

## Week Two

# Knowing and Experiencing Christ as the Pattern

Scripture Reading: Phil. 2:3-9; 1:19-21a

## Outline

### Day 1

- I. **If we would know Christ as the pattern, we should let the mind which was in Christ Jesus be in us—Phil. 2:5:**
  - A. **We need to take Christ's mind as our mind, opening ourselves to "let this mind" be in us—vv. 3-5:**
    1. **This in verse 5 refers to the considering in verse 3 and the regarding in verse 4.**
    2. **Lowliness of mind is in contrast to both selfish ambition and vainglory (v. 3); this must not be our natural lowliness but the lowliness of Christ (v. 8).**
    3. **This kind of mind, this kind of thinking, was in Christ when He emptied Himself and humbled Himself—vv. 7-8.**
  - B. **To have "this mind" requires us to be one with Christ in His inward parts, in His tender, inward feeling and in His thinking—1:8.**
  - C. **For the mind of Christ to be in us means that this mind is something living; actually, the mind of Christ is Christ Himself, for the person of Christ is manifested in His mind—2:5; cf. 1 Cor. 2:16, footnote 1.**

### Day 2

## **II. In order to experience Christ, we need to know Him as the pattern—Phil. 2:5-9:**

- A. In Philippians 2:5-9 Paul presents Christ as the pattern; we need to have this pattern infused into us.**
- B. The pattern of the Christian life is the God-man Savior, who emptied Himself and humbled Himself and who has been exalted and glorified by God—vv. 6-9:**
  - 1. Although the Lord was equal with God, He did not consider being equal with God a treasure to be grasped and retained; rather, He emptied Himself, laying aside what He possessed—the form of God—vv. 6-7a:**
    - a. In His incarnation the Lord did not alter His divine nature.**
    - b. He changed only the outward expression, from the form of God to the form of a slave.**
  - 2. The Lord became “in the likeness of men”—vv. 7b-8a:**
    - a. The form of God implies the inward reality of Christ’s deity; the likeness of men denotes the outward appearance of His humanity—vv. 6-7.**
    - b. He appeared to men as a man outwardly, but as God, He had the reality of deity inwardly—John 1:1, 14, 18; 3:16; Rom. 8:3.**
    - c. Christ entered into the condition of humanity, and He was found in fashion as a man—Phil. 2:8a.**
  - 3. Christ humbled Himself by becoming obedient even unto death—the death of a cross—v. 8b:**
    - a. Humbling Himself was a further step in emptying Himself.**
    - b. Christ’s self-humbling manifested His self-emptying—vv. 7-8.**
    - c. The death of a cross was the climax of Christ’s humiliation.**

### **Day 3**

- 4. The Son willingly emptied Himself to become a created man as the representation of submission to authority—vv. 6-8:**

- a. **The Lord Jesus set His heart to subject Himself to the way of submission, even unto death—Isa. 50:7; Luke 9:51; Mark 10:31-34.**
  - b. **“Even though He was a Son,” the Lord “learned obedience from the things which He suffered”—Heb. 5:8:**
    - (1) God ordained that Christ should die, and Christ obeyed—Phil. 2:8.
    - (2) He learned this obedience through the suffering of death.
  - c. **The Lord, who was submissive throughout His life, has given us His life of submission; a believer’s obedience is a consequence of taking Christ as a pattern of obedience—v. 8; Col. 3:4.**
- 5. The Lord humbled Himself to the uttermost, but God exalted Him to the highest peak and bestowed on Him “the name which is above every name”— Phil. 2:9.**

## **Day 4**

### **III. There is an urgent need among us in the Lord’s recovery today to experience Christ as our pattern—vv. 3-8:**

- A. **Christ as our pattern is not only objective but also subjective and experiential; the One who set up the pattern and who Himself is the pattern is now operating within us as the indwelling God—vv. 5, 12-13.**
- B. **The principle of Christ as the inward pattern for our living is that even if we have the highest standard of the highest position, we should not grasp it—vv. 3-6.**
- C. **We need to live Christ in His human living, especially in His emptying Himself and humbling Himself and in His not grasping equality with God as a treasure—1:20-21a; 2:6:**
  - 1. We have a life in us that is self-emptying and self-humbling.**
  - 2. This life never grasps at something as a treasure but is always willing to lay aside position and title—vv. 3-6.**

## **Day 5**

- D. We have Christ crucified as our pattern, and this pattern is the crucified life within us—1 Cor. 1:23a; 2:2; Gal. 2:20; 3:1; 6:14:**
- 1. The steps of Christ's humiliation in Philippians 2:5-8 are aspects of the crucified life lived out in a full way.**
  - 2. Christ's being obedient unto the death of the cross was the crucified life lived out in a full and absolute way—v. 8.**
  - 3. When we live Christ, we live the One who is the pattern of a crucified life— 1:21a; 1 Cor. 2:2.**

## **Day 6**

- 4. By living a crucified life, we can experience the power of resurrection—Phil. 3:10a; Eph. 1:19-22.**
- 5. The highest life on earth is a crucified life; whenever we live a crucified life, God will bring us into resurrection—Phil. 3:10-11.**
- 6. Christ is exalted in our daily life as we, by the bountiful supply of the Spirit of Jesus Christ, take Him as the crucified life to be the pattern of our daily life—2:5; 1:19-21a.**

## WEEK 2 – DAY 1

### Morning Nourishment

**Phil. 2:3-5 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves; not regarding each his own virtues, but each the virtues of others also. Let this mind be in you, which was also in Christ Jesus.**

Chapter 2 of Philippians contains several crucial points. The first is found in verse 5, which says, “Let this mind be in you, which was also in Christ Jesus.” This verse is similar to Colossians 3:16, which says, “Let the word of Christ dwell in you richly.” Something that can dwell in you must be living. The word there is personified; it is the word as a person. We must let this person dwell in us. For the mind which was in Christ Jesus to be in us means that this mind is something living. To translate this phrase as “take the mind of Christ” or “possess the mind of Christ” would be to lose the proper significance of this verse. The mind of Christ actually is just Christ Himself. However, Paul does not say, “Let Christ be in you.” Rather, he says to let this mind, this particular mind which was in Christ Jesus, be in you. (CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” p. 521)

### Today’s Reading

The subject of the book of Philippians is the experience of Christ. This book first tells us in chapter 1 that we need the all-inclusive, bountiful supply of the Spirit of Jesus Christ. Furthermore, this bountiful supply is for us to live Christ and to magnify Christ. The means for us to live Christ is the bountiful supply of the Spirit. Following this, chapter 2 gives us another point concerning our experience of Christ. The second means for us to experience Christ is to let the living mind that was in Christ Jesus be in us. There is in the universe a living mind, a mind that Paul calls “this mind.” This living mind is waiting for you to open yourself up and let Him in. It is

not simply that you take Christ as a pattern to imitate Him. The point here is that the Christ whom we experience is very practical and available. His mind especially is so living and active.

In Paul's writings he sometimes refers to Christ's meekness and Christ's gentleness (2 Cor. 10:1). However, meekness and gentleness are not personified. But here His mind is likened to a person. You cannot say that the meekness or the gentleness of Christ dwell in you. Paul does not use this expression. Rather, he says to let this mind which is in Christ Jesus be in you. This means, practically speaking, the person of Christ is manifested in His mind. We must take the practical Christ. He is living, and His mind is living and waiting for us to open to Him. We must open ourselves to let such a mind be in us.

Once we let the living mind of Christ be in us, this mind will transform us. Ephesians 4:23 says that we need to be renewed in the spirit of our mind, and Romans 12:2 says, "Be transformed by the renewing of the mind." The renewed mind, the mind with the spirit, is the mind indwelt by the mind of Christ. This mind which was in Christ is a transforming mind, a renewing mind. To have the mind of Christ in us is for our transformation. We do not merely follow Christ's steps outwardly, but we let Christ's living mind be in us inwardly to transform us. By this we will live a life that is a mingled life, a life of divinity mingled with humanity.

Christ is revealed here [in Philippians 2] to be both God and man. The life lived by this God-man is a mingled life. It is not an exchanged life but two lives in one union. He was God, yet He did not live in the form of God. Rather, He took the form of a slave and was found in fashion as a man. Such a one was God living in humanity with the form of a slave in the fashion of a man....For thirty-three and a half years He was found in the fashion of a man. His living was His work. In Philippians 3:9 Paul desired to "be found in Him." In chapter 2 Christ was found in the fashion of a man, and in chapter 3 Paul desired to be found in Him. This refers to his living. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 522-523)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," ch. 7

## WEEK 2 — DAY 2

### Morning Nourishment

**Phil. 2:6-7 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped, but emptied Himself, taking the form of a slave, becoming in the likeness of men.**

Christ, the Son of God, had a very high position.... Christ gave up His high standing and took the form not only of a man but also of a slave. Being found in fashion as a man, He humbled Himself and became obedient even unto the death of the cross. As such a person, Christ is our pattern for our experience and enjoyment. Instead of seeking a position and title for ourselves, we need to live according to Christ as the pattern of a crucified life. Christ's crucified life should be our experience. We need to experience Christ in His humiliation. This means that we need to experience Him as the One who emptied Himself and humbled Himself. (The Conclusion of the New Testament, p. 3496)

### Today's Reading

Christ was God with the expression of God. Although He was equal with God, He put aside this equality and emptied Himself by taking the likeness of men. This indicates that He became a man through incarnation. Then, being found in the appearance of a man, He humbled Himself. This means that when He was a man, He did not insist on anything. Rather, He humbled Himself to the point of dying on the cross. This is Christ as our pattern.

Humbling Himself was a further step in emptying Himself. Christ's self-humbling manifests His self-emptying. The death of the cross was the climax of Christ's humiliation. To the Jews this was a curse (Deut. 21:22-23). To the Gentiles it was a death sentence imposed upon malefactors and slaves (Matt. 27:16-17, 20-23). Hence, it was a shameful thing (Heb. 12:2).

If we would experience Christ and live Him, we must know Him as our pattern. In Philippians 2:5-11 Paul presents Christ as our pattern. We need to be deeply impressed with this pattern and even have it infused into us.

[The] all-inclusive Christ is nothing less than God. But even though He

is equal with God, He “emptied Himself, taking the form of a slave, becoming in the likeness of men” (v. 7). He did not regard His equality with God as a thing to grasp. Rather, He laid aside this equality and emptied Himself. This does not mean, however, that Christ was no longer God. It simply means that He put aside His outward expression of God. Although He subsisted in the form of God, He took on the form of a slave and became in the likeness of men and in the fashion of a man. As a result, He had the appearance of a man instead of the expression of God. On the one hand, having the form of God, Christ emptied Himself. On the other hand, being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross. As the Savior, Christ has both divinity and humanity. He both emptied Himself and humbled Himself. Thus, according to verses 6 through 8, we may speak of the self-emptying and self-humbling Christ.

Philippians 2:9 says, “Therefore also God highly exalted Him and bestowed on Him the name which is above every name.” This verse indicates that God came in to exalt Christ. For Christ to be exalted means not only that He was uplifted to the third heaven from the lower parts of the earth; it also means that in a glorious way He was brought back with His human nature to the form of God. Before His incarnation, Christ did not have the human nature. But through incarnation He took on humanity. Then He brought this human nature to the cross, shedding His blood for our redemption. After His resurrection, He was uplifted to the heavens and with His human nature was brought back to the form of God in glory. Now He is our pattern. The pattern of the Christian life is the God-man Savior who emptied Himself and humbled Himself and who was exalted and glorified by God. (Life-study of Philippians, pp. 87-88, 377-378)

Further Reading: Life-study of Philippians, msgs. 10, 43



## WEEK 2 — DAY 3

### Morning Nourishment

**Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.**

**Heb. 5:8 Even though He was a Son, learned obedience from the things which He suffered.**

When the Lord came down to earth, He emptied Himself of the glory, power, position, and image in His deity. As a result of His emptying, those without revelation did not recognize Him and would not acknowledge Him as God, considering Him merely as an ordinary man. In the Godhead the Lord voluntarily chose to be the Son, submitting Himself to the authority of the Father. Hence, He said that the Father was greater than He (John 14:28). The Son's position was a voluntary choice of our Lord. In the Godhead there is full harmony. In the Godhead there is equality, yet it is happily arranged that the Father should be the Head and that the Son should submit. The Father became the representation of authority, and the Son became the representation of submission. (CWWN, vol. 47, "Authority and Submission," pp. 141-142)

### Today's Reading

We are human. Submission for us is simple. We can submit as long as we humble ourselves. But the Lord's submission is not a simple matter. The Lord's submission is more difficult than His creation of the heavens and the earth. In order to submit He had to empty Himself of all the glory, power, position, and image in His deity. He also had to take on the form of a slave. Only then could He receive the qualification of submission. Hence, submission is something created by the Son of God.

Formerly, the Father and the Son shared the same glory. When the Lord came down to earth, He dropped authority on the one hand and picked up submission on the other hand. He set His heart to become a slave, to be restricted in time and space as a man. But this is not all. The Lord humbled Himself, becoming obedient. The obedience in the Godhead is the

most wonderful thing in the whole universe. He became obedient unto death, even the death of the cross, a painful and shameful death. In the end, God exalted Him to the highest. He that humbles himself will be exalted. This is God's principle.

Today many ask, "Why do I have to submit?" They also ask, "Why do I have to submit to you? I am a brother, and you are a brother." Actually, men do not have a right to say such things. Only the Lord is qualified to speak this way, but He never said such things. There was not even such a thought in Him. Christ represents submission, a perfect submission, just as God's authority is perfect authority.

Hebrews 5:8 tells us that the Lord's obedience was learned through suffering. Suffering brought obedience to Him. True submission is found when there is still obedience in spite of suffering. A man's usefulness is not in whether he has suffered, but in whether he has learned obedience in suffering. Only those who are obedient to God are useful. If the heart is not softened, the suffering will not go away. Our way is the way of manifold sufferings. A man who yearns after ease and enjoyment is of no use. We must all learn to be obedient in sufferings. When the Lord came to the earth, He did not bring obedience with Him; rather, He learned it through sufferings.

Salvation not only brings joy; it also brings submission. If a man is only for joy, his experiences will not be abundant. Only submissive ones will experience the fullness of salvation. Otherwise, we change the nature of salvation. We need to be submissive, even as the Lord was submissive. The Lord became the source of our salvation through obedience. God saved us with the hope that we would submit to His will. When one meets God's authority, submission is a simple matter, and knowing God's will is also a simple matter, because the Lord, who was submissive throughout His life, has already given us His life of submission. (CWWN, vol. 47, "Authority and Submission," pp. 142-143, 146)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 5

## WEEK 2 — DAY 4

### Morning Nourishment

**Phil. 1:20-21 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. For to me, to live is Christ and to die is gain.**

We need to be partners with [Christ] in His human living, especially in His emptying Himself, humbling Himself, and in His not grasping equality with God as a treasure....He did not insist on holding onto the form of God, but was willing to empty Himself by laying aside the form of God and putting on the form of a slave. We all should be partners with Christ in this self-emptying.... Instead of grasping what we have, we should lay these things aside and empty ourselves. (Life-study of Philippians, pp. 429-430)

### Today's Reading

We have not only a pattern for our constant salvation but also the standard for this salvation. The pattern includes Christ's experience from incarnation through crucifixion; the standard includes His experience from resurrection to exaltation. Daily we need to enjoy a salvation which has such a pattern and standard.

Suppose the wife of a certain brother gives him a difficult time. The way for him to be saved in this situation is not to insist on his headship or on her subordination. He should not regard himself as a king and her as a subject. Neither should he use Ephesians 5:22 to insist that she submit to him. To do this would be to grasp his headship, his "husbandship." This would not be in keeping with the principle that the Lord did not regard equality with God a thing to be grasped. Although it is difficult for one who has the headship to lay it aside, this is just what the brother must do in order to experience the Lord's constant salvation. Of course, the brother can be saved by the inward operation of God. However, [Philippians] 2:5-8 comes before God's operation, which is in verse 13. Surely God will operate in the brother to save him. Nevertheless, he must be willing to empty

himself and lay aside his headship according to the pattern in 2:5-8. However, in most cases, a married brother grasps his headship and refuses to lay it aside. This may give rise to murmurings, reasonings, and bitter exchange of words. The brother here should contact the Lord Jesus and say, "Lord, You did not grasp equality with God, and I do not grasp my headship. Neither do I insist on my position as a husband. By Your gracious mercy, I lay aside my headship." Simply by doing this, he experiences the first step of God's constant salvation. Now he must go on to experience the rest by humbling himself, even unto death. Instead of feeling resentment toward his wife for having to lay aside his headship, he should humble himself before her. This is to experience the pattern of constant salvation from incarnation to the death of the cross. If the brother experiences this, God will come in to raise him and exalt him. Then the brother will also experience the standard of God's instant salvation. As a result, his wife may be humbled, troubled by the fact that she has been giving him a difficult time. Instead of reacting to her in a negative way, her husband emptied himself and humbled himself. Now she realizes that in his experience of Christ he is exalted and enthroned. He has experienced constant salvation with its pattern and standard.

To follow the Lord Jesus according to Philippians 2, we need to have God operating within us. In ourselves we are not able to follow the divine pattern or reach God's standard. Praise the Lord that God is working in us! The very God who became incarnate in the Lord Jesus is now in us. This God is the infinite God, the eternal God, the One who created the universe by His word. Through incarnation, this eternal God came to live in the Lord Jesus. He made Jesus a pattern and uplifted Him according to the divine standard. Now this same God is operating in us....Because God is operating in me, I am now a God-man. All genuine believers in Christ need to see that, as Christians, we are God-men. No longer need we live according to our fallen humanity, for God is now operating in us. (Life-study of Philippians, pp. 430-432)

Further Reading: Life-study of Philippians, msg. 49

## WEEK 2 — DAY 5

### 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.**

**1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.**

By the Spirit of Jesus Christ we can be as humble as Jesus was, and by the Spirit of Jesus Christ we can consider one another more excellent than ourselves. When we do things out of rivalry or in competition with others, the Spirit of Jesus Christ is not expressed, but when we consider one another more excellent than ourselves, we enjoy the supply of the Spirit of Jesus Christ. Christ as the pattern is in us, living Himself out from within us as the Spirit of Jesus Christ. Christ is not only our pattern but also our life. We have within us a life that never insists on being anything but always empties itself, takes a lower place, and humbles itself. We need to enjoy Christ as such a life within us. (The Conclusion of the New Testament, p. 3496)

### Today's Reading

The Lord's humiliation involved seven steps: (1) emptying Himself; (2) taking the form of a slave; (3) becoming in the likeness of men; (4) humbling Himself; (5) becoming obedient; (6) being obedient even unto death; and (7) being obedient unto the death of the cross. The pattern presented in Philippians 2:5-8 is now the life within us. This life is what we call a crucified life. The seven steps of Christ's humiliation are all aspects of the crucified life. Although Christ had the expression of deity, He laid aside this expression. However, He did not lay aside the reality of His deity. He laid aside the higher form, the form of God, and took on a much lower form, the form of a slave. In this, He emptied Himself. Surely this is a mark of a crucified life. Then, after becoming a man and being found in the

appearance of a man, Christ humbled Himself even unto the death of the cross. This was the crucified life lived out in a full and absolute way.

Whenever we experience Christ and live Christ, we automatically live such a crucified life. This means that when we live Christ, we live the One who is the pattern of a crucified life. We have a life within us that truly is a self-emptying and self-humbling life. This life never grasps at something as a treasure. Instead, it is always willing to lay aside position and title.

In Philippians 2 we see that we should live a crucified life so that we may enjoy the power of resurrection. We should take the crucified life in verses 5 through 8 as our pattern so that we can experience the power of resurrection, which exalted Christ to the highest peak in the universe (v. 9). Both the experience of Christ as the pattern of a crucified life and the experience of the resurrection power that exalts Him are endless. Day by day we need to live a crucified life. This is to live Christ as our pattern. Instead of having a life of rivalry and vainglory, we should live a life of self-emptying and self-humbling. This is to live a crucified life. By means of this life, we are ushered into the power of resurrection by which Christ is exalted.

The highest life on earth is the crucified life, that is, Christ Himself as the One who emptied Himself and humbled Himself. Whenever we live a crucified life, God will bring us into the power of resurrection, and in this power we will be exalted.... We must stand firm for the Lord's testimony, yet we should not claim any standing, title, or position for ourselves. Making such claims will never bring us into the power of resurrection. We need to take the crucified life as our pattern. Eventually, we will enter into the power of resurrection where we experience God's exaltation. Instead of seeking glory for ourselves, we should seek Christ and Him alone; then we will experience the crucified life. (The Conclusion of the New Testament, pp. 3491-3493)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," ch. 18

## WEEK 2 — DAY 6

### Morning Nourishment

**Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.**

**2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name.**

The exaltation of Christ in Philippians 2:9 is actually the manifestation of resurrection power. Resurrection power always follows the living of a crucified life. According to 3:10, Paul aspired to know the power of Christ's resurrection and the fellowship of His sufferings....In the Bible the power to exalt Christ is called the power of resurrection. When we live a crucified life, we know the power of resurrection and the fellowship of Christ's sufferings. (Life-study of Philippians, p. 91)

### Today's Reading

There is an urgent need among us in the Lord's recovery today to experience Christ as our pattern. We desperately need to experience Him as our crucified life. Such a life stands altogether in contrast to a life of rivalry and vainglory. In the church life we either take the crucified life as our pattern or automatically live a life of rivalry and vainglory. There is no third way.... The issue here is extremely serious. We need to be honest with ourselves and consider the kind of life we have been living in the church. If you review the time you have been in the church life, you will see that whenever you did not take the crucified life as your pattern, you were living a life of rivalry for vainglory.

Nothing was more troubling to the apostle Paul than to learn that the saints in Philippi were living in the way of vainglory. He was very concerned that they live a crucified life....This life is Christ Himself as the One who emptied Himself and humbled Himself. Taking this crucified life as our pattern opens the gate of resurrection and brings us into the power of resurrection. The exaltation which is of God will never come by way of rivalry or vainglory. The more we seek vainglory, the more shameful our situation will be. To pursue vainglory is not a glory at all; it is a shame.

Likewise, when we are in rivalry with others, the result is never exaltation. Inevitably the result is that we are brought low. The highest life on earth is the crucified life.

I earnestly hope that none of the saints in the church life today will seek glory for themselves. We must admit that the rivalry for vainglory found among the saints in Philippi can also be found in many local churches today....Thus, we need Paul's word concerning Christ as our pattern.... When we live the crucified life, we shall be ushered into resurrection power, and this power will exalt us.

We should be warned, however, not to take this word about the crucified life, the power of resurrection, and God's exaltation as a ground for seeking glory. We should not even seek true glory as something apart from Christ. Do not seek any glory that is other than Christ Himself. We need to say, "Lord, I want only You. I am not seeking any exaltation or glory." If we take the crucified life as our pattern, we shall experience the power of resurrection. This resurrection power is Christ Himself. Christ is not only the crucified life, but He is also the power of resurrection.

Often the saints complain of weaknesses. We are weak whenever we do not take the crucified life as our pattern. If you are weak in your family, daily life, or church life, it is an indication that you are not taking the crucified life and therefore are not in the power of resurrection....The gate through which we enter into the power of resurrection is the crucified life. Paul's expectation concerning the saints in Philippi was that they would live this crucified life and then experience the power of resurrection.

During the years I have been in the church life, I have known many cases of those who were in rivalry for vainglory. Without exception, all those who engaged in such rivalry went downhill. It is utterly foolish to have rivalry in the church life. We should fear this more than we fear a serpent. (Life-study of Philippians, pp. 92-94, 92-93)

Further Reading: Life-study of Philippians, msg. 11



<< **WEEK 2 — HYMN** >>

**Hymns, #86 Though Thou art God, most glorious, high**

**Praise of the Lord — His Life**

- 1 Though Thou art God, most glorious, high,  
Thou in the flesh to us came nigh,  
A lowly man become thereby;  
Lord, I remember Thee!
- 2 Glory divine was put away  
Under the tent of flesh to stay,  
No outward beauty to display;  
Lord, I remember Thee!
- 3 Thou art a root from out dry ground,  
Thou wast the Man of sorrows found,  
Hated, despised by man around;  
Lord, I remember Thee!
- 4 Gentle and lowly is Thy heart,  
Willing to suffer all Thou art,  
To God and man complaining not;  
Lord, I remember Thee!
- 5 Thou as a man art tender, sweet,  
Balanced in every way, complete,  
Meal-offering to the Father meet;  
Lord, I remember Thee!
- 6 Doing the Father's will Thy prize,  
Never accepting Satan's lies,  
None like Thyself, so faithful, wise;  
Lord, I remember Thee!
- 7 For Thine obedience to God's will,  
Willing to suffer deathly ill,  
E'en on the Cross my place to fill,  
Lord, I remember Thee!

8 Therefore hath God exalted Thee,  
Given Thee glory, majesty,  
Heaven and earth will bow the knee;  
O Lord, I worship Thee!