

## Message Two

### A Grafted Life

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

- 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.
- 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.

**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.

**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.

**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.

Message Three  
**The Intrinsic Significance and Revelation  
of the Compound Ointment as the Holy Anointing Oil—  
a Full Type of the Compound,  
All-inclusive Spirit of the Processed Triune God**

Scripture Reading: Exo. 30:22-30; 1 Cor. 15:45b; John 7:37-39; Phil. 1:19

- I. The holy anointing oil, a compound ointment of olive oil and four spices, “compounded according to the work of a compounder,” is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection—Exo. 30:22-25; 1 Cor. 15:45b; John 7:37-39; Phil. 1:19:**
- A. The significances of the ingredients of this compound anointing oil are as follows:
1. Flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3):
    - a. Myrrh was also used as a painkiller to reduce the suffering of death; when the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain—Mark 15:23.
    - b. Myrrh can also be used for healing the body when it gives off the wrong kind of secretion; in our human life there are many wrong secretions, but the Lord’s death on the cross corrects this problem.
  2. Fragrant cinnamon signifies the sweetness and effectiveness of Christ’s death—Rom. 8:13:
    - a. Cinnamon was prescribed to stimulate a weak heart.
    - b. When we apply the Lord’s death in the Spirit to our inner being, our heart is stimulated to make us happy and joyful in the Lord—Phil. 4:4; Neh. 8:10.
  3. Fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifies the precious resurrection of Christ—Eph. 2:6; Col. 3:1; 1 Pet. 1:3.
  4. Cassia, used in ancient times to repel insects and snakes, signifies the repelling power of Christ’s resurrection; cassia repels all the evil “insects” and especially the old serpent, the devil—Phil. 3:10.
  5. Olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit—Gen. 1:2.
- B. Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God’s creation, and the one hin of olive oil signifies the unique God with His divinity; thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit—Lev. 2:4 and footnote 3.
- C. The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9) through Christ’s sufferings (Matt. 26:36).
- D. Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being “split” by His death on the cross.
- E. Since in the Bible five is the number for responsibility (25:2 and footnote 1), the five

elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility.

- F. Since the numbers three and five are related to God's building (see footnote 152 in Gen. 6), these numbers in the compound ointment signify that in the compound Spirit there is the element for God's building.
- G. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place.

**II. The compound ointment, the holy anointing oil, was used to anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated, sanctified, to God for His divine purpose—Exo. 30:26-30; 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16:**

- A. This ointment signifies the Triune God processed and consummated through Christ's incarnation, crucifixion, and resurrection to become the all-inclusive compound Spirit to reach His chosen and redeemed people and to anoint them with Himself, making Himself one with them and making them one with Him—John 20:22; 1 John 2:20, 27; 2 Cor. 1:21; 1 Cor. 6:17.
- B. Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may grow in the divine life with the divine elements and we may be mingled with God as one—Col. 2:19.
- C. The holy anointing oil is solely for the purpose of anointing God's dwelling place and the priesthood (cf. 1 Pet. 2:5); hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit.

**III. The Spirit of God, signified by olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients; regarding this, John 7:39 says, "But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified":**

- A. This means that before the Lord's glorification, which was His resurrection (Luke 24:26), the compound Spirit was not yet; it was after Christ's resurrection that the compounding, or the blending, of such a Spirit was completed.
- B. When the Spirit was the Spirit of God, He had only the divine element; after He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.
- C. This all-inclusive compound Spirit, typified by the holy anointing oil, is the bountiful supply of the Spirit of Jesus Christ, the supply of the Body of Christ, by which we can live Christ for His magnification in the Body, through the Body, and for the Body—Phil. 1:19-21a.

**IV. As believers, we have been anointed with the compound ointment, with the all-inclusive Spirit; Psalm 133:2 describes how the anointing oil flowed down**

**from Aaron's head to his beard and then to the hem of his garments; this signifies that the whole Body is anointed with the Spirit:**

- A. The ground of oneness is simply the processed Triune God as the holy anointing oil, the compound Spirit, applied to our being—vv. 1-3.
- B. In order to be “painted” by the ointment (1 John 2:20, 27), we must be one with the church; then we will spontaneously enjoy the application of the anointing oil with all its elements; how marvelous is the oneness produced by the application of this ointment!