

KEY STATEMENTS FOR THE 2022 MEMORIAL DAY CONFERENCE

**Eating the tree of life, that is, enjoying Christ as our life supply,
should be the primary matter in the church life.**

**The two trees in Genesis 2:9—
the tree of life and the tree of the knowledge of good and evil—
represent two principles—
the principle of life and the principle of right and wrong.**

**The Lord's recovery is a recovery
of loving the Lord Jesus with the first love, the best love,
and of eating the Lord Jesus as the tree of life
for the building up of the organic Body of Christ,
which is the building up of the New Jerusalem
as the goal of God's eternal economy.**

**As a reproduction of Christ as the tree of life,
we, the believers in Christ and children of God,
not only have eternal life and may experience eternal life,
but we also can minister this life to other members of the Body of Christ.**

**INTRODUCTION:
TAKING THE WAY OF ENJOYING CHRIST AS THE TREE OF LIFE**

Crucial Fellowship from Brother Lee

“The tree of life typifies Christ who imparts life to man and who pleases and satisfies man”—*Life-study of Genesis*, p. 141.

“The one thing we need is to enjoy the Lord as the tree of life”—*The Tree of Life*, p. 23.

“In May of 1943...I had contracted a serious case of tuberculosis...I saw the tree of life during the two and a half years of my illness. During those two and a half years I saw that in the Lord’s recovery and in His work we lacked life. Every kind of problem, regardless of what it may be, is the result of a shortage of life. When I saw this, I was extremely remorseful, I confessed much and had a thorough repentance before the Lord, and I also had many dealings before Him...The messages on the tree of life saved many saints and also released many of the brothers and sisters in Nanking. Because of the four years of turmoil in the church in Shanghai, the saints had been disheartened and depressed for years and were unable to do anything. These messages released their spirit and enlightened their heart...I thank the Lord that through the messages on the tree of life, the church in Shanghai was healed...The messages on the tree of life laid a foundation for the revival of the church in Shanghai”—*The History and Revelation of the Lord’s Recovery*, vol. 1, pp. 130, 133, 135, 138.

“Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life”—Rev. 2:7, footnote 6, para. 4.

“The evil condition of the wicked is that they do not come to the Lord to eat and enjoy the Lord...They do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him. In the sight of God, nothing is more evil than this”—Isa. 57:20, footnote 1.

God’s intention for man was to give Himself as the tree of life to man for man to enjoy. “To see that God wants us to enjoy Him and that He does not want us to do anything for Him is to see that the Christian life is a matter of enjoyment...If our concept is changed so that we see these two points, it will be easy for us to live a life of enjoying God”—*The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil*, p. 60.

“If we want to take the way of enjoying God, we must have a change of concept...If we want to enter into the reality of the enjoyment of God, we must see a controlling vision...It was not until I was forty years of age that the Lord revealed to me the way of enjoying Him. I was disappointed that for twenty years most of my time and energy had been wasted. Most of my prayers were of no value, and the time that I had spent reading the Bible and other spiritual books was also of no value. This is when I realized that our way of working was wrong and that our way of spiritual pursuit was also wrong...Because I suffered a great loss from taking the wrong way, I do not want others to repeat the same mistake. I hope that others can take the way of enjoying God. I implore the saints to no longer take the wrong way. We should consider our former way of pursuit. We must have a drastic change of concept. We need to have a controlling vision”—*The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil*, p. 51.

**Outline of the Messages
for the Memorial Day Conference
May 27-30, 2022**

**GENERAL SUBJECT:
TAKING THE WAY OF ENJOYING CHRIST AS THE TREE OF LIFE**

Message One

**Taking the Way of Enjoying Christ as the Tree of Life
for the Accomplishing of God's Eternal Economy**

Scripture Reading: Gen. 2:7-9; Rev. 2:7; 22:14; John 1:4; 14:6a; 10:10b; 6:35, 57, 63

I. In Genesis 2 we see two choices before man—the tree of life and the tree of the knowledge of good and evil—vv. 7-9:

- A. The two trees show that in this universe there are two wills, two sources, and two possibilities for man to choose with his free will—cf. Deut. 30:19-20.
- B. The tree of life signifies Christ, the embodiment of the Triune God, as life to man in the form of food for man to enjoy Him and be constituted with Him for His glory, His corporate expression, thus accomplishing God's original intention according to His eternal economy—Gen. 1:26; Isa. 43:7; Gen. 2:9; Rev. 2:7; 22:14; John 1:4; 14:6a; 10:10b; 6:35, 57, 63; Rev. 21:10-11; cf. 4:3:
 - 1. The tree of life, the tree of God, the God-tree, is the center of the universe.
 - 2. The Old Testament begins with the tree of life (Gen. 2:9), and the New Testament ends with the tree of life (Rev. 22:2, 14); thus, the thought of God being man's life runs through the entire divine revelation.
 - 3. God's placing man in front of the tree of life indicates that God wanted man to receive Him as his life by eating Him organically and assimilating Him metabolically, so that God might become the very constituent of man's being—John 6:57, 63; Jer. 15:16; Matt. 4:4.
- C. The tree of the knowledge of good and evil signifies Satan as the source of death to man—Heb. 2:14:
 - 1. It 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—John 5:39-40; 2 Cor. 3:6b.
 - 2. Good and evil are not signified by two trees but by one tree, the second tree; thus, seeking good other than God belongs to Satan.
 - 3. The genuine good is God Himself; hence, gaining God equals gaining the genuine good—Matt. 19:17a; Mark 10:17-18; Psa. 16:2.
- D. The tree of life causes man to be dependent on God (John 15:5), but the tree of knowledge causes man to rebel against God and be independent from Him (cf. Gen. 3:5):
 - 1. Eating indicates dependence; that God is our food, signified by the tree of life, means that we must depend on God continually.
 - 2. The tree of knowledge indicates independence; in the eyes of God, man's first sin and the greatest sin is independence.
- E. The two trees issue in two lines, two ways—the way of life and the way of death—that run through the entire Bible and end in the book of Revelation:
 - 1. Death begins with the tree of knowledge (Gen. 2:17) and ends with the lake of fire (Rev. 20:10, 14).

2. Life begins with the tree of life and ends with the New Jerusalem, the city of the water of life—22:1-2.

II. We must stay on the way of life, the line of life, in the maintenance of life by enjoying Christ as the tree of life for God's building in life by our growth in life—John 10:10b; Rev. 22:1-2; Eph. 4:16; 2:21-22; Col. 2:19:

- A. We stay on the way of life by living and serving according to the principle of life, not according to the principle of right and wrong:
 1. We must live and act according to the inner sense of life in our spirit, the leading of life, not according to right and wrong—Rom. 8:6; 2 Cor. 2:13.
 2. The standard for Christian living is the presence of the indwelling Christ within us; it is not a question of what is right or wrong but of whether or not the divine life within us agrees with something—Matt. 17:3, 5, 8; cf. Mal. 2:15-16.
- B. We stay on the way of life by loving the Lord to the uttermost, drawing others to run after Him—Mark 12:30; S. S. 1:4a:
 1. To enjoy Christ as the tree of life, we must tell Him all the time, “Lord Jesus, I love You”; if we have a burning love toward the Lord Jesus, giving Him the first place in all things, we will enjoy all that He is—Rev. 2:4-5, 7.
 2. To enjoy Christ as the tree of life, we must betroth people to Him, bringing them into the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus—2 Cor. 11:2-3.
- C. We stay on the way of life by eating Jesus through pray-reading the Word, musing on the word, and ministering the word as the Spirit into others by the exercise of our spirit of faith—John 6:57, 63; Jer. 15:16; Psa. 119:15; Matt. 4:4; 24:45; 1 Cor. 2:4-5, 13:
 1. We must enjoy Him in the Word early in the morning to have a new start of each day, and we must receive His word with much and careful consideration—Psa. 119:15, 147-148; cf. Lev. 11:3.
 2. We must speak Christ to all kinds of people daily in season and out of season (Acts 5:42; 8:4; 2 Tim. 4:2) and desperately endeavor to build up a habit of speaking in any meeting (1 Cor. 14:26, 4-5, 12, 31).
- D. We stay on the way of life by enjoying the Triune God as the law of the Spirit of life with its divine capacity—Rom. 8:2; Jer. 32:39:
 1. In the garden of Eden with the two trees, we see life, good, and evil; we are a miniature garden of Eden with the law of the Spirit of life in our spirit, the law of good in our natural, independent mind, and the law of evil in our flesh—Rom. 7:23; 8:2, 16.
 2. We must “switch on” the law of the Spirit of life by walking according to the spirit and setting our mind on the spirit for the dispensing of the Triune God as life into our tripartite being—vv. 2, 4, 6, 10-11.
- E. We stay on the way of life by living in resurrection, in the reality of the church as the Body of Christ, signified by the golden lampstand as a tree of resurrection life; this is so that we may bear the glory of God for God's expression as the city of life, the New Jerusalem—Eph. 1:22-23; Exo. 25:31-40; Rev. 1:11-12; 21:10-11.

III. The unique way for us to be overcomers is by eating and enjoying Christ as the tree of life so that we can be transformed in life to become the man-child for the display of Christ's victory and for us to become the bride for Christ's satisfaction—2:7, 17; 3:20-21; 12:5-12; 19:7-9; 22:2, 14.

Message Two

The Two Trees and the Two Principles of Living

Scripture Reading: Gen. 2:9; Heb. 4:12; 1 Cor. 2:14-15; Rom. 8:4, 6; Eph. 4:18-19; 2 Cor. 11:3

I. 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:

- A. The two trees show that a Christian can live according to two different principles—the principle of right and wrong or the principle of life—1 Cor. 8:1.
- B. 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.
- C. 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.
- D. Being a Christian is not a matter of asking whether something is right or wrong; it is a matter of checking with the life inside of us whenever we do something—Rom. 8:6; Eph. 4:18-19.

II. Our Christian life is based on an inner life, not an outward standard of right and wrong; our principle of living is inward instead of outward:

- A. If we live by the principle of right and wrong, we are the same as the worldly people—v. 17.
- B. Right and wrong are not decided by an outward standard but by the inner life.
- C. We should not only avoid all that is evil but also all that is merely good:
 - 1. Christians can do only that which comes from life; there are evil things, good things, and the things of life—John 1:4; 10:10; 1 John 2:25; 5:13.
 - 2. In Genesis 2:9 “good and evil” are put together as one way, whereas “life” is another way.
 - 3. There is a standard that is higher than the standard of good; it is the standard of life—John 11:25; 1 John 5:11-12.
 - 4. The standard of Christian living deals not only with evil things but also with good and right things.
 - 5. Many things are right according to human standards, but the divine standard pronounces them wrong because they lack the divine life.
- D. Christian living is based on the inner life—Rom. 8:2, 6, 10-11:
 - 1. No Christian should determine anything apart from life—1 John 5:13.
 - 2. Whatever increases the inner life is right, and whatever decreases the inner life is wrong.
 - 3. Our pathway is God’s life, not right and wrong; the difference between these two principles is immense, and the contrast here is great.
 - 4. The one question we must ask is whether the divine life within us rises or falls; this is what must determine the path we take.
 - 5. God requires us to satisfy the divine life; we must do things in a way that satisfies the life God has given us—John 1:4; 3:15.
 - 6. As Christians, we should not only repent before God for the sins we have committed; often, we need to repent before God for the good things we have done.
 - 7. The principle of our living is not one that differentiates between good and evil; we must come before God to determine what is of life and what is of death—Rom. 8:6; 1 John 3:14.

III. If we would live according to the principle of life, we need to discern the spirit from the soul and know the spirit—Heb. 4:12; 1 Cor. 2:14-15:

- A. The Lord who is the Spirit is living, dwelling, working, moving, and acting in our spirit, and we are one spirit with Him—2 Cor. 3:17; Rom. 8:16; 1 Cor. 6:17:
 - 1. If we desire to know the Lord in a practical way and experience Him in our daily life, we must learn to discern our spirit—2:14-15.
 - 2. If we do not know our human spirit, we cannot understand God's moving within us and cannot follow the Lord, because the Lord is the Spirit living within our spirit—1 John 2:27; 2 Tim. 4:22.
- B. We need to know the difference between our spirit and our other inward parts—Psa. 51:6; Ezek. 36:26; 1 Pet. 3:4.
- C. To do anything in our soul, whether it is right or wrong, is to live in the old man; thus, we need to deny our soul-life, our self—Matt. 16:24-26.
- D. When we follow our spirit, we follow the Lord Himself, because the Lord is in our spirit—2 Tim. 4:22; 1 Cor. 6:17.

IV. In order to live according to the principle of life, we need to follow the inner sense of life—Rom. 8:6; Eph. 4:18-19; Isa. 40:31:

- A. The sense of life is subjective, personal, and practical:
 - 1. The sense of life on the negative side is the feeling of death—Rom. 8:6a.
 - 2. 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.
- B. The source of the sense of life is the divine life (Eph. 4:18-19), the law of life (Rom. 8:2), the Holy Spirit (v. 11; 1 John 2:27), Christ abiding in us (John 15:4-5), and God operating in us (Phil. 2:13).
- C. The function of the sense of life is to make us know whether we are living in the natural life or in the divine life and whether we are living in the flesh or in the Spirit—1 Cor. 2:14-15; Rom. 8:8-9; Gal. 5:16-17.
- D. A believer's growth in life depends on how he deals with the inner sense of life—Eph. 4:15; Col. 2:19; 1 Cor. 3:6-7.
- E. We need to pray ourselves into the sense of life and live under its controlling, guiding, and directing element day by day—Rom. 8:6; Eph. 4:18-19; 1 John 2:27.
- F. The more we walk according to the spirit and follow the sense of life, the more we will live according to the principle of life—Rom. 8:4, 6.

V. If we live according to the principle of life, we will discern matters not according to right and wrong but according to life and death—2 Cor. 11:3:

- A. The Gospel of John emphasizes the fact that the tree of life is versus the tree of the knowledge of good and evil and that we should care not for good or evil but for life—4:10-14, 20-21, 23-24; 8:3-9; 9:1-3; 11:20-27.
- B. The best way to discern a matter—the secret of discernment—is to discern according to life or death; we must learn to discern, to differentiate, matters by life and death, rejecting any speaking that deprives us of the enjoyment of Christ as our life supply but receiving the genuine ministry of the Lord, which always strengthens us in the enjoyment of Christ as our life supply—Rom. 8:6; 2 Cor. 11:3.

Message Three

**Loving the Lord with the First Love,
Enjoying the Lord as the Tree of Life,
and Being the Golden Lampstand as the Testimony of Jesus
for the Building Up of the New Jerusalem as the Goal of God's Eternal Economy**

Scripture Reading: Rev. 2:1-7; Eph. 6:24; 2 Tim. 1:15; 2 Cor. 11:2-3; John 14:21, 23; 21:15-17

- I. In Revelation 2:7 the tree of life signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ, who today is in the church, the consummation of which will be the New Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the nourishment and enjoyment of all God's redeemed people for eternity (Rev. 22:2, 14; cf. Exo. 15:25-26).**
- II. The churches in Asia, including the church in Ephesus, had turned away from the apostle Paul's betrothing ministry (2 Tim. 1:15; 2 Cor. 11:2-3); thus, we see that approximately twenty-six years later, when the apostle John wrote the epistle to the church in Ephesus, they had left their first love and lost the genuine enjoyment of Christ as the tree of life (Rev. 2:4-5, 7):**
- A. The genuine ministry of the New Testament always stirs us up to love the Lord Jesus with the first love, strengthening us in the simplicity of eating and enjoying Christ as the tree of life for our life supply—2 Cor. 11:2-3; 3:3-6.
 - B. To love the Lord with the first love is to give Him the preeminence, the first place, in all things, being constrained by His love to regard and take Him as everything in our life—Rev. 2:4-5; Col. 1:18b; 2 Cor. 5:14-15; Mark 12:30; Psa. 73:25-26.
 - C. Paul's concluding word in the Epistle to the Ephesians is a blessing of grace to "all those who love our Lord Jesus Christ in incorruptibility" (6:24); in the book of Ephesians the phrase *in love*, which is rich in feeling, is used repeatedly (1:4; 3:17; 4:2, 15-16; 5:2).
 - D. The goal of the book of Ephesians is to bring us into love, God's inner substance, that we may enjoy God as love and enjoy His presence in the sweetness of the divine love and thereby love others as Christ did—1:15; 2:4; 3:19; 5:2, 25; 6:23; cf. 1 John 4:16-19.
 - E. The church in Ephesus failed in the matter of loving the Lord; such a failure became the main reason for the failure of the church throughout the ages—Matt. 24:12; Mark 12:30-31; cf. Dan. 7:25.
 - F. There are four main points in the Lord's epistle to the church in Ephesus in Revelation 2:1-7; these four main points are four words that begin with the letter *l*—*love, life, light, and lampstand*:
 - 1. We must give the Lord Jesus the preeminence in every way and in everything to recover the first love; then we will enjoy Him as the tree of life, and this life will become the light of life—John 8:12; Eph. 5:8-9, 13.
 - 2. Then we will be shining as the golden lampstand, as the testimony of Jesus; otherwise, the lampstand will be removed from us—Rev. 1:9-12, 20:
 - a. The golden lampstand symbolizes the Triune God—the Father as the substance is embodied in the Son, the Son as the embodiment is expressed through the Spirit, the Spirit is fully realized and expressed as the churches, and the churches are the testimony of Jesus—Exo. 25:31-40; Zech. 4:2-10; Rev. 1:10-12.
 - b. In the divine thought the golden lampstand is actually a living and growing tree with calyxes and almond blossoms; thus, the lampstand portrays the Triune God embodied in Christ as a living, golden tree of resurrection—growing, branching, budding,

and blossoming in us, with us, by us, and out of us as the fruit of the light (the fruit of the Spirit), which is good in nature, righteous in procedure, and real in expression, that God may be expressed as reality in our daily walk—Exo. 25:31, 35; Eph. 5:8-9; Gal. 5:22-23; John 12:36.

- G. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life; Christ as the tree of life is “good for food” (Gen. 2:9) so that we may eat Him for our enjoyment and be constituted with Him for God’s expression (1:26; John 6:57, 63):
1. The content of the church life depends on the enjoyment of Christ—the more we enjoy Him, the richer the content will be; but to enjoy Christ requires us to love Him with the first love.
 2. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us—Rev. 2:1-7.
 3. These three things—loving the Lord, enjoying the Lord, and being the testimony of the Lord—go together.

III. The Lord’s recovery is a recovery of loving the Lord Jesus with the first love, the best love, and of eating the Lord Jesus as the tree of life for the building up of the organic Body of Christ, which is the building up of the New Jerusalem as the goal of God’s eternal economy—Eph. 4:15-16; Rev. 22:14:

- A. To enjoy Christ as the tree of life, we must tell Him all the time, “Lord Jesus, I love You”; if we have a burning love toward the Lord Jesus, giving Him the first place in all things, we will enjoy all that He is—2:4-5, 7; 1 Cor. 2:9.
- B. To believe in the Lord is to receive Him as life, and to love the Lord is to enjoy Him as life, to enjoy the very person whom we have received; faith is given to us by God so that by it we may receive Christ as our life; love issues out of such a wonderful faith and enables us to live out all the riches of the Triune God in Christ as our life—2 Pet. 1:1; Heb. 12:1-2a; 2 Cor. 4:13; Gal. 5:6; John 1:12-13; 21:15-17; Col. 3:4.
- C. The very life that we received when we believed in the Lord Jesus is a person, and the only way to apply and enjoy this person is by loving Him with the first love; since the Lord Jesus as our life is a person, we need a new contact with Him to enjoy His present presence at this very moment and day by day—John 11:25; 14:5-6; 1 Tim. 1:14; 2 Cor. 5:14-15; Rev. 2:4-7; Col. 1:18b; Rom. 6:4; 7:6.
- D. “Give yourself to love the Lord. No other way is so prevailing, and no other way is so safe, so rich, and so full of enjoyment. Just love Him. Do not care for anything else”—*Life and Building as Portrayed in the Song of Songs*, pp. 23-24.
- E. When we love Him, He will manifest Himself to us, and He and the Father will come to us and make Their abode with us (John 14:21, 23); thus, we need to pray prayers such as, “Lord, show me Your love, and constrain me with Your love that I may love You and live to You”; “Lord, keep me loving You all the time”; we must continually tell the Lord, “Lord Jesus, I love You; Lord, keep me in Your love! Attract me with Yourself! Keep me all the time in Your loving and present presence.”
- F. The more we love Him, the more we will have His presence in our fellowship with Him; for us to be in the Lord’s recovery in an intrinsic way is for us to love the Lord Jesus; if we do not love Him, we are finished with His recovery—S. S. 1:1-4; 1 Cor. 2:9; 16:22.
- G. Based upon this, we should sing and pray, “I love my Lord, but with no love of mine, / For I have none to give; / I love Thee, Lord, but all the love is Thine, / For by Thy love I live” (*Hymns*, #546, stanza 1); “Something every heart is loving: / If not Jesus, none can rest; / Lord, my heart to Thee is given; / Take it, for it loves Thee best” (*Hymns*, #547, stanza 1).

Message Four

Grafted into Christ to Become Part of the Tree of Life

Scripture Reading: Gen. 2:9; 1 Cor. 6:17; Rom. 11:17, 24; John 15:1, 4-5

I. The Bible reveals that the relationship God desires to have with man is that He and man become one—1 Cor. 6:17:

- A. Whenever we come to the Bible, we need to exercise one principle—the principle that God desires to be one with His chosen people—John 14:20.
- B. God's main purpose is to make Himself one with man and to make man one with Him—Eph. 4:4-6.
- C. God desires that the divine life and the human life be joined to become one life.
- D. The central line of God's economy is to make God and man, man and God, one entity, with the two having one living by one life with one nature—Rev. 22:17.
- E. In His incarnation Christ brought God into man, and in His resurrection He brought man into God; by this, He accomplished the mingling of God and man into one—Rom. 8:3; 1:3-4:
 - 1. We are in Christ, and He is in us; He and we have become one person—1 Cor. 12:12.
 - 2. Christ has become us, and we have become Him—Heb. 2:14, 11.

II. The relationship God desires to have with man is that He and man be grafted together and thus become one in an organic union—Rom. 6:3-5; John 15:4-5:

- A. The grafted life is not an exchanged life—it is the mingling of the human life with the divine life—1 Cor. 6:17.
- B. In grafting, two similar lives are joined and then grow together organically—Rom. 11:24:
 - 1. Because our human life was made in the image of God and according to the likeness of God, it can be joined to the divine life—Gen. 1:26.
 - 2. Our human life resembles the divine life; therefore, the divine life and the human life can be grafted together and live together.
- C. In order for us to be grafted into Christ, He had to pass through the processes of incarnation, crucifixion, and resurrection to become the life-giving Spirit—John 1:14; 1 Cor. 2:2; 15:45.
- D. We have been grafted into Christ as the tree of life, and this grafting has made us one with Him—Rom. 11:24:
 - 1. Christ and the believers are one tree; He is the vine, and we are the branches—John 15:1, 5a, 4a.
 - 2. Christ becomes our life, nature, and person—Col. 3:4, 10-11; Eph. 3:17a.
- E. As regenerated ones who have been grafted into Christ, we should live a grafted life, a life in which two parties are joined to grow organically:
 - 1. Since we have been grafted into Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us—Gal. 2:20.

2. We should no longer live by our flesh or by our natural being; rather, we should live a grafted life by the mingled spirit—the divine Spirit mingled with the regenerated human spirit—1 Cor. 6:17; Rom. 8:4.
- F. In the grafted life the human life is not eliminated but is strengthened, uplifted, and enriched by the divine life—Gal. 2:20; 4:19; Eph. 3:16-17a:
 1. In the grafted life the branch retains its same essential characteristics but is strengthened, uplifted, and transformed by being grafted into a higher life—John 15:4-5; Rom. 11:17.
 2. In the grafted life the divine life works within us to discharge the negative elements:
 - a. The divine life works in a gradual way to eliminate whatever is natural.
 - b. The divine life swallows up our defects and infirmities.
 - c. The negative element of our disposition is killed, and then, instead of casting away our disposition, the Lord uplifts and uses it.
 3. In the grafted life the divine life resurrects God’s original creation and uplifts our faculties—John 11:25; Eph. 4:23:
 - a. As the divine life discharges the negative things, it works to resurrect God’s original creation.
 - b. In this way our original functions—the functions given to us at creation—are restored, strengthened, and uplifted—Gal. 2:20.
 4. In the grafted life the divine life supplies the riches of Christ to our inward parts and saturates our whole being—Rom. 12:2; 8:29-30.

III. Christ as the tree of life is the embodiment of God as life to us, and having been grafted into Christ, we are united to Him organically, and thus we are part of the tree of life—Col. 2:9; John 15:1, 4-5:

- A. We not only eat Christ as the tree of life—we are united to Him and are part of Him—1 Cor. 6:17.
- B. The tree of life is for the dispensing of the divine life into us; as we, the branches, abide in the vine, we receive the dispensing of life from the tree of life and live as part of the tree of life—John 15:5; Rom. 8:2, 10, 6, 11; cf. Phil. 4:13.
- C. Christ as the tree of life is for the divine economy to dispense Himself into us; as the branches of the vine, we are abiding in Him, and He is abiding in us.
- D. As we abide in the vine, there is a dispensing of God into us, a dispensing of life from the tree of life into the branches; this dispensing makes us God-men—Rom. 8:10, 6, 11.
- E. To abide in Christ as the vine is to take Him as our dwelling place, which is the highest and fullest experience of God; to dwell in Christ is to have our living in Christ, taking Him as our everything—Psa. 90:1; 91:1, 9.
- F. If we live as part 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.

Message Five

**The Secret of Living the Christian Life to Be an Overcomer—
Taking the Way of Eating and Enjoying Christ as the Tree of Life**

Scripture Reading: Gen. 2:9; Rev. 2:7; John 6:57, 63; Jer. 15:16; Psa. 119:15; Ezek. 3:1-4

- I. **The secret of living the Christian life to be an overcomer is for us to take the way of eating and enjoying Christ as the tree of life; God does not intend for us to do anything for Him; His only desire is to give Himself to us as food for our enjoyment; only those who take the way of enjoying Christ as the tree of life will see their life and work remaining in the New Jerusalem—Gen. 2:9; Rev. 2:7.**
- II. **We can eat the Lord Jesus as our spiritual food for our enjoyment, receiving Him as the Spirit who gives life through eating His words of spirit and life by means of all prayer and by musing upon His words—John 6:57, 63; Jer. 15:16 and footnote; Eph. 6:17-18; Psa. 119:15 and footnote; Matt. 4:4; Psa. 119:103:**
 - A. When we eat the Lord Jesus by eating His words of spirit and life, we live *because of* Him (John 6:57, 63); we live not *by* Christ but *because of* Christ as our energizing element and supplying factor; we live Christ in His resurrection, and we live Christ by eating Him (Gal. 2:20; Phil. 1:19-21a).
 - B. As we eat the Lord Jesus by eating His words, we need to have proper spiritual digestion—Ezek. 3:1-4; Jer. 15:16; Rev. 10:9-10:
 1. If we have good digestion, there will be a thoroughfare for the food to get into every part of our inward being; by eating we have digesting, by digesting we have assimilation, and by assimilation we get the practical nourishment of the riches of Christ into our being—Eph. 3:8, 16-17a.
 2. Indigestion means that there is no way for the Lord as the spiritual food to get through into our inward parts; when there is no free course for the food to get into our inward parts, we will have indigestion—Heb. 3:12, 15; 4:2.
 3. We need to keep our whole being, with all our inward parts, open to the Lord so that the spiritual food will have a thoroughfare within us; if we do this, we will have proper digestion and assimilation, we will absorb Christ as spiritual nourishment, and Christ will become our constituent for the expression of God—Eph. 3:16-17a; Col. 3:4, 10-11.
- III. **We can eat Him by doing the will of the Father to satisfy the hungry and thirsty ones and by glorifying the Father on earth in living the life of a God-man for the glory of the processed Triune God—Matt. 24:45-47; Phil. 1:19-21a:**
 - A. “I have food to eat that you do not know about...My food is to do the will of Him who sent Me and to finish His work”—John 4:32, 34.
 - B. “I have glorified You on earth, finishing the work which You have given Me to do” (John 17:4); to glorify God is to express God in all things (cf. Col. 1:9-11).
 - C. In His human living the Lord ate butter (the richest grace) and honey (the sweetest love), which gave Him the power to always choose the Father’s will—Isa. 7:14-15, ASV 1901.
 - D. We are those who are learning Christ as “the reality is in Jesus”; *the reality is in Jesus* refers to the actual condition of the life of the Lord Jesus as recorded in the four Gospels, a life in which He glorified the Father on earth to set up a pattern for His believers—Eph. 4:20-21:
 1. Jesus lived a life in which He did everything in God, with God, and for God in order to glorify God; God was in His living, and He was one with God; in resurrection He became the life-giving Spirit so that He might enter into us to be our life; we learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life in resurrection (Col. 3:4; 1 Pet. 2:21).

2. The Lord Jesus never did anything out of Himself (John 5:19); He did not do His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did not do His own will (5:30), and He did not seek His own glory (7:18).
 3. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ; He Himself as the indwelling Spirit, the law of the Spirit of life, with all the riches of His life, reproduces Himself in us—Rom. 8:2, 28-29.
- E. Isaiah 43:7 says, “Everyone who is called by My name, / Whom I have created, formed, and even made for My glory”; the highest service we can render to God is to express His glory—2 Cor. 3:18; Rom. 9:23.
- F. First Corinthians 6:20 says, “You have been bought with a price. So then glorify God in your body”; this is to allow God, who dwells in us (1 John 4:13), to occupy and saturate our body and express Himself through our body as His temple (1 Cor. 6:19); 1 Corinthians 10:31 says, “Whether you eat or drink, or whatever you do, do all to the glory of God.”

IV. We can eat Him by contacting the proper people—Lev. 11:1-3, 9, 13, 21:

- A. To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our inner constitution; in Leviticus 11 all the animals signify different kinds of people, and eating signifies our contacting of people (Acts 10:9b-14, 27-29); for God’s people to live a holy life as required by the holy God, they must be careful about the kind of people they contact (Lev. 11:46-47; 1 Cor. 15:33; 2 Cor. 6:14-18; 2 Tim. 2:22).
- B. Animals that divide the hoof and chew the cud (Lev. 11:3; cf. vv. 4-8, 26-28) signify persons who have discernment in their activities (Phil. 1:9-10) and who receive the word of God with much reconsideration (Psa. 119:15).
- C. Aquatic animals that have fins and scales signify persons who can move and act freely in the world and at the same time resist its influence (fins helping fish to move, to act, in water according to their wishes, and scales protecting and keeping those fish that live in the sea from being salted)—Lev. 11:9.
- D. Birds that have wings for flying and that eat seeds of life as their food supply signify persons who can live and move in a life that is away from and above the world and who take things of life as their life supply—v. 13.
- E. Insects that have wings and have legs above their feet for leaping on the ground signify persons who can live and move in a life that is above the world and who can keep themselves from the world—vv. 21-22.

V. We can eat Him by feasting on Him in the meetings on the ground of oneness:

- A. The children of Israel could enjoy the produce of the good land in two ways: the common, private way was to enjoy it as a common portion at any time, in any place, and with anyone (Deut. 12:15); the special, corporate way was to enjoy the top portion, the firstfruits and the firstlings, with all the Israelites at the appointed feasts and in the unique place chosen by God (vv. 5-7, 17-18).
- B. Likewise, the enjoyment of Christ by the New Testament believers is of two aspects: the common, private aspect of enjoying Christ at any time and at any place, and the special, corporate aspect of enjoying the top portion of Christ in the meetings of the proper church life on the unique ground of oneness, the place chosen by God.

VI. God’s intention for man was to give Himself as the tree of life to man for him to enjoy; to see that God wants us to enjoy Him and that He does not want us to do anything for Him is to see that the Christian life is a matter of enjoying Christ as the tree of life; if our concept is changed so that we see these two points, it will be easy for us to live a life of enjoying God.

Message Six

**Becoming a Reproduction of Christ
as the Tree of Life for the Ministry of Life**

Scripture Reading: John 1:4; 12:24; 15:1, 4-5; 1 John 5:16; 2 Cor. 4:12

I. In God's economy we are not only eaters of the tree of life, but we are also branches of this tree, and we may eventually become a small tree of life, a reproduction of Christ as the tree of life—1 Pet. 2:21; John 1:4; 12:24; 15:1, 4-5:

- A. God's intention is that all the believers in Christ become a reproduction of Christ, the God-man—12:24; Rom. 8:29:
 - 1. Becoming a reproduction of Christ requires that we be reborn of the pneumatic Christ in our spirit and then be gradually transformed by the pneumatic Christ in our soul—John 3:6; 2 Cor. 3:18.
 - 2. We become Christ's reproduction by a process that involves the riches of the divine life being dispensed into us and experienced by us—Eph. 3:8; Col. 3:4, 10-11.
 - 3. In order to become a reproduction of Christ as our model, we need to experience Christ as the One living in us, being formed in us, and making His home in our hearts—Gal. 2:20; 4:19; Eph. 3:16-17a.
 - 4. As we become a reproduction of Christ, spontaneously we will live Christ by the bountiful supply of His Spirit—Phil. 1:19, 21.
- B. In Genesis 2:9 the tree of life was unique, but the tree of life has been planted into us and is growing in us, causing us to become a small tree of life.

II. As a reproduction of Christ as the tree of life, we have the ministry of life—1 John 5:16; 2 Cor. 4:12:

- A. Because we are believers in Christ and children of God, we not only have eternal life and may experience eternal life, but we also can minister this life to other members of the Body of Christ—1 John 5:11-16.
- B. To minister life is to impart life; when we have a surplus of life, we can minister from this supply to others—1:1-2; 2:25; 5:11-13, 16.
- C. The service in the church is a life-ministering service—a service of supplying others with the divine life—2 Cor. 4:12:
 - 1. We need to be impressed with this point and look to the Lord that our service would become an outlet for His life—John 11:25; 1 John 1:2.
 - 2. The life that we supply to others is in the Spirit, the Spirit is mingled with our spirit, and the life of God is located, abides, and grows in the mingled spirit—1 Cor. 15:45b; 6:17; Rom. 8:4:
 - a. If we would supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit—7:6; 1:9.
 - b. If our spirit cannot be released, the divine life has no way to be released—8:10.

- D. If we would live as a reproduction of Christ as the tree of life, we need to be deeply impressed with the necessity of being able to minister life—1 John 5:11-16:
1. The service that God wants from us does not focus on doing a work but on ministering life—v. 16.
 2. In order to minister life to others, we need to be joined to Christ, abide in Christ, and give Him the ground in us to fill us so that His life, nature, likes, and inclination become our life, nature, likes, and inclination—2:27; Eph. 3:16-17.
- E. To minister life is to have the outflow of life; our service is God's flowing out to supply others with the divine life—John 19:34; 7:37-39:
1. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.
 2. In order for life to be released from our spirit, our outer man must be dealt with and broken—2 Cor. 4:16; Heb. 4:12:
 - a. If our outer man is not broken, there cannot be a pure flow of the divine life—John 7:38.
 - b. If we want the divine life to be released from within us, we must be subdued in our soul and let our spirit dominate and rule over every matter; then the Lord's life will be able to flow out—Eph. 3:16-17.
 3. Having the outflow of life requires that we be one with Christ in His life-releasing death; this is to be identified with the smitten Christ typified by the smitten rock—John 19:34; Exo. 17:6:
 - a. When we are one with Christ as the smitten rock, the divine life as the living water flows out of us—v. 6; John 7:38.
 - b. Our human life, our natural life, must be smitten so that the living water may flow out from within us—2 Cor. 4:10-11, 16.
 - c. If we are one with the smitten Christ, we will experience the crucifixion of our natural life, and then as Christ's divine life flowed out as living water through the smiting of His human life, we also will experience the flow of the water of life through the smiting of our natural life—vv. 10-12.
- F. If we would minister life to others, we need to be aware of the attack upon the church by death, the gates of Hades—Matt. 16:18; Rom. 5:17:
1. What is of God is characterized by life, and what is of Satan, by death; in the church everything that issues from God is life, and everything that issues from Satan is death—John 11:25; Heb. 2:14.
 2. Satan's greatest fear with regard to the church is her resistance to his power of death—2 Tim. 1:10.
 3. The eternal life within us can overcome death both in ourselves and in other members of the church—1 John 5:11-13, 16.
 4. As a reproduction of Christ as the tree of life, we need to experience eternal life and minister this life to others by being a channel through which eternal life can flow—John 7:37-39; Phil. 1:24-25.