

Message Two

**The Significance of the Tree of Life
and
Grafted into Christ to Become Part of the Tree of Life**

Scripture Reading: Gen. 2:9; John 15:1, 4-5; Rev. 22:2, 14

- I. 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; this is why the tree of life is mentioned both at the beginning and end of the Bible—Gen. 2:9; Rev. 22:2, 14:**
- A. God's purpose in the creation of man in His image and after His likeness was that man would receive Him as life and express Him in all His attributes—Gen. 1:26-27; 2:9.
 - B. 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.
 - C. The New Testament reveals that Christ is the fulfillment of the figure of the tree of life:
 - 1. John 1:4, speaking of Christ, says, "In Him was life"; this refers to the life signified by the tree of life in Genesis 2.
 - 2. The life displayed in Genesis 2 was the life incarnated in Christ—1 John 5:11-12.
 - 3. If we put together John 1:4 and 15:5, we will realize that Christ, who Himself is life and also a vine tree, is the tree of life.
 - 4. All the aspects of the all-inclusive Christ revealed in the Gospel of John are the outcome of the tree of life.
- II. In God's economy, we are not only the eaters of the tree of life, enjoying the continually fresh fruit, but we are also 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 which God desires to have with man is that He and man become one—1 Cor. 6:17:
 - 1. In His desire to be one with man, God created man in His image and according to His likeness and with a spirit to contact, receive, and contain Him—Gen. 1:26; 2:7.
 - 2. God desires that the divine life and the human life be joined to become one life.
 - 3. This oneness is an organic union, a union in life—a grafted life—John 15:4-5.
 - 4. 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.
 - 5. 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:

- a. 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.
 - b. 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.
- 6. 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:
 - a. The branch retains its essential characteristics, but its life is uplifted and transformed by being grafted into a higher life.
 - b. The divine life resurrects God’s original creation and resurrects and uplifts our faculties.
 - c. The divine life supplies the riches of Christ to our inward parts—Eph. 2:8.
- B. Christ as the tree of life is the embodiment of God as life to us (Col. 2:9), and we are united to Him organically—John 15:1, 4-5:
 - 1. We not only eat Christ as the tree of life—we are united to Him—1 Cor. 6:17.
 - 2. 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.
 - 3. 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.
 - 4. As we abide in Him and He abides in us, this embodied God is dispensing Himself into us to make us God-men for the fulfillment of God’s purpose—Rom. 8:10, 6, 11.