

Monday 9/2

Related Verses1 Cor. 6:17

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

John 15:1,4-5

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

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.

John 3:15-16

15 That every one who believes into Him may have eternal life.

16 For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.

2 Tim. 4:22

22 The Lord be with your spirit. Grace be with you.

Jer. 23:5

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

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.

Related Reading

["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

A Grafted Life

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)

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

Tuesday 9/3

Related VersesRom. 11:17-18,19-24

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,

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.

19 You will say then, Branches were broken off so that I might be grafted in.

20 Rightly said: they were broken off because of unbelief, and you stand by faith. Do not be high-minded, but fear;

21 For if God did not spare the natural branches, neither will He spare you.

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.

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

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!

Gal. 2:20

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.

Gal. 6:14

14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

Related Reading

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)

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

Wednesday 9/4

Related Verses**Rom. 6:5**

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

45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

John 1:14, 29

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.

29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 10:10b

10b I have come that they may have life and may have it abundantly.

Rom. 8:11, 16

11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Peter 3:18b

18b that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit;

Related Reading

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)

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

Thursday 9/5

Related Verses

Gal. 2:20

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

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.

Rom. 12:4-5

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

5 So we who are many are one Body in Christ, and individually members one of another.

Phil. 3:6

6 As to zeal, persecuting the church; as to the righteousness which is in the law, become blameless.

Phil. 1:20-21

20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

21 For to me, to live is Christ and to die is gain.

Related Reading

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)

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

Friday 9/6

Related Verses

Rom. 6:3-5

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

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.

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. 6:17

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

Rom. 5:12, 21

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 --

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.

Related Reading

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)

[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*, msg. 63-64

Saturday 9/7

Related Verses

Rom. 11:17, 24

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,

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!

2 Cor. 3:18

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.

John 11:25

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

Phil. 3:11

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

Rom. 12:2

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.

Rom. 8:29-30

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; 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.

A Grafted Life

Related Reading

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)

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

Lord's Day 9/8

Related Verses**Rom. 11:16-17, 22-24, 30-36**

16 Now if the dough offered as the firstfruits is holy, the lump is also; and if the root is holy, the branches are also.

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,

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.

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

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!

30 For just as you once disobeyed God, but now have been shown mercy because of their disobedience,

31 So these also now have disobeyed, so that because of the mercy shown to you they also now may be shown mercy.

32 For God has shut up all in disobedience that He might show mercy to all.

33 O the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!

34 For who has known the mind of the Lord, or who has become His counselor?

35 Or who has first given to Him, and it will be repaid to him?

36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Further Reading:

Further Reading: *Life-Study of Romans*, msgs. 64-65

Hymn: #482

1 I am crucified with Christ,
And the cross hath set me free;
I have ris'n again with Christ,
And He lives and reigns in me.

Oh! it is so sweet to die with Christ,
To the world, and self, and sin;
Oh! it is so sweet to live with Christ,
As He lives and reigns within.

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.

Churchwide Truth Pursuit of Hebrews**Level 1—Hebrews Sequential Reading**

Scripture Reading and Copying: Heb. 10:19-31

Assigned Reading: *Life-study of Hebrews*, msgs. 49-50

Level 2—Hebrews Topical Study

Crucial Point: The Offering of the Body of Jesus Christ as the One Sacrifice for the Doing of God's Will

Scripture: Heb. 9:14-10:18

Assigned Reading: *Life-study of Hebrews*, msgs. 40-43

Supplemental Reading: *CWWN, vol. 9, "The Present Testimony (2)," The New Covenant (3), (7)*

Questions:

1. Study the offerings in the Old Testament.
2. Study how Jesus Christ is the fulfillment of the offerings in their details and significance.
3. What is the significance of Heb. 10:5-10, especially in the context of that section of the book of Hebrews?
4. What should our response be to Christ "waiting until His enemies are made the footstool for His feet?"