

## **Key Statements for the 2025 International Chinese-speaking Conference**

**Chapters 5 through 8 of Romans can be called the kernel of the Bible, showing its entire theme in a concrete and detailed way; the words *life* and *death* form two contrasting lines through chapters 5—8, showing that man is in a triangular situation between God and Satan, life and death.**

**As we enjoy Christ in our sufferings, we are being saved in His life for accomplishing the organic goal of God's dynamic salvation, which is the producing and building up of the organic Body of Christ expressed in the local churches, where we enjoy the rich grace of the Lord and where the God of peace crushes Satan under our feet for His glorious expression and for the display of His victory.**

**After experiencing a proper baptism, we continue to grow in and with Christ in the likeness of His resurrection, that is, to walk in newness of life.**

**Romans 8 concerns the all-inclusive life-giving Spirit as the ultimate consummation of the Triune God; this Spirit will make us exactly the same as Christ in life, nature, and expression.**

**HWMR: CHAPTERS 5 THROUGH 8 OF ROMANS—  
THE KERNEL OF THE BIBLE (Week 1)**

*Scripture Reading: Rom. 5:10, 12, 14, 17-18, 21; 6:4, 9, 16, 21-23; 7:5, 10, 13, 24; 8:2, 6, 10-11, 38*

**The Line of Life and the Line of Death in Chapters 5 through 8 of Romans**

- Romans 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Romans 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned —
- Romans 5:14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam’s transgression, who is a type of Him who was to come.
- Romans 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Romans 5:18 So then as *it was* through one offense unto condemnation to all men, so also *it was* through one righteous act unto justification of life to all men.
- Romans 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- Romans 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- Romans 6:9 Knowing that Christ, having been raised from the dead, dies no more; death lords it over Him no more.
- Romans 6:16 Do you not know that to whom you present yourselves as slaves for obedience, *his* slaves you are whom you obey, whether of sin unto death or of obedience unto righteousness?
- Romans 6:21 What fruit then did you have at that time? Things of which you are now ashamed, for the end of those things is death.
- Romans 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
- Romans 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
- Romans 7:5 For when we were in the flesh, the passions for sins, which *acted* through the law, operated in our members to bear fruit to death.
- Romans 7:10 And the commandment, which was unto life, this very *commandment* was found to me to be unto death.
- Romans 7:13 Did then that which is good become death to me? Absolutely not! But sin *did*, that it might be shown to be sin by working out death in me through that which is good, that sin through the commandment might become exceedingly sinful.
- Romans 7:24 Wretched man that I am! Who will deliver me from the body of this death?
- Romans 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Romans 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Romans 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Romans 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Romans 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

## Day 1

*Genesis 2:9* - And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

*Romans 5:17* - For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

### I. Chapters 5 through 8 of Romans can be called the **kernel of the Bible**, showing its entire theme in a concrete and detailed way:

- A. These two key words—*life* and *death*—are mentioned repeatedly in Romans 5 through 8; life (5:10, 17-18, 21; 6:4, 22-23; 7:10; 8:2, 6, 10-11, 38) and death (5:12, 14, 17, 21; 6:9, 16, 21, 23; 7:5, 10, 13, 24; 8:2, 6, 10-11, 38) form two contrasting lines through chapters 5—8, the line of life and the line of death, showing that man is in a **triangular situation** between God and Satan, life and death.
- B. The tree of life and the tree of knowledge (the tree of death) issue in two lines—the **line of life** and the **line of death**—that run through the entire Bible and end in the book of Revelation; **life begins** with the **tree of life** (Gen. 2:9) and **ends** with the **New Jerusalem** as the city of water of life with the tree of life (Rev. 22:1-2), the light of life (21:23; 22:5), and the glory of life (21:10-11, 23); **death begins** with the **tree of knowledge** (Gen. 2:17) and **ends** with the **lake of fire** (Rev. 20:10, 14).

### LIFE IN OUR SPIRIT AND DEATH IN OUR FLESH

It is easy to move from death to life or from life to death. In other words it is difficult not to move from one realm to another. For example, we can just as easily switch on an electric light as we can switch it off. It is the same with death and life. We can switch on to the spirit and be in life, or we can switch off and be in death.

**Life is in our spirit**, and **death is in our flesh**. When Adam was in the garden, the tree of life and the tree of knowledge were both outside of him. But today these two trees are within us, the tree of life in our spirit and the tree of death in our flesh. In the Bible the term “flesh” denotes not only our corrupted body but also our entire fallen being. For this reason, the Bible calls a fallen person flesh (Rom. 3:20).

### SETTING OUR MIND ON THE SPIRIT

Romans 8:6 says, “*For the mind set on the flesh is death, but the mind set on the spirit is life and peace.*” To **set our mind on what we are is to set it on the flesh**. To set our mind on the flesh does not mean merely to set it on our body; it means to set it on our being, our self. For example, someone may feel that in the past he was evil and now he may endeavor to be good. This is to set the mind on the flesh, on the hopeless self. Some Christians think that if they set their mind on worldly entertainments, they are minding the flesh. Certainly to set the mind on such things is to set it on the flesh. But this is not the only way to mind the flesh. Even in making up your mind to love your wife, you are setting your mind on the flesh in a subtle way. When we are tempted to make up our mind to do good, we need to pray, “Lord Jesus, be merciful to me. I can do nothing apart from You.” By praying in this way, we set our mind on the spirit, not on our poor self. (*Life Study of Romans, Message 38*)

Furthermore, **we should not set our mind on what might happen in the future.** Let us leave the future with the Lord. Suppose, after he had been called by God, Abraham had asked the Lord to tell him where he should go the next day. The Lord might have said, “Abraham, be at peace and enjoy Me. Leave tomorrow with Me.” To rest in the Lord today and leave tomorrow with Him is to set the mind on the spirit.

Because many Christians do not see this, they often admonish others or advise them as to what they should do. This encourages people to set their mind on the flesh, and the result is death. In my early ministry, I not only advised others but also admonished myself. As a result, I was killed and so were the others.

## DEVELOPING A NEW HABIT

Praise the Lord that the God of life is in our spirit! Although we may know this, we still need to **learn how to live by the indwelling life-giving Spirit.** The important thing is not how much knowledge we have but how much we live by Christ.

The principle is the same in the Christian life. We have been raised and trained to live by ourselves. This is our habit. Even after the Lord Jesus has been installed in us, we continue the habit of living by ourselves. However, we need to develop a new habit, the **habit of living by Christ.** Because many saved ones do not have this new habit, Romans 7 is necessary. We need to see a vision that Christ as life is living in our spirit. Because He lives in us, we must drop not only the sinful things but also our old way of living. **We need to turn from living by ourselves to living by Christ.** This requires that **we stay in the spirit and walk** according to the spirit.

## Caring for Life

All married brothers and sisters know that the husbands should love their wives and that the wives should submit to their husbands. However, in Genesis 2 we read nothing about husbands loving wives or wives submitting to husbands. Nevertheless, such things are included in the word “good” in verse 17. For a husband to love his wife or for a wife to submit to her husband is to do good. On the contrary, for a husband to hate his wife or for a wife to rebel against her husband is to do evil. At the end of the Bible we again find the words “life” and “death,” but not the words “love” and “submission.” Therefore, both in the beginning of the Bible and at the end, both in Genesis and in Revelation, we have life and death. It is the same in Romans 5 through 8. In these chapters Paul says nothing about husbands loving wives or wives submitting to husbands. He speaks elsewhere about these matters but not here. Instead, in these chapters he lays great emphasis on life and death and seems not to care about love or hate, submission or rebellion.

It is possible to be very loving or submissive and yet be dead. In His economy God does not mainly care whether we are good or evil, submissive or rebellious; **He cares only whether we are living or dead.** Every wife who is dead and buried in a cemetery is submissive; she never expresses her opinion. But God does not want a dead submission. **He desires that we all be living.** This is the reason that in Romans 5 through 8 Paul does not speak about submission or rebellion but about life and death. Romans 8:6 does not say that the mind set upon the spirit is submission and that the mind set upon the flesh is rebellion. When Paul wrote this portion of the Word, he was fully in the Spirit of God and in God’s economy; he did not care for either good or evil but only for life and death.

Good and evil belong to the tree of knowledge, which is the tree of death. Right and wrong also belong to this tree. Thus, **we should not be concerned about right and wrong but about life and death.** In God’s economy it is not sufficient merely to be good. We may be good and yet still be dead. God’s economy requires that we be in life. It is possible to be dead right and livingly wrong. A kindergarten is filled with noisy boys and girls, but these children are very living. Although kindergarten children may be noisy and sometimes naughty, I prefer their situation over the quiet and orderliness of a cemetery. All those buried in a cemetery are lawful and well regulated, but they are dead. Do you prefer to be livingly wrong or dead right? I prefer to be living.

*(Life Study of Romans, Message 38)*

## Day 2

*Revelation 2:4-5* - But I have one thing against you, that you have left your first love. Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

*Revelation 2:7* - He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

- C. **Eating the tree of life**, that is, **enjoying Christ** as our life supply, should be the primary matter in the church life (Gen. 2:9, 16; Rev. 2:7); the content of the church life depends on the enjoyment of Christ; the more we enjoy Him, the richer the content will be.
- D. But to enjoy Christ **requires us to love Him with the first love**; 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—vv. 4-7.
- E. To **recover the first love** is to consider the Lord Jesus as the **first in everything**; if we make Christ everything in our life, this means that we have overcome the loss of the first love—Col. 1:18b; John 14:21, 23; Psa. 90:1; 91:1; Phil. 3:13-14.
- F. The Lord's speaking to the church in Ephesus can be summarized with four crucial words that begin with the letter *l*—**love, life, light, and lampstand**; 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 right away becomes the light of life (John 8:12); then we will be shining in our daily life and corporately as the lampstand (Rev. 2:1-7).
- G. The **evil condition** of the wicked is that they **do not come to the Lord to eat and enjoy the Lord** (cf. Isa. 55:1-2, 6-7; 57:20-21); 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 (Jer. 2:13).

The basic requirement for having the church life is **our love toward the Lord**. There is no problem, of course, with the Lord's love toward us. He has loved us and He continues to love us. **The problem is with our love toward Him**. Although we have loved Him in the past and may love Him now, there is the danger that our love for the Lord Jesus might fade. The epistle to the church at Ephesus warns us of this. This letter also gives us a clear revelation of the source of the degradation of the church life—the fading of the first love. As we shall see, love gives us the position, the ground, the right, and the privilege to eat of the tree of life. Love gives us the supply of life. **If we love the Lord, we shall have the full right to enjoy Him as the tree of life, as our life supply**. Light always follows life, issuing out of the abundant supply of life. Life gives us light. In the tabernacle the lampstand comes after the showbread table, indicating that when we enjoy Christ as our life supply, we shall have the light of life. It is vitally important that we love the Lord. If we have love, then we shall have the life symbolized by the tree of life and the light signified by the lampstand.

In brief, the problem with the church at Ephesus was the **fading of the first love toward the Lord**. Because of this, the Lord came in to deal thoroughly with this church, warning her that if she did not repent, she was in danger of having her lampstand removed. Anyone among them who would repent and return to his first love would be considered by the Lord to be an overcomer. The Lord promised the overcomer the right to enjoy Him as the tree of life. Of course, the lampstand will always remain among those who have overcome. However, if we would not repent of our fading love toward the Lord, we will miss the right to eat of the tree of life and the lampstand will be removed from us. If this were the case, we would be without love, and light. What a pitiful condition this would be!

(CWWL, 1991-1992, Vol.4, "The Overcomers", Chapter 2)

We in the local churches today must be warned of the possibility of losing our first love for the Lord. We may work and labor for the Lord and we may be pure doctrinally and correct scripturally, **yet not have the first love for the Lord**. Perhaps in the coming years we shall not love Him as much as we do now. Beware of this. It is better to lose some of our work than to fail in our love for the Lord. **Our love for Him must be the first love**. We all must say, "Lord, I love You. I do not love the works I do for You, and I do not appreciate the labor I spend for You. Lord, I love You. If my labor for You frustrates me from loving You, I will cease laboring." Do not allow anything to separate you from the love of the Lord. We must take care of the first love and constantly love the Lord.

I can never forget a short paragraph concerning John Nelson Darby. This paragraph reveals that when Darby was very old he was traveling and stayed in a hotel for the night. As he was going to bed, he prayed in a simple way, saying, "Lord Jesus, I still love You." It is precious for an old saint to say this. John Nelson Darby began to love the Lord during his youth. After more than sixty years, he still loved Him. We all must daily tell the Lord, "Lord Jesus, I still love You. I may change in everything else, Lord, but I would never change in loving You. Rather, I want my love for You to increase all the time." I read this paragraph about Darby more than twenty years ago, and I cannot tell you the help it has rendered me throughout the years. (*Life Study of Revelation, Message 10*)

In such a good, orderly, and formal church like the church in Ephesus, we need to first **overcome** the loss of the first love. The second thing that we need is to **maintain** the eating of Christ as the tree of life. It is in the epistle to the Ephesians that the Lord says, "To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God" (Rev. 2:7).

The Lord Jesus charged us to **overcome the leaving of the first love and to maintain the eating of Christ** as the tree of life. If we give the preeminence to Christ in everything and enjoy Him as the tree of life every day, we will be marvelous, overcoming Christians. When we enjoy Christ as the tree of life, we have the Paradise of God. The tree of life is first seen in Genesis in the garden of Eden. That garden of Eden was the paradise of God at that time. Today our paradise is the church life.

If you do not give the preeminence to the Lord or enjoy the Lord, even for a month, the church life may become an unpleasant place to you. Of course, you might not say this, but deep within you would think that there is not much good in the church life. Then the church is altogether no longer a paradise to you. But **when you overcome the loss of the first love and maintain your eating of Christ, your enjoying of the Lord, right away the church life becomes paradise to you**. Thus, our sensation and our attitude toward the church depend upon our situation. If we give the Lord the preeminence in everything and enjoy Him as the tree of life throughout the day, right away the church, regardless of its condition, becomes paradise to us. This is why the Lord says that we have to eat the tree of life in the Paradise of God.

Of course, the Paradise of God in Revelation 2:7 actually refers to the New Jerusalem in the thousand-year kingdom. If we enjoy the Lord in this age, we will be rewarded with the eating of the tree of life, Christ Himself, in the New Jerusalem as the Paradise of God in the thousand-year kingdom. **We need to continue in the enjoyment of the life supply of Christ in the present church life** so that we can be rewarded with the enjoyment of Christ as the tree of life in the Paradise of God, the New Jerusalem, in the millennial kingdom. In the New Jerusalem in its freshness as the Paradise of God, we will participate in full in the enjoyment of the rich life supply of Christ as the embodiment of the processed and consummated Triune God. (*CWWL, 1991-1992, Vol.4, "The Overcomers", Chapter 2*)

## Day 3

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

*Romans 6:6* - Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

**II. Today the believer is a miniature garden of Eden—God as the tree of life is in his spirit, Satan as the tree of knowledge is in his flesh, and his mind is in between; we are either in the spirit or in the flesh; there is no third place for us to be; this is why we must set our mind on the spirit—Rom. 8:6:**

- A. Man's body was **originally pure**, but through man's fall **Satan injected himself** into man, and man's body has **become the flesh**—Gen. 3:6; Rom. 7:18a:
1. Our body is “the body of sin” (6:6) and “the body of this death” (7:24); the **body of sin** is very **active and full of strength in sinning against God**, but the **body of this death** is **weak and powerless in acting to please God** (v. 18).
  2. As long as we are still living, **until the day of our redemption**, the body of sin and death is always with us—cf. 8:23.
  3. The flesh is the “meeting hall” and the compound of sin, death, and Satan; the **flesh** is a **hopeless case** and can **never be improved**—7:17-18, 21; cf. John 17:15.

It is hard to define what the flesh is in a practical way. We need to see that the **flesh is the corrupted, polluted, and transmuted body**. Originally, it was the body created by God to contain our human being. Our human being is contained in our physical body, and this physical body was created by God in a pure way. But when man fell, Satan in the form of the tree of the knowledge of good and evil got into man. That entrance of Satan into man was his entering into man's body. Man ate of the tree of the knowledge of good and evil, and anything that man eats gets into his physical body.

Have you ever realized that your flesh is a polluted thing? **Regardless of how good a person you may be, you still have the flesh**. You may be the best person, but **your flesh is not better than anyone else's**. Do not say that you have a better flesh than someone else. Flesh is just flesh. Your flesh is no good. You might think you are a good person, but it is certain that your flesh is no good. Your flesh has been corrupted and polluted by Satan. Satan as a foreign element got into your body. This is the reason the Bible tells us that the flesh is full of lusts ( Rom. 13:14 ; Gal. 5:16 ; 1 Pet. 2:11 ). The lusts are of the flesh. The flesh is the totality of all kinds of lusts. No lust is good. All lusts are bad.

I do not care how nice a person you may be. You may be a gentleman or a lady, a good boy or a good girl, but as long as you are a human being, you have a very bad, ugly, polluted flesh. No one has good flesh. You may say that you have been saved and sanctified and that you are holy, a saint. You may be a saint, but you still have the flesh. Our flesh is corrupted with Satan himself. The flesh is the corrupted, transmuted body. We need our body to exist, but our body is fallen, transmuted, corrupted, and polluted. Our body today is the flesh. (CWWL, 1975-1976, vol. 1, “The Flesh and the Spirit”, Chapter 1)

Now we need to see what sin is. Sin is not evil deeds such as hating and killing others. These are outward doings. They are not sin itself. **Sin itself, according to the Bible's revelation, is Satan himself.** When sin came into the created man, Satan came into him. We can use the illustration of a black bookmark being placed within a book. The book may be likened to something created by God and the black bookmark to sin being placed within it. One day, Satan got into man. Sin is Satan getting into you.

**Sin is a living person.** Romans says that sin can deceive us, kill us ( 7:11 ), and lord it over us, that is, have dominion over us ( 6:12 , 14 ). All these activities prove that sin is a living person. This living person is Satan. Satan outside of you is not sin. When Satan gets into you, that is sin. Satan in you is sin. We have to realize where Satan is in our being. He is in our flesh. (*CWWL, 1975-1976, vol. 1, "The Flesh and the Spirit", Chapter 1*)

#### Day 4

*Philippians 3:3 - For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,*

*Ephesians 6:18 - By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,*

- B. For the sake of His economy, **God in His wisdom and sovereignty** uses our sinful, ugly flesh to **force us to turn to our spirit** so that we may gain more of the Spirit for His building by the growth of God in us—Col. 2:19; Zech. 4:6:
1. Judicially speaking, both Satan and our flesh were condemned once for all on the cross (Rom. 8:3; John 3:14; Heb. 2:14; 2 Cor. 5:21), but **God allowed** the flesh to remain with us to **help us and force us to turn to Christ** in our spirit and have no more confidence in the flesh (Phil. 3:3).
  2. **Without** the help rendered by the sinful, ugly flesh, **we would not be as desperate** to gain the Lord or to have Him wrought into us—Rom. 7:24-25; 8:2, 6, 13.
  3. Our goal may be holiness or spirituality or victory, but **God's goal is to work Himself into us to make us glorious**; often when we are in a difficult situation, we are **more open** to the Lord and **more willing** to turn to Him and allow Him to work Himself into us—vv. 28-29; Eph. 5:27.
  4. If we seek Him, even the sinful compound of the flesh will become a help to us in gaining the Lord; because **we fail so often**, we are **desperate to turn to the spirit**, and in this way we gain more of the Spirit—cf. Exo. 23:23, 29-30; Judg. 2:21—3:4.
  5. Our hardships, defeats, failures, and disappointments force us to realize that there is **no hope in the flesh**; the flesh is good only to force us to turn to Christ in our spirit, to press us into the spirit, to make us desperate to get into the spirit, and to keep us watchful to stay in the spirit—Matt. 26:41; Eph. 6:17-18.
  6. The Lord does not care for whether or not we have a victory; the Lord cares for only one thing—that **we gain Christ as the Spirit by setting our mind on the spirit**—Phil. 3:8; 2 Cor. 3:17-18; Rom. 8:6.

## Day 5

*Romans 5:18* - So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

*Romans 8:2* - For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

## Day 6

*Romans 5:21* - In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

*Romans 8:16* - The Spirit Himself witnesses with our spirit that we are children of God.

### III. In **Romans 5** we are in **Adam**, in **Romans 6** we are in **Christ**, in **Romans 7** we are in the **flesh**, and in **Romans 8** we are in the **spirit**; the Adam in chapter 5 is experienced in the flesh in chapter 7, and the Christ in chapter 6 is experienced in the spirit in chapter 8:

- A. We believers in Christ have a **factual and positional transfer** out of Adam through Christ's death and into Christ through His resurrection—6:3-8:
  1. In Adam we inherited sin that constitutes us sinners (5:12a, 19a); we inherited death that, on the one hand, **weakens us, disabling us** to do things pleasing God, and that, on the other hand, **reigns over us** (vv. 12b, 14a, 17a); and we inherited condemnation under the law unto death (v. 16a).
  2. **In Christ** we have been gifted with **righteousness, life, and justification** under grace unto life, in which we reign with grace over all things—vv. 17b, 18b, 21.
- B. We believers in Christ have a practical and experiential transfer out of the flesh (the practical and experiential Adam) through our being crucified with Christ (6:6; Gal. 2:20) and into the Spirit (the practical and experiential Christ) through our organic union with Christ as the law of the Spirit of life (Rom. 8:2, 16a; 1 Cor. 6:17).
- C. Christ Himself is the life of God, the eternal life (John 14:6a; 11:25; 1 John 1:2); **He came that we may have life and may have it abundantly** (John 10:10b); He died a life-releasing death and entered into a life-dispensing resurrection (12:24) to become the life-giving Spirit (1 Cor. 15:45b) as the law of the Spirit of life (Rom. 8:2), giving life to our spirit, our mind, and our mortal bodies so that we might be those who are swallowed up by life to minister life to others (vv. 10, 6, 11; 2 Cor. 5:4; 1 John 5:16a; John 6:63; Acts 5:20).

### IV. In order for us to stay on the line of life, **we must take the way of enjoying Christ as the tree of life**; see crucial fellowship from Brother Lee below:

## **TAKING THE WAY OF ENJOYING CHRIST AS THE TREE OF LIFE— CRUCIAL FELLOWSHIP FROM BROTHER LEE**

**“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.**

**“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.**