祂。這些照着我們天然觀念的想法，都是錯誤的。神的心意不是要我們事奉祂，行善討祂喜悅，或以宗教、儀文的方式敬拜祂。神的心意乃是要我們喫祂。我們必須喫祂。神與人之關係的頭一幅圖畫，不是一幅作甚麼的圖畫，乃是一幅喫的圖畫。

我們首先必須看見，主沒有意思要我們為祂作甚麼。主的心意是要將祂自己給我們作每日的食物。在約翰福音裏，主第一給我們看見祂是生命（一 4），是生命的糧（六 35），是生命的水（四 14），也是生命的氣息，生命的空氣（二十 22）。祂是生命、食糧、飲水和空氣。這一切都不是為着使你成為一個作事的基督徒，乃是使你作一個享受的基督徒。你必須享受主作生命，作糧食，作飲水，作空氣。你必須吸入祂，並且喫祂、喝祂，好叫你憑祂活着，並活在祂裏面（生命樹，四至五、七頁）。

參讀：創世記生命讀經，第十四篇；生命樹，第一章。

Genesis tells us that after God created man, He put man in front of the tree of life. God did not give man a list of commandments. That was the work of Moses after the fall, not the work of God according to His eternal intention. The law is in Exodus 20, not in Genesis 2. In Genesis 2 is the first picture regarding God's dealing with His created man. There is such a basic principle of the first mentioning in the Bible. Whenever you have the first mentioning, a principle is always laid. The first mentioning of God's dealing with man is that God put Adam in front of the tree of life, charging him to be careful about his eating (vv. 16-17). God's intention for man is not a matter of doing but a matter of eating. If man eats well and eats rightly, then he will be right.

This tree of life is God in Christ as the Spirit to be life to us. It is the Triune God, the Father in the Son, and the Son as the Spirit. Before we received the Lord, we may not have thought anything about God. But when we got saved or revived, we might have immediately made up our mind to serve the Lord, to do our best to do good deeds to please Him, and to “go to church” to worship Him. These thoughts, which are according to our natural concept, are wrong. God's intention is not that we serve Him, do good to please Him, or that we worship Him in a religious, ritualistic way. But God's intention is that we eat Him. We have to eat Him. The first picture of God's dealing with man is not a picture of doing but a picture of eating.

We all have to first realize that the Lord has no intention that we do something for Him. The Lord's intention is to present Himself as food to us day by day. In the Gospel of John the Lord is first seen as life (1:4), as the bread of life (6:35), as the water of life (4:14), and as the breath of life, the air (20:22). He is life, food, drink, and air. All this is not for you to be a doing Christian but to be an enjoying Christian. You have to enjoy the Lord as life, as food, as water, and as air. You have to breathe Him in, to drink of Him, and to feed on Him in order to live by Him and in Him. (CWWL, 1965, vol. 2, “The Tree of Life,” pp. 83, 85)

Further Reading: Life-study of Genesis, msg. 14; CWWL, 1965, vol. 2, “The Tree of Life,” ch. 1



## 第六週·週四

### 晨興餽養

約十五 5『我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。』

創三 5『因為神知道，你們喫的日子眼睛就開了，你們便如神知道善惡。』

善惡知識樹表徵撒但是人死亡的源頭（來二 14）。這樹也表徵一切神以外的事物。...就連神所默示的聖經和神所頒賜的律法，都會被撒但利用為知識樹而帶進死（約五 39~40，林後三 6 下）。

生命樹叫人倚靠神（約十五 5），而知識樹叫人背叛神，向神獨立（參創三 5）。這兩棵樹帶進兩條線——生命線和死亡線，貫穿整本聖經，結束於啟示錄。死開始於知識樹（創二 17），結束於火湖（啟二十 10、14）。生命開始於生命樹，結束於新耶路撒冷這座生命水的城（二二 1~2）（聖經恢復本，創二 9 註 3）。

### 信息選讀

創世記二章所記載的兩棵樹——生命樹和知識樹，不僅僅是古老的歷史，因為今天這兩棵樹仍與我們在一起。我們若仔細讀聖經，就會發現有兩條線貫串整本聖經——生命樹的線和知識樹的線。我們可簡稱為生命線和知識線。這兩條線開始於創世記，延續於聖經接着的各卷，最後到達終點。...生命線的終點是新耶路撒冷，在那裏生命樹再次出現。在新耶路撒冷也看到生命水的河，這河流通全城。因此，新耶路撒冷這一座生命水的城，乃是生命樹的線終極的完成。知識線要結束於火湖，那是新耶路

## << WEEK 6 — DAY 4 >>

### Morning Nourishment

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."

Gen. 3:5 "For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil."

The tree of the knowledge of good and evil signifies Satan as the source of death to man (Heb. 2:14). It also signifies all things apart from God....Even the Scriptures inspired by God and the law given by God can be utilized by Satan as the tree of knowledge to bring in death (John 5:39-40; 2 Cor. 3:6b).

The tree of life causes man to be dependent on God (John 15:5), whereas the tree of knowledge causes man to rebel against God and to be independent from Him (cf. Gen. 3:5). The two trees issue in two lines—the line of life and the line of death—that run through the entire Bible and end in the book of Revelation. Death begins with the tree of knowledge (Gen. 2:17) and ends with the lake of fire (Rev. 20:10, 14). Life begins with the tree of life and ends in the New Jerusalem, the city of the water of life (22:1-2). (Gen. 2:9, footnote 3)

### Today's Reading

The record of the two trees in Genesis 2, the tree of life and the tree of knowledge, is not merely ancient history, for these two trees are still with us today. If we read the Bible carefully, we will discover that throughout the Bible we have two lines—the line of the tree of life and the line of the tree of knowledge. We may refer to them in brief as the line of life and the line of knowledge. These two lines began at the book of Genesis and continue through the subsequent books of the Bible until they reach their destination....The destination of the line of life will be the New Jerusalem, where the tree of life appears once again. The river of the water of life is also found in the New Jerusalem, for it flows throughout the entire city. Thus, the New Jerusalem, a city of living water, is the

撒冷鮮明的對比。城是一座生命水的城，湖是一個燒火着火的湖。

按照聖經的啓示，有兩道河從神的寶座流出來，一道是生命水的流，一道是火的流。生命水的流啓示在以西結四十七章和啓示錄二十二章。在以西結書，生命水是從神的殿發出；在啓示錄二十二章，生命水是從神的寶座流出。在但以理七章九至十節，我們看見另一道流，火河，從神的寶座發出。生命水是為着復甦與滋潤，而火河是為着審判。這火河在審判裏流過全宇宙。水河從神的寶座流出，要將一切積極的事物流進新耶路撒冷。火河從神的寶座發出，要將一切消極的事物掃進火湖。在聖經的開始有生命線和知識線這兩條線的開端，在聖經的末了有兩個結果，兩個完成——生命水的城以及燒火的湖。

今天你在那裏？你要往那裏去？你在那一條線上？...我們這些蒙救贖的人必然是在對的線，就是生命的線上。然而我們的生活和工作，就是我們為神生活並工作的方式，卻可能在錯的線上。...聖經首先警告人遠離知識線，而留在或回到生命線。我們一次得救便永遠得救，我們的救恩是永遠穩妥的。然而聖經警告我們，關於我們為着主的日常行事為人和工作。在加拉太書，保羅警告我們要憑着靈而行（五16），並為着那靈撒種（六7~8）。...如果我們用金、銀、寶石建造召會，那工程就要存留到新耶路撒冷。...另一面，保羅也警告我們，木、草、禾稈只配被燒燬（林前三12~15）（創世記生命讀經，二二一至二二三頁）。

參讀：創世記生命讀經，第十五篇。

ultimate consummation of the line of the tree of life. The line of knowledge will conclude with the lake of fire, a vivid contrast to the city of New Jerusalem. The city is a city of living water; the lake is a lake of burning fire.

According to the revelation in the Bible, we see two streams proceeding out of the throne of God. One is the stream of living water, and the other is a stream of fire. The stream of living water is revealed in Ezekiel 47 and Revelation 22. In Ezekiel living water issues out of the house of God; in Revelation 22 living water flows out of the throne of God. In Daniel 7:9-10 we see another stream, a stream of fire, flowing out of the throne of God. The living water is for reviving and watering, but the stream of fire is for judging. It courses in judgment throughout the universe. The river of water proceeds out of the throne of God and will flow all positive things into the New Jerusalem. The stream of fire issues out of the throne of God and will sweep all negative things into the lake of fire. In the beginning of the Bible we have the start of two lines, the line of life and the line of knowledge. At the end of the Bible we have two results, two consummations—the city of living water and the lake of burning fire.

Where are you and where are you going? Which line are you on?...As redeemed people we are surely on the right line, the line of life. However, it is possible that our walk and our work—that is, the way we live and work for God—might be on the wrong line....The Bible firstly warns people to stay away from the line of knowledge and remain on or return to the line of life. Once we are saved, we are eternally saved, and our salvation is eternally secure. Nevertheless, the Bible warns us concerning our daily walk and our work for the Lord. In Galatians Paul warns us to walk in the Spirit (5:16) and to sow to the Spirit (6:7-8)....If we build the church with gold, silver, and precious stones, this work will continue unto the New Jerusalem....On the other hand, Paul warns us that the wood, grass, and straw are only useful for burning (1 Cor. 3:12-15). (Life-study of Genesis, pp. 181-183)

Further Reading: Life-study of Genesis, msg. 15

## 第六週·週五

### 晨興餽養

創四 4『亞伯也從他羊羣中頭生的，從羊的脂油拿供物獻上。耶和華看中了亞伯和他的供物。』

五 24『以諾與神同行，神將他取去，他就不在世了。』

表面上，生命樹已經向人封閉了；實際上，歷代以來，藉着所應許的救贖，生命樹仍讓神的子民接觸、享受並經歷。現在我要把許多在生命線上正面的人物，非常簡單的指給你們看。...我們要從亞伯開始。

亞伯一生的特點是：他照神的方法接觸神（創四 4）。不要說，只要你接觸神，就甚麼都是對的。你是照誰的方法接觸神？是照你的方法呢，還是照神的方法？...我們該觀看亞伯的榜樣，放下自己的思想、意見和觀念來接觸神。『主阿，我照你的方法接觸你，我不憑着我的思想、觀念或知識接觸你。主阿，你是我的方法。』我們若這樣作，就要享受神作生命樹。亞伯的確享受了神作生命樹，他真的喫了這棵樹上的果子（創世記生命讀經，二二三至二二四頁）。

### 信息選讀

在亞伯被殺以後，生命線似乎中斷了；但塞特和以挪士卻被興起接續這條線。這兩代有一個顯着的特徵——他們開始呼求主的名（創四 26）。他們不但禱告，並且呼求主名。如果你讀希伯來文和希臘文，會看見『呼求』這辭的意思不僅是禱告，乃是大聲呼喊。...呼求主的名就是享受主，喫主作生命樹。

以諾一生的特點是與神同行（五 22、24）。聖經沒有告訴我們他為神工作，或為神作了大事，

## << WEEK 6 — DAY 5 >>

### Morning Nourishment

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."

5:24 "And Enoch walked with God, and he was not, for God took him."

Apparently the tree of life has been closed to man; actually through the promised redemption it has been available throughout the ages for God's people to touch, enjoy, and experience. Now in a very simple way I want to give you many of the positive persons on this line of life...We begin with Abel.

The characteristic of Abel's life was that he contacted God in God's way (Gen. 4:4). Do not say that as long as you contact God everything is all right. In whose way do you contact God—in your way or God's?...We should observe the example of Abel and contact God by laying aside our thought, opinion, and concept. "Lord, I contact You in Your way. I don't contact You by my thought, concept, or knowledge. Lord, You are my way." If we do this, we will enjoy God as the tree of life. Abel did partake of God as the tree of life. He truly ate of the fruit of this tree. (Life-study of Genesis, pp. 183-184)

### Today's Reading

After Abel was slain, the line of life seemed to be terminated. Nevertheless, Seth and Enosh were raised up to continue it. These two generations had one outstanding characteristic—they began to call upon the name of the Lord (Gen. 4:26). They not only prayed, but called on the name of the Lord. If you read the original text of the Hebrew and Greek, you will see that the word call means to cry out, not only to pray....To call on the name of the Lord is simply to enjoy Him and to eat Him as the tree of life.

The characteristic of Enoch's life was that he walked with God (Gen. 5:22, 24). We are not told that he worked for God or that he did great things for God,

卻告訴我們，他與神同行。這是非常有意思的。要與一個人同行，你必須喜歡他。我若不喜歡你，絕不會與你同行。我先是喜歡你，接着是愛你，然後就不斷的與你同行。以諾與神同行的事實證明他愛神。他就是愛活在神面前。...他的被提乃是根據於與神同行三百年。以諾給我們絕佳的榜樣。

挪亞跟隨以諾的腳蹤，也與神同行（創六 9）。他與神同行的時間，實際上超過三百年。當挪亞與神同行時，神向他顯示一個異象，叫他看見神在那時代要作的事。挪亞接受了方舟的異象，這方舟救了墮落族類中的八個人。像挪亞一樣，我們不該照着我們的觀念行事。我們的所行、所作，都該照着我們與主同行時所得的異象。在我們每天與主的同行裏，我們會明白祂的心願、祂的心思和祂的旨意。這樣，我們就能照着神的心願，而不照着我們的想法工作事奉。挪亞是藉着與神同行而享受神。

亞伯拉罕被榮耀的神的顯現所傳輸。當亞伯拉罕在迦勒底的吾珥時，榮耀的神向他顯現並吸引他（徒七 2）。按照創世記的記載，神還曾幾次向亞伯拉罕顯現（十二 7，十七 1，十八 1）。亞伯拉罕憑自己並不是信心的大漢，他和我們一樣軟弱。但是榮耀的神一次又一次向他顯現，每一次都將祂神聖的成分傳輸注入到他裏面，使他能憑神的信活着。...亞伯拉罕是照着神的顯現而行走。

除了經歷神的顯現之外，亞伯拉罕也呼求主名（十二 7~8）。亞伯拉罕的兒子以撒，孫子雅各，也都呼求主名。因為這三代都是一樣，所以神被稱為亞伯拉罕、以撒和雅各的神。這就是說，神是那活在祂顯現中並呼求祂名之人的神。因為亞伯拉罕活在祂的顯現中，並呼求祂的名，他就享受神作生命樹（創世記生命讀經，二二五至二二九頁）。

參讀：因信而活，第八篇；生命樹，第二章。

but that he walked with God. This is very meaningful. In order to walk with a person, you must like him. If I do not like you, I will never walk with you. Firstly, I like you, then I love you, and then I will walk with you continually. The fact that Enoch walked with God proves that he loved God. He simply loved to be in the presence of God....He was raptured on the basis of his walk with God for a period of three hundred years. Enoch offered us an excellent example.

Noah followed Enoch's footsteps and also walked with God (Gen. 6:9). Actually, he walked with God for a period even longer than three hundred years. As Noah walked with God, God showed him a vision of what He wanted to do in that age. Noah received the vision of the ark used to save eight members of the fallen race. Like Noah, we should not act according to our concept. Whatever we do and work should be according to the vision we received in walking with the Lord. In our daily walk with the Lord we will come to see His desire, His mind, and His will. Then we will work and serve according to God's desire, not according to our own thoughts. Noah enjoyed God by walking with Him.

Abraham was transfused with the appearing of the God of glory. While Abraham was in Ur of the Chaldees, the God of glory appeared to him and attracted him (Acts 7:2). According to the record in Genesis, God appeared to Abraham several other times as well (Gen. 12:7; 17:1; 18:1). Abraham was not a giant of faith by himself; he was as weak as we are. The God of glory appeared to Abraham again and again, each time transfusing and infusing His divine elements into him, enabling him to live by the faith of God....Abraham walked according to the appearing of God.

In addition to experiencing the appearances of God, Abraham called upon the name of the Lord (Gen. 12:7-8). Abraham's son, Isaac, and his grandson, Jacob, also called upon the name of the Lord. Since these three generations were all the same, God was called the God of Abraham, Isaac, and Jacob. This means that God is the God of His people who live in His appearing and who call upon His name. As Abraham lived in the appearing of God and called upon the name of the Lord, he enjoyed Him as the tree of life. (Life-study of Genesis, pp. 184-187)

Further Reading: Two Principles of Living; The Tree of Life, ch. 2



## 第六週·週六

### 晨興餽養

出三三 14『耶和華說，我的同在必和你同去，我必使你得安息。』

約六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

神在火燒荊棘的異象中向摩西顯現，荊棘被火燒火着卻沒有燒燬（出三 2、16）。摩西感到驚奇，轉過去看這荊棘。神似乎對摩西說，『摩西，你必須像這火燒的荊棘。不要憑你自己來燒，或憑你自己行動。你有一顆好心，但你行事的方法錯了。』...摩西學會停下自己的知識、自己的作法、自己的力量和自己的活動。摩西開始像他先祖所作的，活在主的同在和顯現中。他的行動不再出於他自己。從那時起，他就與神是一。為着帶領以色列人走他們的旅程，主對他說，『我的同在必和你同去，我必使你得安息。』他對神說，『你的同在若不和我們同去，就不要把我們從這裏領上去。』（三三 13~15）這表明摩西知道，為主工作需要主的同在。他是在神的同在中行動（創世記生命讀經，二三一至二三二頁）。

### 信息選讀

摩西帶以色列人出埃及之後，神呼召摩西到山頂上，在那裏停留四十天。他在山頂上時，完全被神的榮光所注入。從山上下來時，神的榮耀從他臉上照射出來（出三四 29）。在這山頂上，摩西經歷了對神作生命樹完滿的享受。生命樹雖然對於不信的人已經消失不見，對於像摩西這樣的人卻又顯出來了。摩西在榮耀的山上享受神作生命樹。

大衛是一個信靠神並仰望神的人（撒下十七 37、

## << WEEK 6 — DAY 6 >>

### Morning Nourishment

Exo. 33:14 "And He said, My presence shall go with you, and I will give you rest."

John 6:57 "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me."

God appeared to Moses in a vision of a burning bush, a bush that burned without being consumed (Exo. 3:2, 16). Moses was surprised and turned aside to see this bush. It was as if God was saying to Moses, "Moses, you must be like this burning bush. Do not burn by yourself or act by yourself. You had a good heart, but you acted in the wrong way."...Moses learned to cease from his own knowledge, his own way, his own energy, and his own activities. Moses began to live, as his grandfathers had done, in the presence and the appearing of the Lord. No longer did he act out of himself. From that time onward, he was one with God. For the leading of the Israelites on their journey, the Lord told him, "My presence shall go with you, and I will give you rest." And he said to the Lord, "If Your presence does not go with us, do not bring us up from here" (Exo. 33:13-15). This shows that Moses knew the necessity of the Lord's presence for his work for the Lord. He was acting in the presence of God. (Life-study of Genesis, pp. 189-190)

### Today's Reading

After Moses had brought the children of Israel out of Egypt, God called him to the mountaintop, where he remained for forty days. While he was on the mountaintop, he was thoroughly infused with the shekinah glory of God. As he descended along the side of the mountain, the glory of God radiated from his face (Exo. 34:29). On this mountaintop Moses experienced the full enjoyment of God as the tree of life. Although the tree of life had disappeared from unbelieving men, it nevertheless appeared to a person like Moses. Moses enjoyed God as the tree of life on the mount of glory.

David was a man who trusted in God and looked to Him (1 Sam. 17:37, 45;

45·三十6)。大衛一生的祕訣是渴慕一直住在神的殿中，瞻仰祂的榮美（詩二七4、8、14）。這就是說，他享受神的同在。此外，他享受神作肥甘和樂河的水（三六8~9）。大衛說，『在你那裏，有生命的源頭。』這證明甚至在古時，大衛就享受神的生命作生命樹，並作湧流在他裏面的江河。

但以理的禱告生活，是從聖別生活產生出來的。他在異教之地的巴比倫，過着聖別的生活。例如但以理拒絕喫王膳，這食物是先向偶像獻祭，然後纔給王和他人民食用的（但一8）。但以理拒絕了那些食物，卻大大的享受了神。他享受神作生命樹。

新約中第一位在生命線上的人，就是主耶穌。耶穌不但享受生命樹，祂就是那生命樹。祂自己說，祂從父而來，並因父活着（約六57）。祂不照着知識學問活着，祂的生活、行事為人和工作，都是照着在祂裏面作工的父（十四10）。

我們今天該作甚麼？我們甚麼都不該作，只要簡單的留在生命樹的線上，享受神作我們的生命和生命的供應。神會照顧一切。因着享受主作我們生命的供應，我們就有日常的生活、行事為人、工作以及召會的建造。這樣，我們所有的一切就會照着神的神聖成分，而不照着我們自己的觀念。...願主憐憫我們，使我們都繼續在生命線上。

林後三章六節...說，『那字句殺死人，那靈卻叫人活。』...死字句的聖經屬於知識樹，是殺死人的；而那靈屬於生命樹，是賜人生命的。所以我們有一個選擇。為這選擇讚美主！生命的選擇！在知識線之外，還有生命線。我們必須在知識與生命之間有一個選擇。我們必須在生命和死亡之間選擇一個（創世記生命讀經，二三二、二三五至二三七、二三九、二五九至二六〇頁）。

參讀：創世記生命讀經，第十六篇。

30:6). The secret of David's life was that he desired to dwell continually in the house of God and to behold His beauty (Psa. 27:4, 8, 14). This means that he enjoyed the presence of God. Moreover, he enjoyed God as the fatness and as the river of joy (Psa. 36:8-9). David said, "With You is the fountain of life." This proves that even in ancient times David enjoyed God's life as the tree of life and as the river flowing within him.

Daniel's prayer life issued out of a holy life. He lived a holy life in the heathen land of Babylon. For example, Daniel refused to eat the king's food, the food which was first offered to idols and then used to feed the king and his people (Dan. 1:8). Daniel refused that food, and he enjoyed God very much. He enjoyed God as the tree of life.

The first person on the line of life in the New Testament was the Lord Jesus. Jesus not only enjoyed the tree of life; He was the tree of life. He Himself said that He came from the Father and that He lived because of the Father (John 6:57). He did not live according to knowledge and learning. He lived, walked, and worked according to the Father who was working within Him (John 14:10).

What should we do today? We should not do anything. We should simply stay on the line of the tree of life, enjoying God as our life and as our life supply. God will take care of everything. Out of the enjoyment of the Lord as our life supply, we will have our daily life, walk, work, and the building up of the churches. Then everything we have will be according to God's divine element, not according to our own concepts....May the Lord have mercy on us that we all may continue on the line of life.

Second Corinthians 3:6...says, "the letter kills, but the Spirit gives life."...The Bible in dead letters, which belongs to the tree of knowledge, kills, while the Spirit, who belongs to the tree of life, gives life. Therefore, we do have a choice. Praise the Lord for this choice! The choice of life! Besides the line of knowledge there is the line of life. We must make a choice between life and knowledge. We must choose between death and life. (Life-study of Genesis, pp. 190, 192-195, 211-212)

Further Reading: Life-study of Genesis, msg. 16



## 第六週詩歌

### 經歷神 - 作生命

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D 大調

4/4

一 今日 信 徒 的 生 活 有 兩 條 線 可 循：  
一 是 生 命 線，帶 來 基 督 無 量 福 分。  
一 是 知 識 線，帶 來 死 亡 實 可 恨；  
生 命，死 亡 - 你 選 哪 一 樣？應 當 謹 慎！  
(副) 生 命 線 上 讓 我 們 住 留，永 不 稍 離；  
知 識 道 理 叫 人 死，我 們 棄 絕 不 理。  
主 名 甘 甜，當 時 刻 呼 求，享 實 際；  
主 的 同 在 是 我 們 生 活 惟 一 憑 倚。

二 主，我 們 願 像 亞 伯，時 刻 與 你 接 觸，  
享 你 新 鮮 的 生 命，天 然 觀 念 不 顧；  
如 以 挪 士，你 聖 名 呼 求，不 止 住；  
又 像 以 諾，與 你 同 行 走，事 事 處 處。

三 保 守 我 們 如 亞 伯 拉 罕，信 而 順 服，  
以 你 顯 現 為 秘 訣，享 受 你 的 注 入；  
倣 法 以 撒、雅 各 和 摩 西 的 步 武 -  
單 單 憑 靠 你 同 在，行 走 每 一 步 路。

四 大 衛 享 受 生 命 樹，在 生 命 中 作 王；  
還 有 但 以 理 禱 告，將 神 權 柄 執 掌。  
耶 穌 因 父 而 活 著，將 父 全 顯 彰；  
我 們 是 祂 的 身 體，生 命 樹 當 盡 嘗。

## WEEK 6 — HYMN

### Hymns, #1194

1

There are two lines to live by in our living today—  
One the life line to bring us into Christ all the way.  
But the other is knowledge which will make us die;  
We must be very careful on which line we abide.  
Oh, we'll stay on God's life line, never turning aside.  
We don't care for vain knowledge, which will cause us to die.  
Lord, we'll touch You by calling on Your name each day;  
Living in Your appearing, in Your presence we'll stay.

2

Lord, we would be as Abel, fully contacting You;  
Not by knowledge or concept, but by life fresh and new.  
Just as Enosh began to call upon Your name,  
And as Enoch who walked with You, we'll do just the same.

3

Keep us living and walking as did old Abraham;  
In Your holy appearing to be transfused like him.  
As did Isaac and Jacob, Moses lived this way—  
So dependent upon Your presence with him each day.

4

Full enjoyment had David, ate the life-giving tree.  
Daniel prayed to his God and lived by Him constantly.  
Jesus lived by the Father to be life complete;  
Now as His living Body of the life tree we'll eat.

## 第六週申言

申言稿：\_\_\_\_\_

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.This image shows a single page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.