

Message Two

A Grafted Life

RM Hymns: 152

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

- John 15:1 I am the true vine, and My Father is the husbandman.
John 15:4 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.
John 15:5 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.
Rom 11:17 But if some of the branches were broken off, and 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,
Rom 11:18 Do not boast against the branches; but if you boast, remember that it is not you who bear the root, but the root you.
Rom 11:19 You will say then, Branches were broken off so that I might be grafted in.
Rom 11:20 Rightly said: they were broken off because of unbelief, and you stand by faith. Do not be high-minded, but fear;
Rom 11:21 For if God did not spare the natural branches, neither will He spare you.
Rom 11:22 Behold then the kindness and severity of God: on those who fell, severity; but on you, the kindness of God, if you continue in His kindness; otherwise you also will be cut off.
Rom 11:23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.
Rom 11:24 For if you were cut off from what is by nature a wild olive tree and 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!
1 Cor 6:17 But he who is joined to the Lord is one spirit.

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.

- 1 Cor 6:17 But he who is joined to the Lord is one spirit.
John 15:4 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.

II. The Bible reveals that the relationship God desires to have with man is that He and man become one—1 Cor. 6:17:

- 1 Cor 6:17 But he who is joined to the Lord is one spirit.
- A. God desires that the divine life and the human life be joined together to become one life—John 15:1, 4-5.
John 15:1 I am the true vine, and My Father is the husbandman.
John 15:4 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.
John 15:5 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.
- 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:

- Rom 11:17 But if some of the branches were broken off, and 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,
Rom 11:18 Do not boast against the branches; but if you boast, remember that it is not you who bear the root, but the root you.
Rom 11:19 You will say then, Branches were broken off so that I might be grafted in.
Rom 11:20 Rightly said: they were broken off because of unbelief, and you stand by faith. Do not be high-minded, but fear;

Rom 11:21 For if God did not spare the natural branches, neither will He spare you.
 Rom 11:22 Behold then the kindness and severity of God: on those who fell, severity; but on you, the kindness of God, if you continue in His kindness; otherwise you also will be cut off.
 Rom 11:23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.
 Rom 11:24 For if you were cut off from what is by nature a wild olive tree and 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!

- 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.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Matt 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

Zech 3:8 Hear then, Joshua the high priest, you and your fellows who sit before you—for they are men of symbol—for I am about to bring forth My servant, the shoot.

Jer 23:5 Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot; / And He will reign as King and act prudently / And will execute justice and righteousness in the land.

Jer 33:15 In those days and at that time I will cause a Shoot of righteousness to shoot forth unto David, and He will execute justice and righteousness in the land.

- 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 Cor 15:45b ... the last Adam became a life-giving Spirit.

2 Cor 3:17a And the Lord is the Spirit; ...

- 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:

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Rom 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.

- 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.

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 in the Son of God, who loved me and gave Himself up for me.

- 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:

John 15:1 I am the true vine, and My Father is the husbandman.

John 15:4 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.

John 15:5 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.

- 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.

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 in the Son of God, who loved me and gave Himself up for me.

- 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.

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.

- 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.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

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

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 in the Son of God, who loved me and gave Himself up for me.

- 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:

Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom 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.

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,

John 15:1 I am the true vine, and My Father is the husbandman.

John 15:4 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.

John 15:5 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.

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

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.

John 15:4 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.

John 15:5 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.

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:

Rom 11:17 But if some of the branches were broken off, and 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,

Rom 11:18 Do not boast against the branches; but if you boast, remember that it is not you who bear the root, but the root you.

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Rom 11:22 Behold then the kindness and severity of God: on those who fell, severity; but on you, the kindness of God, if you continue in His kindness; otherwise you also will be cut off.

Rom 11:23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

Rom 11:24 For if you were cut off from what is by nature a wild olive tree and 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!

- 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:

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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:

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

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:

Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.

- 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.

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 in the Son of God, who loved me and gave Himself up for me.

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

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

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:
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
1. The riches of Christ saturate us and transform us—12:2; 2 Cor. 3:18.

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
 2. By this saturation of the divine life we are conformed to the image of Christ—Rom. 8:29.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;