

# **Taking the Way of Enjoying Christ as the Tree of Life**



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## KEY STATEMENTS

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.

Message One Hymn

602

1. O How glorious! O how holy!  
God is the eternal life!  
Full, unlimited, and pow'rful,  
Pure, and merciful, and bright!  
In this life are all His riches,  
All His nature, love and light.
2. O how loving! O how gracious!  
God Himself is life to man!  
He in man hath made a spirit  
That He might fulfill His plan.  
'Tis His heart's delight and longing  
E'er to be received by man.
3. O what love and grace unbounded!  
God as life to man doth flow!  
He no more is hid in secret  
But Himself to man doth show,  
First in flesh and then as Spirit  
That His life all men may know.
4. How approachable! How near us!  
God in Christ our life to be!  
Christ is God in flesh incarnate,  
Manifest for man to see.  
Died and risen, now He enters  
Into man, his life to be.
5. O what wonder! As the Spirit  
God as life to man is shown!  
'Tis His other transformation,  
He as Spirit thus is known;  
Men convicting and inspiring,  
He within them makes His home.
6. O how glorious! O how precious!  
Thus the triune God to know!  
First the Father in the Son came,  
Now the Son as Spirit flows.  
When in man the Spirit enters  
God as life He doth bestow.
7. How mysterious, yet how real!  
God Himself now flows in me!  
In my heart, with me in oneness,  
He has come my life to be.  
Hallelujah! Hallelujah!  
I will praise unceasingly!

Message One Hymn

612

1. God intends that all His being  
Be my full supply;  
With Him I must be united,  
In spirit nigh.  
  
All God's being, all His riches  
In the Spirit flow;  
I must exercise my spirit  
Him to know.
2. All the riches of His nature  
He has given me;  
I must touch Him in the spirit,  
These to see.
3. With the mind we understand Him,  
With the spirit touch;  
Those who never use the spirit  
Lack very much.
4. When to messages I listen,  
I must pray them in;  
Thus the word will be digested  
From within.
5. When the Word of God I study,  
I must touch the Lord;  
If in mind and not in spirit,  
Dead is the Word.
6. O what riches, O what glory  
In the Spirit shine!  
When I exercise my spirit,  
All are mine.

**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.

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 Hymn

509

1. A flowing river and a tree,  
Eden's outstanding features are,  
Man to supply with food and drink  
That he may live fore'er.

God is in Christ to be my supply,  
God as the Spirit nourisheth me;  
If upon Christ in spirit I feed,  
Filled with His life I'll be.

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

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

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

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

Message Two Hymn

1151

1. Drink! A river pure and clear that's flowing from the throne;  
Eat! The tree of life with fruits abundant, richly grown;  
Look! No need of lamp nor sun nor moon to keep it bright, for  
Here there is no night!

Do come, oh, do come,  
Says Spirit and the Bride:  
Do come, oh, do come,  
Let him that heareth, cry.  
Do come, oh, do come,  
Let him who thirsts and will  
Take freely the water of life!

2. Christ, our river, Christ, our water, springing from within;  
Christ, our tree, and Christ, the fruits, to be enjoyed therein,  
Christ, our day, and Christ, our light, and Christ, our morning star;  
Christ, our everything!
3. We are washing all our robes the tree of life to eat;  
"O Lord, Amen, Hallelujah!"—Jesus is so sweet!  
We our spirits exercise, and thus experience Christ.  
What a Christ have we!
4. Now we have a home so bright that outshines the sun,  
Where the brothers all unite and truly are one.  
Jesus gets us all together, Him we now display  
In the local church.

## 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 Hymn

493

1. O Lord, Thou art the Spirit now  
That gives us life and quickens us,  
With all Thy riches strengthening,  
O how divine and glorious!
2. O Lord, Thou art the Spirit now  
That with Thy power liberates;  
And by Thy liberation true  
The law of life now regulates.
3. O Lord, Thou art the Spirit now  
That transforms us and saturates,  
And to Thine image true conforms  
And with Thy light illuminates.
4. O Lord, Thou art the Spirit now  
Who in my spirit makes His home;  
He mingles with my spirit too,  
And both one spirit thus become.
5. Lord, teach me how to exercise  
My spirit now to contact Thee,  
That in Thy Spirit I may walk  
And live by Thy reality.

Message Three

**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.

Lord's Table Hymn

116

- 1 How wonderful redemption is,  
My gracious Lord, in Thee!  
Not seen, nor heard, nor e'er conceived  
What Thou hast done for me!  
Thou art divine, mysterious,  
Beyond my grandest phrase!  
Redemption is so marvelous,  
Beyond all pow'r to praise!
- 2 For us Thou on the Cross wast pierced,  
And blood and water streamed;  
That life divine be giv'n to us,  
That we may be redeemed.  
Thy precious blood has made us clean,  
That we accepted be;  
Regenerated by Thy life,  
We now are one with Thee.
- 3 Thou art the grain divine that died  
The many grains to bear,  
Which, blent and formed, Thy Body are,  
And all Thy nature share.  
We are the increase of Thyself,  
And Thou our content art;  
Through us Thou livest and dost move  
And manifested art.
- 4 Since we're Thy Body, Thou may come  
And settle down in us;  
In us Thou may obtain Thy home  
And we become Thy trust.  
Thy heart to satisfy and please,  
We are Thy counterpart,  
Now in one Body with Thyself,  
Enjoying all Thou art.
- 5 While in remembrance now we meet  
And here the symbols see,  
For Thy redemption great and full  
We're filled with praise to Thee.  
Since we are made Thy Body, Lord,  
Thy dwelling place and bride,  
We would give thanks and worship Thee  
And in Thy praise abide.



Lord's Table Hymn

132

- 1 Lo! In heaven Jesus sitting,  
Christ the Lord is there enthroned;  
As the man by God exalted,  
With God's glory He is crowned.
- 2 He hath put on human nature,  
Died according to God's plan,  
Resurrected with a body,  
And ascended as a man.
- 3 God in Him on earth was humbled,  
God with man was domiciled;  
Man in Him in heav'n exalted,  
Man with God is reconciled.
- 4 He as God with man is mingled,  
God in man is testified;  
He as man with God is blended,  
Man in God is glorified.
- 5 From the Glorified in heaven  
The inclusive Spirit came;  
All of Jesus' work and Person  
Doth this Spirit here proclaim.
- 6 With the Glorified in heaven  
Is the Church identified;  
By the Spirit of this Jesus  
Are His members edified.
- 7 Lo! A man is now in heaven  
As the Lord of all enthroned;  
This is Jesus Christ our Savior,  
With God's glory ever crowned!

Lord's Table Hymn

12

- 1 O God, Thou art the source of life,  
Divine, and rich and free!  
As living water flowing out  
Unto eternity!
- 2 In love Thou in the Son didst flow  
Among the human race;  
Thou dost as Spirit also flow  
Within us thru Thy grace.
- 3 Though we in sin and wickedness  
Went far from Thee apace,  
Yet in the Son Thou didst redeem,  
Bestowing life and grace.
- 4 Though we have often slighted Thee,  
Thy Spirit often grieved,  
Yet Thou dost still as Spirit come  
As life to be received.
- 5 Thou as the Spirit in the Son  
Hast mingled heretofore;  
Thou wilt thru fellowship anoint  
And increase more and more.
- 6 The love of God, the grace of Christ,  
The Spirit's flowing free,  
Enable us God's wealth to share  
Thru all eternity.
- 7 The Father, Son, and Spirit-one,  
So richly care for us;  
Thy love with one accord we sing  
And e'er would praise Thee thus.

Lord's Table Hymn

16

- 1 Our Father, as the evergreen,  
Thou art forever new;  
Thou art the ever living Lord,  
Thy freshness as the dew.  
  
O Father, Thou art unchanging,  
Thou never hast grown old;  
Thru countless ages, ever fresh,  
Thy newness doth unfold.
- 2 O Thou art God, and Thou art "new";  
Without Thee all is worn,  
But all with Thee is ever fresh,  
Though many years have gone.
- 3 Each blessing Thou hast given us  
Thy newness doth contain;  
Thy covenant, Thy ways are new,  
And ever thus remain.
- 4 Now we Thy new creation are —  
New spirit and new heart;  
We're daily from the old renewed,  
New life Thou dost impart.
- 5 The earth and heavens will be new  
And Thy new city share;  
New fruits each month will be supplied,  
For all is newness there.
- 6 O Father, Thou art ever new,  
And all is new in Thee;  
We sing the new eternal song,  
New praise we give to Thee.

Message Four Hymn

1191

1. From my spirit within flows a fountain of life—  
The Triune God flowing in me;  
God the Father's the source, Christ the Son is the course,  
And the Spirit imparts life to me.  
  
Lord, I treasure the sweet flow of life,  
And my soul-life at last I lay down;  
O Lord, deepen the pure flow of life;  
At Your coming may life be my crown.
2. In the fresh, tender grass Jesus makes me lie down;  
He leads me by waters of rest;  
No more struggle and strain; all self-effort is vain;  
In the flow I am perfectly blessed.
3. Jesus called me one day to the Holiest Place,  
To live in His presence divine;  
Hallelujah, I've heard an encouraging word:  
"Abide—you're a branch in the vine."

Message Four Hymn

846

1. Oh, may my spirit flow,  
Oh, may it flow!  
Now I beseech Thee, Lord,  
Oh, may it flow!  
My past I would forsake,  
The iron walls would break,  
My spirit free would make;  
Oh, may it flow!
2. Oh, may my spirit flow,  
Oh, may it flow!  
Now I implore Thee, Lord,  
Oh may it flow!  
No more self-satisfied,  
No more in self-bound pride,  
No more my spirit tied;  
Oh, may it flow!
3. Oh, may my spirit flow,  
Oh, may it flow!  
For this I plead with Thee,  
Oh, may it flow!  
High-minded not to be,  
Pride shall not prison me,  
I'd flow unceasingly,  
In spirit flow.
4. Oh, may my spirit flow,  
Oh, may it flow!  
For this I seek Thee, Lord,  
Oh, may it flow!  
No more to isolate,  
Nor self to perfect make,  
My spirit nought abate,  
Deeply to flow.
5. Oh, may my spirit flow,  
Oh, may it flow!  
I ask Thee, gracious Lord,  
Oh, may it flow!  
My trust in self o'erthrow,  
Down from self's throne I'll go,  
That living water flow  
In spirit, Lord.
6. Oh, may my spirit flow,  
Oh, may it flow!  
Answer my prayer, dear Lord,  
Oh, may it flow!  
Not just commune with Thee,  
I long to builded be  
Mingle with other free  
In spirit, Lord.

## Message Four

### **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.