

# **Message Two**

## **A Grafted Life**

Hymns: E482

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

### **§ Day 1**

- I. As believers in Christ, we should live a grafted life—a life in which we are one spirit with the Lord and live in an organic union with Him—1 Cor. 6:17; John 15:4.**
- II. The Bible reveals that the relationship God desires to have with man is that He and man become one—1 Cor. 6:17:**
  - A. God desires that the divine life and the human life be joined together to become one life—John 15:1, 4-5.
  - B. This oneness is an organic union, a union in life—a grafted life.
  - C. The concept of the divine life and the human life being grafted into one is mysterious, beyond the natural concept, and foreign to human thought.

### **§ Day 2 & Day 3**

- III. In grafting, two similar lives are joined and then grow together—Rom. 11:17-24:**
  - A. Grafting can be effective only if the lives to be grafted are similar.

B. 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.

C. Our human life resembles the divine life; therefore, the divine life and the human life can be grafted together and then grow together organically.

#### **IV. In order for us to be grafted into Christ, He had to pass through the processes of incarnation, crucifixion, and resurrection:**

A. Christ became flesh to be the seed of David, the branch of David, the Shoot, so that we might be grafted together with Him; He became the same as we are so that He and we could be grafted together—John 1:14; Matt. 1:1; Zech. 3:8; Jer. 23:5; 33:15.

B. Christ was “cut” on the cross so that we could be grafted into Him:

1. Christ's becoming the branch of David does not by itself mean that He could be grafted together with us.

2. Grafting requires cutting; two branches cannot be grafted together unless both are cut:

a. Christ was cut when He died on the cross.

b. We were cut when we repented and received the Lord.

3. After the cutting occurs, the joining and the organic union take place; therefore, in grafting we have the cutting, the joining, and the organic union.

C. After Christ was cut on the cross, He was resurrected to become the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:17a:

1. By becoming such a Spirit, Christ was ready for grafting.

2. Once we repent and receive the Lord, He as the life-giving Spirit enters into our spirit, bringing the divine life into us, and we are grafted together with Christ—John 20:22; Rom. 8:11:

- a. This life is a life of death and resurrection.
- b. As the life-giving Spirit, Christ brings the key to death and resurrection into us, the believers, that we may die and be raised with Christ—Gal. 2:20.
- c. In this death and resurrection we are grafted together with Christ.

## **§ Day 4**

### **V. As regenerated ones, we should live a grafted life—a life in which two parties are joined to grow organically—John 15:1, 4-5:**

- A. After 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; instead, we should live by our regenerated spirit, a spirit grafted with Christ—Rom. 8:4.
- C. Through this grafting we are united with Him, mingled with Him, and incorporated with Him to become the Body of Christ—12:4-5.

## **§ Day 5**

### **VI. The grafted life is not an exchanged life but the mingling of the human life with the divine life—Gal. 2:20:**

- A. The concept of the exchanged life is that we yield our human life to the Lord, and He replaces it with His divine life.
- B. The Christian life is not an exchanged life but a grafted life—the mingling of the human life with the divine life—Rom. 6:3-5; John 15:1, 4-5:

1. There is no exchange, or trade, of lives.
  2. Instead of exchange there is the dispensing, the infusing, of the divine life into the human life and the mingling of the divine life with the human life.
- C. The most wonderful reality in the Christian experience is that the believers in Christ are united with Christ in the way of life—1 Cor. 6:17:
1. Whatever Christ is and whatever He has done are altogether for one thing: that He and we could be organically united and live a grafted life—John 15:4-5.
  2. In His recovery the Lord is recovering this neglected matter of the grafted life.

## § Day 6

### **VII. In the grafted life the human life is not eliminated but is strengthened, uplifted, and enriched by the divine life—Rom. 11:17-24:**

- A. In the grafted life the branch still retains its same essential characteristics, but its life is uplifted and transformed by being grafted into a better life:
1. The higher life subdues the lower life.
  2. The higher life enriches, uplifts, and transforms the lower life.
- B. In the grafted life the divine life works within us to discharge the negative elements—2 Cor. 3:18:
1. The divine life works in a gradual way to eliminate whatever is natural.
  2. The negative element in our disposition is killed, and then, instead of casting away our disposition, the Lord uplifts it and uses it.
- C. In the grafted life the divine life resurrects God's original creation—John

11:25:

1. Instead of giving up His creation, God will reclaim it.
2. God intends to bring all the aspects of our being into resurrection—Phil. 3:11:
  - 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 us at creation—are restored, strengthened, and enriched—Gal. 2:20.

D. In the grafted life the divine life supplies the riches of Christ to our inward parts—Rom. 12:2:

1. Our resurrected and uplifted faculties are supplied with the riches of Christ.
2. Through such a supply we are renewed in our mind, emotion, and will.

E. In the grafted life the divine life saturates our whole being—8:29-30:

1. The riches of Christ saturate us and transform us—12:2; 2 Cor. 3:18.
2. By this saturation of the divine life we are conformed to the image of Christ—Rom. 8:29.



# WEEK 2—DAY 1

## Morning Nourishment

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

["Joined to the Lord" (1 Cor. 6:17)] refers to the believers' organic union with the Lord through believing into Him (John 3:15-16). This union is illustrated by that of the branches with the vine (15:4-5)...Such a union with the resurrected Lord can only be in our spirit. (1 Cor. 6:17, footnote 1)

["One spirit" (1 Cor. 6:17)] indicates the mingling of the Lord as the Spirit with our spirit. Our spirit has been regenerated by the Spirit of God..., who is now in us...and is one with our spirit (Rom. 8:16). This is the realization of the Lord, who became the life-giving Spirit through resurrection (1 Cor. 15:45; 2 Cor. 3:17) and who is now with our spirit (2 Tim. 4:22). (1 Cor. 6:17, footnote 2)

This true vine (the Son) with its branches (the believers in the Son) is the organism of the Triune God in God's economy. This organism grows with His riches and expresses His divine life. (John 15:1, footnote 1)

## Today's Reading

What the Bible reveals as the ultimate relationship between God and us is far deeper than that of Creator and creature. The nature of this relationship is beyond human concept. It is that God and we may have a union in life. The divine life and the human life join together to become one life.

There is a picture of this in nature...The Lord Jesus again and again used common things as illustrations of spiritual matters. In the plant kingdom a branch that is not doing very well may be cut off the parent tree and attached to a healthier, more productive tree. This procedure, known as grafting, illustrates the union between God and us. Romans 11 [states]: “You, being a wild olive tree, were grafted in...and became a fellow partaker of the root of fatness of the olive tree...You were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree” (vv. 17, 24). We were the poor, small, wild olive branches, grafted into the cultivated, superior olive tree, and are now enjoying the rich nourishment from the root.

The branch that is grafted is not identical to the tree to which it is attached. If they were identical, there would be no need of grafting. It is a branch from a problem tree that is grafted to a tree having some superior quality. Such is the real nature of the Christian life. The Lord Jesus as the true vine is the superior tree. One day by faith through grace you were grafted into Him. Do not despise this grafting. It means that you no longer have just one life. Your life is now from two lives that have been grafted into one. As you enjoy the root of the fatness of this cultivated olive tree, your poorer life is subdued, and you begin to flourish.

The relationship that the Bible reveals between God and us must extend beyond that of Creator and creature until it reaches a union in life.

This concept of the divine life and the human life being grafted into one is foreign to human thought. Because of this, when we come to read the Bible, we miss it. I trust that now we have all been deeply impressed that as saved ones, the life we live is that of two lives grafted into one. By the Lord’s grace we have repented, and through repentance and believing we have been grafted into the divine life. In this grafting we grow together with Him. Then in resurrection His life grows in us. The divine life is in us, supplying us. This is the Christian life. (CWWL, 1979, vol. 1, “Life Messages, Volume 2,” pp. 283-284, 288-289)

Further Reading: CWWL, 1979, vol. 1, “Life Messages, Volume 2,” chs. 58-59



# WEEK 2—DAY 2

## Morning Nourishment

Rom. 11:17-18 ...You, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree, do not boast against the branches;...remember that it is not you who bear the root, but the root you.

In order for one kind of life to be grafted to another, the two lives must be very similar. For example, it is not possible to graft a branch from a banana tree to a peach tree. However, it is possible to graft some branches from a poorer peach tree to a healthy, productive peach tree, for the lives of these two trees are very close to each other. We may apply this principle to the dispensing of the divine life into man...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. Although our human life is not the divine life, it resembles the divine life. Therefore, these lives can easily be grafted together and then grow together organically.

The life of the poor tree does not disappear. Rather, it grows together as one unit along with the life of the rich, sweet tree...This is not an exchanged life but a grafted life. (Life-study of Romans, 2nd ed., p. 639)

## Today's Reading

In the matter of grafting, there are two main aspects: cutting and joining, or uniting. Without the cutting, there cannot be any grafting. If the branch from one tree is to be grafted into another tree, the branch must first be cut. After the cutting occurs, the joining, or union, takes place. This union is organic. Therefore, in grafting we have the cutting, the joining, and the organic union. The cutting corresponds to the death of Christ, and the uniting, to the resurrection of Christ. In the death of Christ our old life was cut off, and in Christ's resurrection we were united to Him for further growth. The experience of the death of Christ causes us to die to the law, whereas resurrection enables

us to live to God...Only by being grafted into Christ can we be one with Him in His death and resurrection.

In ourselves it is not possible for us to die to law or live to God. However, when the preciousness of the Lord Jesus was infused into us and we began to appreciate Him, we were grafted into Him. On the one hand, we were cut; on the other hand, we were joined to Christ in His resurrection life. After this union took place, we were organically united with Christ. Now we should simply live in this organic union. On the negative side, we have been cut in Christ's death; on the positive side, we have been united to Christ in His resurrection. In this cutting we died not only to the law but to everything other than God. According to Galatians 6, we are dead to the world, particularly to the religious world, through the crucifixion of Christ (vv. 13-14). By the all-inclusive cutting of Christ's all-inclusive death on the cross, we are dead to everything other than God. Because we have been grafted into Christ, His experience has become our history. When He died on the cross, we died in Him. When He was crucified, we were cut off from the wild olive tree. This means that we were cut off from the self, the flesh, the world, religion, and the law with its ordinances. Furthermore, because we have been grafted into Christ, His resurrection has also become our history. Therefore, we can strongly declare that with Christ we have been crucified, buried, and resurrected. What a wonderful history we have!

Having been cut off from everything other than God, we are dead to religion, including Judaism, Catholicism, and Protestantism. One aspect of our history includes the crucifixion by which we have been cut off from everything other than God. But the other aspect of this history includes the resurrection in which we have been united to the Triune God. In this union we are absolutely one with the Triune God.

It is crucial that we all see this vision...If we see the vision of this organic union, our living will be changed. We will realize that we have been cut off from the old source and united to the living One. (Life-study of Galatians, 2nd ed., pp. 74-76)

Further Reading: Life-study of Galatians, msg. 9

# WEEK 2—DAY 3

## Morning Nourishment

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

In incarnation [Christ] became flesh for redemption (John 1:14, 29); then, in resurrection He became a life-giving Spirit for the imparting of life (10:10b)...When we believe into Him, He enters our spirit, and we are joined to Him as the life-giving Spirit. Hence, we become one spirit with Him (1 Cor. 6:17). Our spirit is made alive and is resurrected with Him. (1 Cor. 15:45, footnote 1)

When a branch is grafted, both it and the tree must be cut...and then grafted together...When the two wounds kiss each other, the graft can take, and there will be the growth. When was the Lord Jesus cut? It was on the cross. The wound of the Lord Jesus is waiting for sinners. His side has been pierced; the blood shed. When is the sinner cut? He too has been cut on the cross. He experiences this cutting when he repents and receives the Lord. At the site where the wound of the sinner [meets] the wound of the Lord Jesus, they [are] grafted together. The Lord [begins] to live and grow in this newly grafted branch to supply him.

[In Romans 6:5 Paul] is saying that in the place where we were cut, we were grafted into the Lord. This grafting is the growing. We are not first grafted and then begin to grow. Rather, we have been grafted into Him in the likeness of His death and have grown together with Him all at the same time. (CWWL, 1979, vol. 1, “Life Messages, Volume 2,” pp. 287-288)

## Today's Reading

The first aspect [of grafting and growing together in Romans 6:5] is in the likeness of His death and refers to our being grafted into Him. The second is in the likeness of His resurrection and refers to His coming into us to grow in us.

The initial grafting is related to the Lord's death. He is the true vine. When He was crucified, He was thoroughly cut. Now His cut wound is waiting for the repentant sinners, and He as the life-giving Spirit moves in us, searching our inner being, enlightening us so that we repent. Our grief and tears are the cut we receive. We have no choice but to believe in the Lord and ask Him to save us: "O Lord, thank You that You died for me. Thank You for shedding Your blood for me. Thank You, Lord, for saving me." This is the time when we are grafted into Him and grow together with Him in the likeness of His death. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," p. 288)

A grafter knows that in order to have a successful grafting, both of the grafting parts need to be cut and to die. First, the part to be grafted has to die, and second, the part to be grafted into has to die also. Only when both sides die can the grafting be accomplished. On Christ's side, one day, as the branch of David, He died on the cross; however, although He died in the flesh, He was resurrected in the Spirit (1 Pet. 3:18b). Through death and resurrection He became the life-giving Spirit (1 Cor. 15:45b). By becoming such a Spirit, Christ was ready for the grafting. On our side, as sinners, we need to repent and receive the Lord. Once we repent and receive Him, He as the life-giving Spirit enters into our spirit and puts the divine life in us. This life is a life of death and resurrection. Hence, He brings the key to death and resurrection into us who have believed in Him and have died and resurrected with Him. Thus, in this death and resurrection we are grafted together with Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 496-497)

Further Reading: CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," ch. 4

# WEEK 2—DAY 4

## Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

The organic union with Christ...takes place spontaneously when we believe in Christ...[Galatians 2:19 indicates] that we have died to law so that we might live to God...If we are not actually organically united with Christ but are in ourselves, then we are neither dead to law nor are we living to God. Apart from the organic union with Christ, we cannot live to God. (Life-study of Galatians, 2nd ed., p. 73)

[Galatians 2:20] explains how it is that through law we have died to law. When Christ was crucified, according to God's economy we were included in Him. (Gal. 2:20, footnote 1)

## Today's Reading

No longer I does not indicate an exchanged life, a life in which Christ comes in and we go out, for later in Galatians 2:20 Paul said, "I live." As regenerated people, we have both the old "I," which has been crucified (Rom. 6:6), concerning which Paul said, "No longer I," and a new "I," concerning which Paul said, "I live." The old, terminated "I" was without divinity; the new "I" has God as life added to it. The new "I" came into being when the old "I" was resurrected and God was added to it. On the one hand, Paul had been terminated, but on the other hand, a resurrected Paul, one who was regenerated with God as his life, still lived. Furthermore, although Paul said, "No longer I," he also said, "It is Christ who lives in me," for it was Christ who

lived, but it was in Paul that He lived. The two, Christ and Paul, had one life and one living. (Gal. 2:20, footnote 2)

We have died in Christ through His death, but now He lives in us through His resurrection. His living in us is entirely by His being the life-giving Spirit (1 Cor. 15:45b). This point is fully developed in all the following chapters [of Galatians], where the Spirit is presented and emphasized as the very One whom we have received as life and in whom we should live [cf. Rom. 1:17].

The “I,” the natural person, inclines to keep the law that it might be perfect (Phil. 3:6), but God wants us to live Christ that God might be expressed in us through Him (Phil. 1:20-21). Hence, God’s economy is that the “I” be crucified in Christ’s death and that Christ live in us in His resurrection. To keep the law is to exalt it above all things in our life; to live Christ is to make Him the center and everything in our life. The law was used by God for a period of time to keep His chosen people in custody for Christ (Gal. 3:23) and eventually to conduct them to Christ (v. 24) that they might receive Him as life and live Him to be God’s expression. Because Christ has come, the function of the law has been terminated, and Christ must replace the law in our lives for the fulfillment of God’s eternal purpose. (Gal. 2:20, footnote 3)

The Christian life is [not] an exchanged life...It is a grafted life, a life in which two parties are joined to grow organically. (Life-study of Romans, 2nd ed., pp. 638-639)

After we have been grafted together with Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us. Furthermore, we should no longer live by our flesh or our natural being; rather, we should live by our mingled spirit, a spirit grafted with Christ. Thus, first, we are united with Him; this is a union. Then we are mingled with Him; this is a mingling. Eventually, we are incorporated with Him into an incorporation. This incorporation is the New Jerusalem, the great universal incorporation of the mingling of God and man for us to reign in eternity. (CWWL, 1994-1997, vol. 5, “The Experience of God’s Organic Salvation Equaling Reigning in Christ’s Life,” p. 497)

Further Reading: Life-study of Galatians, msgs. 10, 16

# WEEK 2—DAY 5

## Morning Nourishment

Rom. 6:3-5 ...All of us who have been baptized into Christ Jesus have been baptized into His death...We have been buried therefore with Him through baptism into His death...that...we might walk in newness of life. For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

When the divine life enters into the human life, the divine life becomes the content, and the human life becomes the container and the expression. But there is no exchange, or trade, of lives...The divine air, the heavenly pneuma, is dispensed into us, but it is not exchanged for our human life. Rather,...it is dispensed into us and mingled with us.

Our Christian life is not an exchanged life. It is altogether a matter of the divine life dispensed, infused, into our human life. (Life-study of Romans, 2nd ed., pp. 636-637)

## Today's Reading

[The Lord's] life becomes ours in resurrection. He uplifts the original functions given to us at creation and enriches, strengthens, and even saturates our whole being. This new life is a life of two lives grafted into one. In this union are victory, life, light, power, and all the other divine attributes. All of these are ours not by an exchange, not by reckoning, but by being grafted into Him. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," p. 288)

We were created by God in His image and according to His likeness. However, due to Adam's fall our life became the natural life of the old creation in Adam.

There are two main elements in our natural life of the old creation. The first element is sin, and the second is death [cf. Rom. 5—7]...Through one man, Adam, sin entered into the world, and through sin, death (5:12). Thus,

sin reigned in us through death (v. 21a; 6:12), and death reigned over us through the offense of the one, Adam (5:17a, 14). Therefore, in Adam we did not reign in life; rather, we were under the ruling of sin and death. However, as the last Adam, Christ died an all-inclusive death on the cross, and through such a death He brought everything of the adamic life to the cross and had a great ending there (6:6)...It is through the all-inclusive death of Christ that we allow the life of Christ to reign in us instead of sin and death. Thus, it is no longer sin and death that reign in us; rather, it is grace and life that reign in us (5:21).

Our natural life needs to be annihilated, completely destroyed, put out of existence, with Adam in our co-death with Christ. In our baptism we have been buried with Christ into His death, and thereby the natural life of our old man in Adam has been annihilated (6:3-4a).

We reign in life not only in our dying with Adam but also in our living with Christ (vv. 4b, 5b, 8b; Gal. 2:20b). Romans 6:8...shows our organic union with Christ in His death and resurrection. Such an organic union is best illustrated in grafting...We were grafted with Christ and have grown together with Him in His death and resurrection.

Although our natural life was defiled by sin and death through the fall, we have received the resurrection life of Christ into us through our death and resurrection with Him. This resurrection life of Christ is the life-giving Spirit, who enlivens us from within that we may be raised with Christ. In resurrection our God-created faculties are restored; moreover, they are enriched with, uplifted by, and saturated with Christ's resurrection life for us to experience and enjoy all that Christ is.

Our natural life belongs to the realm of the old creation, the old man. In baptism we put off our old man; moreover, our old man was crucified with Christ. In our practical experience, however, we need to allow the Spirit, who indwells our regenerated spirit, to spread to our mind so that in such a mingled spirit we may be nourished and renewed by the fresh supply of the resurrection life of Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 492-494)

Further Reading: Life-study of Romans, msgs. 63-64



# WEEK 2—DAY 6

## Morning Nourishment

Rom. 11:17 ...You, being a wild olive tree, were grafted in among [the branches] and became a fellow partaker of the root of fatness of the olive tree.

24 For if you...were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

According to the natural law ordained by God, it is not the poor life that affects the richer life but the richer life that affects the poor life. In fact, the rich life will swallow up all the defects of the poor life and thus transform the poor life. In the same principle, when we are grafted into Christ, Christ swallows up our defects, but He does not eliminate our own life. On the contrary, as He swallows up our defects, He uplifts our humanity. He uplifts our mind, will, emotion, and all our virtues.

May we all be impressed with the fact that the Christian life is not a matter of exchange but a matter of grafting. A lower life, our human life, is grafted into a higher life, the divine life. The higher life swallows up the defects...of [and] enriches, uplifts, and transforms the lower life. How marvelous!...According to God's revelation and according to our experience, we see that as Christians today, we have a wonderful grafted life. (Life-study of Romans, 2nd ed., pp. 639, 642-643)

## Today's Reading

This grafted life...is not an exchanged life. The inferior branch has not given up its poor life in order to get the richer life of the tree to which it is grafted. No. The branch still retains its same essential characteristics, but its life is uplifted and transformed by being grafted to the better life.

What are the results of the grafting? When the fatness of the better tree supplies the grafted branch, all the negative things are taken away. Then the

original function of that branch is restored and strengthened. The fruit is still what it was before the grafting, but the problem factors have been overcome. We are the problem branches that God has grafted to Christ. The fatness of His life comes into us, carrying away all the poor elements in us. He uplifts the original function that God had for us, strengthening and enriching it. Then naturally and spontaneously, our whole being is saturated and transformed, and a marvelous fruit comes forth.

Romans is not talking about an exchanged life or a reckoning method [cf. 6:11]. This grafted life means that whatever lack we have, as long as we are grafted into the precious tree of the Lord Jesus, His excellent life will come into us. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 285-286)

The divine life will swallow up the defects and shortages of our human life. This is possible because in Christ's life there is the killing power of His crucifixion. Remember, Christ's life has been processed through incarnation, human living, crucifixion, and resurrection. Now His life includes all these ingredients. We may use antibiotics as an illustration of this. Just as antibiotics kill disease germs, so the killing element in the life of Christ terminates the negative things in us.

We may prefer simply to yield up our human life and have it be replaced with Christ's life. We may feel that our life is full of "germs" and would therefore like it replaced by the divine life. This may be our way, but it is not God's way in His economy. His way is for Christ's life to swallow up all the defects, shortages, and "germs" within us. The more we tell the Lord Jesus that we love Him and that we want to be one with Him, the more we will experience the killing power in the spiritual antibiotics.

All the elements we need are available in Christ's life. In His life there is the killing element as well as the nourishing element. You may be discouraged about your disposition. But Christ's life will kill the negative element in your disposition, and then, instead of casting your disposition away, He will uplift it and use it. (Life-study of Romans, 2nd ed., p. 641)

Further Reading: CWWL, 1968, vol. 1, pp. 47-49

# WEEK 2 — HYMN

## I am crucified with Christ

Union with Christ — Identified with His Death and Resurrection

482

The musical score is written in G major, 6/8 time, and consists of four staves. The first staff begins with the lyrics '1. I am crucified with Christ, And the cross hath set me'. The second staff continues with 'free; I have ris'n a - gain with Christ, And He lives and reigns in'. The third staff is labeled 'Chorus' and begins with 'me. (C) Oh! it is so sweet to die with Christ, To the world, and self, and sin;'. The fourth staff concludes with 'Oh! it is so sweet to live with Christ, As He lives and reigns with - in.' Chord symbols are placed above the notes on each staff.

2. Mystery hid from ancient ages!  
But at length to faith made plain:  
Christ in me the Hope of Glory,  
Tell it o'er and o'er again.
3. This the secret nature hideth,  
Harvest grows from buried grain;  
A poor tree with better grafted,  
Richer, sweeter life doth gain.
4. This the secret of the holy,  
Not our holiness, but Him;  
O Lord! empty us and fill us,  
With Thy fulness to the brim.
5. This the balm for pain and sickness,  
Just to all our strength to die,  
And to find His life and fulness,  
All our being's need supply.
6. This the story of the Master,  
Thru the Cross, He reached the Throne,  
And like Him our path to glory,  
Ever leads through death alone.

