

GENERAL SUBJECT: THE TREE OF LIFE

Message One

Eating the Tree of Life and Living as Branches of the Tree of Life

Scripture Reading: Gen. 2:9; Rev. 2:7; 22:1-2, 14; Matt. 15:21-28; John 6:57; 15:1, 5

I. According to the divine revelation in the Scriptures, there are two trees, two sources, two ways, two principles, and two consummations:

- A. The tree of life signifies the Triune God as life to man in man's relationship with Him; the tree of the knowledge of good and evil signifies Satan, the devil, the evil one, as death to man in man's fall before God—Gen. 2:9, 17; Psa. 36:8-9.
- B. The tree of life is the source of men who seek God as life for their supply and enjoyment; the tree of the knowledge of good and evil is the source of men who follow Satan as their poison unto death and eternal perdition—John 1:4; 8:44; 15:1; Psa. 105:4.
- C. The first way is the way of life, the constricted way, for men to seek God, to gain God, and to enjoy God in His eternal life as the supply; the second way is the way of death and of good and evil, the broad way, for men to follow Satan to be his children—Matt. 7:13-14; Acts 9:2; 1 John 3:10a.
- D. The first principle is the principle of life—the principle of dependence on God; the second principle is the principle of death and of good and evil—the principle of independence from God—Gen. 4:3-4; Jer. 17:5-7; John 15:1, 5.
- E. The two consummations are the final outcome of the two trees, the two sources, the two ways, and the two principles:
 - 1. The consummation of God's way of life is a city of water of life with the tree of life, the New Jerusalem—Rev. 21:2, 9-11; 22:1-2, 14.
 - 2. The consummation of the way of death and of good and evil is a lake of fire—19:20; 20:10, 14-15.

II. We need a vision to see that the Bible presents us a picture of God in Christ as the tree of life to be our food—Gen. 2:9; Rev. 22:14:

- A. The tree of life signifies the Triune God in Christ to dispense Himself into His chosen people as life in the form of food—Gen. 2:9.
- B. The Gospel of John reveals that Christ is the fulfillment of the figure of the tree of life; if we put together John 1:4; 14:6a; 10:10; and 15:5, we will realize that Christ, who Himself is life and also a vine tree, is the tree of life.
- C. The enjoyment of the tree of life will be the eternal portion of all God's redeemed; the tree of life fulfills for eternity what God intended for man from the beginning—Gen. 1:26; 2:7-12, 22; Rev. 22:1-2.
- D. The Lord's recovery is the recovery of the eating of Jesus for the building up of the church; eating is the way to experience God's dispensing for His expression—Matt. 16:18; Gen. 2:9; John 6:57; Matt. 4:4.

III. The believers in Christ have access to the tree of life—Rev. 22:14:

- A. As a fallen man, Adam was separated from the life of God and was not permitted to contact God as the tree of life—Gen. 3:1-6, 11-13, 22-24.
- B. Through the redemption of Christ, the way by which man could touch the tree of life, which is God Himself in Christ as life to man, has been opened again—Heb. 10:19-20; Rev. 22:14:
 - 1. Through Christ's redemption, which fulfilled all the requirements of God's righteousness, holiness, and glory, the way to the tree of life was opened again to the believers—Gen. 3:22-24; Heb. 10:19-20.

2. Christ died on the cross to satisfy the requirements of God's righteousness, holiness, and glory and was resurrected to become the tree of life to us with Himself as our righteousness, holiness, and glory—1 Cor. 1:30.
3. Those who wash their robes in the redeeming blood of Christ have the right to enjoy the tree of life as their eternal portion in the holy city both today and for eternity—Rev. 22:14.

IV. The heavenly King's ministry in all His visits created opportunities for Him to reveal Himself; in His contact with the Canaanite woman in Matthew 15:21-28, the opportunity was created for Him to reveal Himself, the tree of life, as "the children's bread" (v. 26):

- A. The Canaanite woman considered Him the Lord—a divine person—and the Son of David—a royal descendant, great and high in His reign; but He unveiled Himself to her as small pieces of bread, good for food.
- B. This implies that, as the heavenly King, He rules over His people by feeding them with Himself as bread; we can be the proper people in His kingdom only by being nourished with Him as our food.
- C. To eat Christ as our supply is the way to be the kingdom people in the reality of the kingdom.
- D. The Canaanite woman came to ask the Lord to heal her sick daughter, but the Lord said that He was the children's bread to feed her:
 1. This shows that whenever we have a need, it is proof that we need to eat the Lord Jesus more; we have to learn this secret in our circumstances—eat the Lord more.
 2. We need to take the Lord Jesus into us and let Him become our food and our everything; then our circumstances will change.
 3. When we eat more of the Lord Jesus, the churches will be enlivened; this is the central viewpoint of the New Testament (see the excerpt at the end of this outline).

V. In God's economy we are not only the eaters of the tree of life, enjoying the continually fresh fruits—we are also parts, branches, of this tree, abiding in Christ, the tree of life, to enjoy the life-juice—Rev. 22:2; John 15:5:

- A. The Bible reveals that the relationship that God desires to have with man is that He and man become one—1 Cor. 6:17:
 1. God desires that the divine life and the human life be joined to become one life—1 John 5:11-12; 1 Cor. 1:30; 6:17.
 2. This oneness is an organic union, a union in life—a grafted life—John 15:4-5; 1 Cor. 6:17; Rom. 11:17, 24.
- B. Christ as the tree of life is the embodiment of God as life to us, and we are united to Him organically—Col. 2:9; John 15:1, 4-5; 1 Cor. 6:17:
 1. We not only eat Christ as the tree of life—we are united to Him as one spirit—v. 17.
 2. 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 parts of the tree of life—John 15:5; Rom. 8:2, 10, 6, 11; cf. Phil. 4:13.
 3. 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, 11.

VI. If we live as parts 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:

- 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.

VII. That the one tree of life grows on the two sides of the river signifies that the tree of life is a vine that spreads and proceeds along the flow of the water of life for God's people to receive and enjoy (Rev. 22:1-2); this fulfills for eternity what God intended from the beginning (Gen. 2:9):

- A. 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; John 6:57.
- B. For the proper church life and the recovery of the church life, that is, for the proper growth in the Christian life, what we need is not merely the mental apprehension of teachings but the eating of the Lord as the tree of life, the bread of life, in our spirit (v. 57); even the words of the Scriptures should not be considered merely as doctrines to teach our mind but as food to nourish our spirit (Matt. 4:4; Heb. 5:12-14; John 5:39-40) that we may grow with the growth of God for the building up of the organic Body of Christ (Col. 2:19; Eph. 4:16).

NOT MERELY ASKING THE LORD TO DO THINGS FOR US BUT EATING THE LORD

The Canaanite woman came to ask the Lord to do something for her. She begged the Lord to heal her sick daughter. However, the Lord's answer did not give any hint that He was going to do something. He said that He was the bread to feed her. By this we understand that we do not need the Lord Jesus to do anything for us; instead, we need to eat the Lord Jesus. Sisters, is your husband ill? Do not ask the Lord first to heal his sickness. The reason your husband is ill is so that you may eat the Lord Jesus. Take the Lord Jesus into you, and then your husband's illness will be healed. Are you vexed by your children's disobedience? You often pray that the Lord will perform a miracle to make your children obedient. However, the more you pray, the less effective your prayers are; the more you pray, the more disobedient your children are. Now you have to learn this secret: You have to eat the Lord more. Eat the Lord well, and your child will be healed.

Whenever you have a need, it is a proof that you need to eat the Lord Jesus. Have you lost your job? Do not pray to the Lord for a good job. All you need to do is eat the Lord Jesus, and the job will appear. When unbelievers hear these words, they will think that I am talking nonsense, but the experienced ones know that the job comes out of our eating the Lord. Do not ask the Lord Jesus to do something outside of you. Rather, eat the Lord Jesus and take Him into your being.

Brothers and sisters, we have all seen that the Lord Jesus has truly come to be our food. We need to change our concept. The elders in all the localities are faithfully managing the churches, bearing the churches on their hearts, and earnestly hoping that the churches will go on. Being anxious for the churches is good but not effective. Do not ask the Lord to help you take good care of the churches; you have to turn to take a few bites of the Lord Jesus. When you eat more of the Lord Jesus, the churches will be enlivened.

This is the central viewpoint in the New Testament. The Lord came not to work for us but to feed us. It is wrong to ask the Lord to till the ground for you like an ox; it is also wrong to shear the Lord of wool for your beauty. When the Canaanite woman in Matthew 15 asked the Lord Jesus to heal her sick daughter, the Lord replied in effect, "Do not ask Me to be an ox to till the ground for you; I am the crumbs for you to eat! Regardless of whether or not your daughter is sick, just eat Me! Eat Me, and your daughter will be healed!"

Brothers and sisters, your family life has problems because you do not eat Jesus. When the wives eat Jesus, the husbands change for the better; when the husbands eat Jesus, the wives change for the better. When the children eat Jesus, the parents no longer are a problem. When the parents eat the Lord Jesus, the children have a turn. You need to take the Lord Jesus into you and let Him become your life, your food, and your everything; then your circumstances will change. Actually, we do not care whether our circumstances are good or bad; we only care to eat and enjoy the Lord. The Lord is for you to eat! You first eat under the table, and then after a while you eat what is on the table. When the Gentile dogs eat Christ, they become the children of God. After the children eat more of Christ, they become the precious stones. In Revelation 2 the Lord told the messenger of the church in Pergamos, "To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone" (v. 17). The white stone is the one who overcomes. The one who eats the hidden manna eventually becomes the white stone for God's building. (*Eating the Lord*, pp. 22-24)

Message Two

Eating the Lord as the Tree of Life and Living on the Line of Life

Scripture Reading: Gen. 2:9; John 1:4; 10:10b; 14:6a; 1 Cor. 15:45b; 2 Cor. 3:6; Rev. 2:7; 22:1-2

I. The tree of life signifies the Triune God embodied in Christ as life to man in the form of food—Gen. 2:9; John 1:4; 10:10b; 14:6a; 1 Cor. 15:45b; John 6:35, 57:

- A. 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—cf. 5:39-40; 2 Cor. 3:6.
- B. The tree of life grows along the two sides of the river of water of life, indicating that it is a vine; since Christ is a vine tree and is also life, He is the tree of life—Rev. 2:7; 22:1-2; John 15:1; 14:6a.
- C. Christ was processed through incarnation, crucifixion, and resurrection so that man might have life and live by eating Him—10:10b; 6:51, 57, 63; cf. Isa. 7:14-15.

II. We can eat the Lord as the tree of life, our spiritual food, in the following ways:

- A. We can eat Him by eating His words:
 - 1. "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God"—Matt. 4:4.
 - 2. "How sweet are Your words to my taste! / Sweeter than honey to my mouth!"—Psa. 119:103.
 - 3. "Then He said to me, Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel. So I opened my mouth, and He gave me that scroll to eat. And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I ate it, and it was like honey in my mouth in its sweetness. Then He said to me, Son of man, go to the house of Israel and speak with My words to them"—Ezek. 3:1-4.
 - 4. "Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts"—Jer. 15:16.
 - 5. "He who eats Me, he also shall live because of Me...It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life"—John 6:57, 63.
- B. 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—Matt. 24:45-47:
 - 1. "My food is to do the will of Him who sent Me and to finish His work"—John 4:34.
 - 2. "I have glorified You on earth, finishing the work which You have given Me to do"—17:4; cf. Col. 1:9-11.
- C. We can eat Him by contacting the proper people—Lev. 11:1-3, 9, 13, 21:
 - 1. 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.
 - 2. In Leviticus 11 all the animals signify different kinds of people, and eating signifies our contacting of people—cf. Acts 10:9b-14, 27-29.
 - 3. 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—cf. Lev. 11:46-47; 1 Cor. 15:33; 2 Cor. 6:14-18; 2 Tim. 2:22:
 - a. 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).

- b. 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 help fish to move, to act, in water according to their wishes, and scales protect the fish that live in the sea from being salted)—Lev. 11:9.
 - c. 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.
 - d. 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.
- D. We can eat Him by feasting on Him in the meetings on the unique ground of oneness:
- 1. The children of Israel could enjoy the produce of the 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).
 - 2. 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—Col. 1:12; 1 Cor. 14:26.

III. The principle of the tree of life is the principle of dependence on God, and it is realized throughout the whole Bible by those who lived on the line of life:

- A. Abel contacted God in God's way—Gen. 4:4.
- 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—6:8-9, 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; James 2:23.
- F. Moses lived in the appearing and the presence of God—Exo. 3:2, 16; 33:11, 13-15; 25:9.
- G. The children of Israel journeyed in the presence of the Lord—13:21-22; Num. 14:14.
- H. Joshua lived and worked in the presence of the Lord—Josh. 1:5-9.
- I. Gideon fought in and with the presence of the Lord—Judg. 6:12, 16.
- J. Samuel prayed and called on the Lord—1 Sam. 12:23; 15:11; Psa. 99:6; Jer. 15:1.
- K. David trusted in God, looked to God, and enjoyed God's life—1 Sam. 17:37, 45; 30:6; Psa. 27:4, 8, 14; 36:8-9.
- L. Daniel prayed constantly and contacted the Lord continually in utter dependence on Him—Dan. 2:17-23; 6:10-11; 9:2-4; 10:1-3, 12.
- M. The Lord Jesus as the tree of life and as the Son of God lived because of the Father—John 6:57; 14:10.
- N. The New Testament believers live because of the Lord by eating Him and by abiding in Him so that He may abide in them—6:57; 15:5.
- O. Paul lived out the Lord for His magnification—Gal. 2:20; Phil. 1:19-21a.
- P. The church as the Body of Christ depends on Christ and lives by Christ as life—Eph. 1:22-23; Col. 3:4.
- Q. The New Jerusalem is sustained by the river of water of life with the tree of life—Rev. 22:1-2, 14, 17.

Message Three

The Flow of Life with the Ministry of Life out of and for the Magnificent House of God

Scripture Reading: Ezek. 47:1-12; 2 Cor. 3:6; 1 Cor. 9:11; 3:6, 9; 4:15; 3:2, 12

I. In order to participate in God's ultimate move, we need to experience the flow of life out of the house of God—Ezek. 47:1-12:

- A. God's ultimate move is His move in man to deify man by saturating man with all that He is in His life, nature, element, and essence for the glory, the expression, of God—2 Cor. 3:18; 1 John 3:2.
- B. The water flows out from under the threshold—Ezek. 47:1:
 - 1. In order for the water to flow, there must be a threshold, an opening—cf. Psa. 81:10.
 - 2. If we draw closer to the Lord and have more contact with Him, there will be an opening that will allow the living water to flow out from the church—*Hymns*, #846.
- C. The flow is toward the east—Ezek. 47:1:
 - 1. The river of God flows in the direction of God's glory—cf. Num. 2:3; Ezek. 43:2.
 - 2. If everyone in the church seeks and cares for God's glory, the living water will flow out from the church—John 7:18; 1 Cor. 10:31.
- D. The water flows out from the right side of the house—Ezek. 47:1:
 - 1. In the Bible the right side is the highest position, the first place—cf. Heb. 1:3.
 - 2. The flow of life must have the preeminence within us, becoming the controlling factor in our living and work—Rev. 22:1; Col. 1:18b.
- E. The flowing is by the side of the altar, showing that we need the dealing of the cross and a full consecration to enjoy the flow of life—Ezek. 47:1.
- F. For the increase of the flow of life, we need to be measured by the Lord as the man of bronze—40:3; 47:2-5; Rev. 1:15; cf. John 7:37-39:
 - 1. To measure is to examine, test, judge, and possess—cf. Isa. 6:1-8; Ezek. 42:20.
 - 2. The four measurings of a thousand cubits, which is a complete unit (cf. Psa. 84:10), indicate that as creatures we need to be thoroughly measured by the Lord so that He may take over and thoroughly possess our entire being—Ezek. 47:2-5.
 - 3. The more we allow the Lord to examine, test, and judge us to possess us, the deeper the flow becomes; the depth of the flow depends on how much we have been measured by the Lord—cf. 1 John 1:5, 7.
 - 4. The more we are measured by the Lord, the more we are restricted and limited by the flowing of the grace of life until eventually we are lost in and carried along by the flowing Triune God as a river in which to swim; in one sense we lose all our freedom, but in another sense we are really free—Ezek. 47:4-6.
- G. The river causes everything to live—v. 9a:
 - 1. Where the river flows, everything shall live and be full of life.
 - 2. The flow of the river produces trees, fish, and cattle—vv. 7, 9-10, 12.
- H. The river waters the desert and heals the Dead Sea—v. 8:
 - 1. The river waters the dry, parched land and heals the death waters.
 - 2. This watering and healing are for the purpose of producing life.
- I. The river is unable to heal the swamps and marshes—v. 11:
 - 1. A swamp or marsh is a neutral place, a halfway place, a place of compromise and lukewarmness—cf. Rev. 3:15-16.
 - 2. For the flow of life and for the church life, we need to be absolute.

3. “If you are in the Lord’s recovery, be in the recovery absolutely, not halfway...The Lord Jesus desires and requires absoluteness...By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes” (*Life-study of Ezekiel*, pp. 311-312).

II. Our enjoyment of Christ as the flow of life, the life-giving Spirit, is for us to be sowers, planters, waterers, begetters, feeders, and builders with the ministry of life for the marvelous organic building of God, the magnificent house of God:

- A. A sufficient minister of the new covenant is a person who ministers life to others in order to help them grow in life—2 Cor. 3:6.
- B. A minister of life is a sower who sows spiritual seeds:
 1. In 1 Corinthians 9:11 Paul says to the Corinthians, “We have sown to you the spiritual things”; *the spiritual things* refers to spiritual seeds.
 2. A seed is a container of life, and to sow a spiritual seed is to impart life in, with, and out of our spirit.
 3. The Lord Jesus came as a Sower to sow Himself as the seed of life into the human race—Matt. 13:3, 37.
 4. In the Lord’s recovery we, as ministers of the new covenant, need to be sowers who impart life to grow and produce Christ in others.
- C. A minister of life is a planter who plants Christ into God’s people—1 Cor. 3:6:
 1. The believers, who have been regenerated in Christ with God’s life, are God’s cultivated land, God’s farm, in God’s new creation—v. 9.
 2. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit.
- D. A minister of life is a waterer who waters people with Christ—v. 6:
 1. Once we plant Christ into others, we need to water them with the water of life—Rev. 22:17.
 2. We may liken a waterer in God’s farm to an irrigation system with a reservoir that supplies a farm with water; we should be a divine “irrigation system” with a reservoir of living water stored within us to water the church as God’s farm.
 3. We need to have the genuine experience of Christ as the water of life and a living contact with Him so that we can be a channel of living water, a divine irrigation system, that can supply others with the water of life—John 4:14; 7:37-39.
- E. A minister of life is a begetter, a father, who imparts life to his children, whom he begets—1 Cor. 4:15:
 1. To beget is to generate spiritual children, to bring them forth, through the impartation of life.
 2. We need to have the divine “life germ” in order to impart the divine life into others so that they may be begotten as children of God.
- F. A minister of life is a feeder; feeding is a matter of life; it differs from teaching, which is a matter of knowledge:
 1. To give milk to drink or food to eat is to feed others—3:2.
 2. What the apostle ministered to the Corinthian believers seemed to be knowledge; actually, it was milk (not yet solid food), and it should have nourished them.
 3. The sound teaching of the apostles ministers the healthy teaching as the supply of life to people, either nourishing them or healing them—1 Tim. 1:10b; 6:3; 2 Tim. 1:13; Titus 1:9.

- G. A minister of life is a builder who builds with gold, silver, and precious stones—
1 Cor. 3:12:
1. Gold symbolizes God the Father in His divine nature, silver symbolizes Christ in His redemptive work, and precious stones symbolize the Spirit in His transforming work (this is versus wood, which signifies the human nature; grass, which signifies man in the flesh; and stubble, which signifies lifelessness).
 2. Song of Songs portrays that in the proper church life, the perfected believers coordinate with the transforming Spirit to perfect Christ's loving seekers by ministering the Triune God to them for their transformation by the Triune God's attributes being wrought into them to become their virtues—1:10-11.
 3. This is for the building up of the church as the organic Body of Christ to consummate the New Jerusalem for the accomplishing of God's eternal economy—
1 Cor. 3:12; Rev. 21:18-21.

Message Four

Abiding in Christ to Maintain Our Organic Union with Him

Scripture Reading: John 14:23; 15:4-5; 1 John 2:27-28; 3:24; 4:13; Rev. 21:3, 22

- I. We who have believed into Christ (John 3:16), receiving Him as our Lord and Savior, are now in Christ (1 Cor. 1:30), and Christ is in us (Gal. 2:20; 2 Cor. 13:5):**
 - A. “The Lord is the Spirit” (3:17), “the Spirit Himself witnesses with our spirit” (Rom. 8:16), and “he who is joined to the Lord is one spirit” (1 Cor. 6:17).
 - B. This “one spirit” is the divine Spirit dwelling in our human spirit, and these two spirits are organically joined and mingled together to be one spirit.
 - C. Our organic union with the Lord is illustrated by the branches with the vine tree, the tree of life, in John 15; we are the branches of Christ, the vine tree of life.
 - D. Just as the vine’s life is in the branches, and the vine lives through the branches, so Christ is our life, and we are His living.
 - E. In order to maintain our organic union, our life union, with the Lord, we must abide in Him so that He may abide in us—vv. 4-5.
- II. To abide in Christ is to dwell in Him, to stay in Him, to remain in fellowship with Him, that we may experience and enjoy His abiding in us—1 John 2:27:**
 - A. To abide in Christ is to live in the Divine Trinity—taking Christ as our dwelling place—vv. 6, 24, 27-28; 3:6, 24; 4:13:
 1. To abide in Christ is to abide in the Son and in the Father (2:24); this is to remain and dwell in the Lord (John 15:4-5).
 2. To abide in Christ is to abide in the fellowship of the divine life and to walk in the divine light, that is, to abide in the divine light—1 John 1:2-3, 6-7; 2:10.
 - B. To have Christ abiding in us is to live with the Divine Trinity—having Christ’s presence as our enjoyment for Him to be one with us and to be with every part of our being and every aspect of our living—Matt. 1:23; 18:20; 28:20; 2 Tim. 4:22; 2 Cor. 2:10; Exo. 33:11, 14; 1 Cor. 7:24:
 1. To have Christ abiding in us is to have the words of Christ abiding in us for the bearing of remaining fruit to glorify the Father—John 15:7-8, 16.
 2. To have Christ abiding in us is to have the Spirit of reality as the presence of the Triune God abiding in us—14:17.
- III. In order to abide in Christ so that He may abide in us, the Gospel of John reveals that we must take Him as our necessities:**
 - A. Christ is our life—v. 6; 10:10.
 - B. Christ is our breath of life—20:22.
 - C. Christ is our water of life—4:10, 14; 7:37-39.
 - D. Christ is our bread of life—6:35, 57.
 - E. Christ is our light of life—8:12.
 - F. Christ is our abode in life—14:2, 23; 15:4-5.
- IV. We need to abide in Christ as our King and as our royal abode so that He can abide in us to make us His queen and His royal palace, His glorious church—Psa. 45:13, 8; John 15:4-5; Eph. 5:27; Rev. 22:5; Rom. 5:17; cf. S. S. 6:4:**
 - A. To abide in Christ is to dwell in Him, the eternal God, as our Lord, having our living in Him and taking Him as our everything—John 15:4-5; 1 John 4:15-16; Rev. 21:22; Deut. 33:27a; Psa. 90:1.

- B. We need to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions—vv. 3-11; John 16:33.
- C. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God—Psa. 91.

V. We abide in Christ so that He may abide in us by our loving Him—John 14:21, 23:

- A. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual abode, in which the Triune God abides in us and we abide in Him—v. 23.
- B. The more we love the Lord, the more we will have His presence, and the more we are in His presence, the more we will enjoy all that He is to us; the Lord's recovery is a recovery of loving the Lord Jesus—1 Cor. 2:9-10; Eph. 6:24.

VI. We abide in Christ so that He may abide in us by our caring for the inward teaching of the all-inclusive anointing—1 John 2:27:

- A. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord's blood and the application of the anointing Spirit to our inner being—John 15:4-5; 1 John 1:5, 7; 2:20, 27.
- B. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing for the fulfillment of His purpose—Heb. 1:9; 3:14; 2 Cor. 1:21-22.
- C. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life—Psa. 133; 1 Cor. 2:16; Rom. 8:6, 27.
- D. When the Head wants a member of the Body to move, He intimates it through the inner anointing, and as we yield to the anointing, life flows freely from the Head to us; if we resist the anointing, our relationship with the Head is interfered with, and the flow of life within us is stopped—Col. 2:19; Acts 16:6-7; 2 Cor. 2:13.

VII. We abide in Christ so that He may abide in us by our dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us—John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7:

- A. By the outward, written word, we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word, we have the experience of the abiding Christ and the presence of the practical Lord—Eph. 5:26; 6:17-18.
- B. If we abide in the Lord's constant and written word, His instant and living words will abide in us—John 8:31; 15:7; 1 John 2:14.
- C. We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God—John 15:7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b.

VIII. We abide in Christ so that He may abide in us by our "switching on" the law of the Spirit of life in our spirit—Rom. 8:2, 4:

- A. The Lord's abiding in us and our abiding in Him are altogether a matter of His being the life-giving Spirit in our spirit; by the bountiful, immeasurable Spirit in our spirit, we know with full assurance that we and God are one and that we abide in each other—1 Cor. 15:45b; Rom. 8:16; 1 Cor. 6:17; Phil. 1:19; John 3:34; 1 John 3:24; 4:13.

B. The way to abide in Christ as the empowering One so that He may be activated within us as the inner operating God, the law of the Spirit of life, is by rejoicing always, praying unceasingly, and giving thanks in everything—Phil. 4:13; 2:13; 1 Thes. 5:16-18; Col. 3:17; 4:2.

IX. We abide in Christ so that He may abide in us by our taking Him in His ascension as our secret place to be our inner refuge, our hiding place, our high tower, our fortress, and our high retreat in our spirit to protect us from all the attacks of the evil one—Psa. 91:1-4; 31:20; 18:1-2; 36:7; John 14:30.

X. We abide in Christ so that He may abide in us by our rejoicing always, praying unceasingly, and giving thanks in everything; this is the will of God concerning us, and this is the way that we do not quench the Spirit (1 Thes. 5:16-19; cf. 2 Tim. 1:6-7); in addition to not quenching the Spirit, we should not grieve the Spirit in our daily living (Eph. 4:30; Psa. 42:5, 8, 11).

XI. We abide in Christ so that He may abide in us by our abiding in His love—John 21:15-17; 15:10:

A. All the commandments are summarized in two: to believe in the name of God's Son Jesus Christ and to love one another—1 John 3:23-24; John 13:34-35.

B. The commandment regarding brotherly love is both old and new: old, because the believers have had it from the beginning of their Christian life; new, because in their Christian walk it dawns with new light and shines with new enlightenment and fresh power again and again—1 John 2:7-8.

C. "We know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in Him. In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world"—4:16-17:

1. To abide in love is to love others habitually with the love that is God Himself so that He may be expressed in us.
2. *Boldness* here is for us to face the judgment at the judgment seat of Christ—2 Cor. 5:10.
3. Christ lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is.

XII. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, are to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers—John 14:2, 10-11, 17, 20, 23:

A. The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church—Rev. 21:3, 22.

B. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna—v. 3; Exo. 16:32-34; Heb. 9:4; Rev. 2:17.