

Week Six

Being Found in Christ, Knowing Christ, and Pursuing Christ

Scripture Reading: Phil. 3:9-14

Outline

Day 1

- I. **Paul's desire was to be found in Christ, not having his own righteousness but "that which is through faith in Christ, the righteousness which is out of God and based on faith"—Phil. 3:9:**
 - A. **Deep within Paul was the aspiration to have his whole being immersed in and saturated with Christ so that all who observed him might find him fully in Christ; we also should have the earnest desire to be found in Christ—v. 9a.**

Day 2

- B. **Paul wanted to be found in Christ in the condition of not having his own righteousness but the righteousness of God, taking Christ as his subjective, lived-out righteousness—v. 9:**
 1. **There are two aspects of Christ being righteousness to the believers:**
 - a. **The first aspect is Christ being the believers' righteousness for them to be justified by God objectively—Rom. 3:24-26; Acts 13:39; Gal. 3:24b.**
 - b. **The second aspect is Christ being the believers' righteousness**

lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified subjectively—Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8.

- 2. The subjective righteousness of God in Philippians 3:9 is actually God Himself becoming our daily living, a living that is right with God and man:**
 - a. Paul did not want to live in his own righteousness, the righteousness that comes from man's own effort to keep the law—vv. 6, 9.**
 - b. Paul desired to live in the righteousness of God and to be found in the condition of expressing God by living Christ; if we would be found in Christ, we must be in such a condition—1:20-21a.**
- C. Faith is the basis, the condition, on which we receive and possess the righteousness that is out of God, which is Christ—3:9; 1 Cor. 1:30.**

Day 3

- II. Paul lived in a condition of having not his own righteousness but the righteousness that is out of God in order to know (experience) Christ and the power of His resurrection and the fellowship of His sufferings, to be conformed to His death, and to attain to the out-resurrection—Phil. 3:10-11:**
 - A. To have the excellency of the knowledge of Christ (v. 8) is by revelation, but to know Christ (v. 10) is by experience—to have an experiential knowledge of Him:**
 - 1. To experience Christ is to know and enjoy Christ in an experiential way— 2:17-18; 4:4, 10.**
 - 2. To know Christ is not merely to have the knowledge of Him but to gain His person—2 Cor. 2:10.**
 - 3. To gain Christ is to experience, enjoy, and take possession of all His unsearchable riches by paying a price—Phil. 3:8; Eph. 3:8.**

- 4. We need to know Christ by experiencing Him, enjoying Him, being one with Him, and having Him live within us; in this way we know Him by both revelation and experience—Phil. 3:10; 1 Cor. 6:17; Gal. 2:20.**

Day 4

- B. Paul aspired to know the power of Christ’s resurrection and the fellowship of His sufferings—Phil. 3:10:**
- 1. The power of Christ’s resurrection is His resurrection life, which raised Him from the dead—Eph. 1:19-20:**
 - a. The Spirit is the reality of Christ’s resurrection and its power—Rom. 8:9-11; 1 Cor. 15:45b; 1 John 5:6.**
 - b. The Spirit compounded with Christ’s resurrection and its power indwells our spirit to dispense Christ’s resurrection and its power into our entire being—Phil. 1:19; Exo. 30:23-25; Rom. 8:6b, 10-11.**
 - c. If we put ourselves aside and remain under the death of the cross, we will experience the power of Christ’s resurrection, and spontaneously, the power of resurrection experienced by us will build up the Body—Phil. 3:10; Eph. 4:12, 16.**
 - 2. The expression the fellowship of His sufferings in Philippians 3:10 refers to the participation in Christ’s sufferings, a necessary condition for the experience of the power of His resurrection—Matt. 20:22-23; Col. 1:24:**
 - a. We first experience the power of Christ’s resurrection, and then by this power we are enabled to participate in His sufferings—Phil. 3:10.**
 - b. These sufferings are mainly for Christ’s Body, the church—Col. 1:24.**

Day 5

- C. Philippians 3:10 also speaks of “being conformed to His death”;**

this indicates that Paul desired to take Christ's death as the mold of his life:

- 1. Being conformed to Christ's death is the base of the experience of Christ— 1:20-21a; 3:9-10.**
- 2. The mold of Christ's death refers to Christ's continually putting to death His natural life so that He might live by the life of God—John 6:57a.**
- 3. By being conformed to Christ's death, we experience Christ in His death for the release, impartation, and multiplication of life, and we also glorify the Father—12:24-26, 28; 13:31; 2 Cor. 4:12.**

Day 6

- D. The result of being conformed to Christ's death is that we attain to the out-resurrection from the dead, which will be a prize to the overcomers—Phil. 3:11:**
- 1. To attain to, to arrive at, the out-resurrection means that our entire being is gradually and continually resurrected—1 Thes. 5:23.**
 - 2. The out-resurrection is a resurrection out of the old creation into the new creation—2 Cor. 5:17; Gal. 6:15.**

III. Like Paul, we should pursue Christ Himself and “pursue toward the goal for the prize”—Phil. 3:12, 14:

- A. In order to pursue Christ, we should not think that we have attained, and we should forget the things which are behind and stretch “forward to the things which are before”—vv. 12-13.**
- B. The goal toward which we are pursuing is the full enjoyment and gaining of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race—v. 14; 1 Cor. 9:24; Heb. 10:35; 11:26; 12:1-2.**

WEEK 6 — DAY 1

Morning Nourishment

Phil. 3:8-9 ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ and be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

According to Philippians 3:8-9, Paul suffered the loss of all things and counted them to be refuse in order to gain Christ and be found in Him. Furthermore, Paul's desire was to be found in Christ in the condition of having the righteousness which is of God based on faith, not of having his own righteousness.

In the past Paul was fully in the Jewish religion under the law and was always found by others in the law. But at his conversion he was transferred from the law and his former religion into Christ, and he became "a man in Christ" (2 Cor. 12:2). Now he expected to be found in Christ by all those who observed him—the Jews, the angels, and the demons. This indicates that he aspired to have his whole being immersed in Christ and saturated with Christ so that all who observed him could discover him in Christ. We also should aspire to be found by others in Christ. To be found in Christ actually means to be observed, seen, or discovered by others in Christ. (Life-study of Philippians, p. 163)

Today's Reading

It is one thing to have a doctrinal understanding of being found in Christ; it is quite another thing to be found in Christ in our daily living. If I were to visit you in your home, where would I find you? Would I find you in your good behavior or in Christ? Where we are when others observe us indicates the realm in which we live. If we live in our culture, we shall be found by others in culture. If we live in our good behavior, we shall be discovered by others in our behavior. In whatever realm we live, that is

where we shall be seen, observed, and discovered by others. When Paul was still living by the law, he was found in the law. But one day he began to have the excellency of the knowledge of Christ. He saw the vision that Christ must be his everything: love, kindness, humility, wisdom, patience, intention, attitude, and even his words, utterances, and expressions. On account of this excellency of the knowledge of Christ, he was willing to count all things to be loss. Furthermore, he suffered the loss of all things and counted them refuse in order to gain Christ and be found in Him.

We need to have a vision of the preciousness of Christ. Then we need to gain the very Christ we have seen. For example, suppose a person visits a jewelry store and sees many valuable items on display. To see these items is one thing, but to gain them is another. To know Christ is not merely to have the knowledge concerning Him, but to gain His very person. Christ is the embodiment of the fullness of the Godhead (Col. 2:9) and the reality of the shadows of all positive things (Col. 2:16-17). To gain Him is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8). As we gain Christ, we should also live in Him and become those who are in Him in experience. Then when others see us or observe us, they will find us in Christ. We shall not be found in our own virtues—we shall be found in Christ and in Him alone. Oh, that we may gain Him and be found in Him! May we be willing to suffer the loss of all things and count them refuse in order to be found in Christ.

If we gain Christ and live in Him, He as our righteousness will become our expression before both God and man. Then we shall not simply be found in Christ in a general way, but we shall be found in the very righteousness which is Christ Himself lived out of us. Only when we are found in Christ will the Lord be satisfied. Likewise, those who serve the Lord will be pleased and satisfied only when the believers are found in Christ. (Life-study of Philippians, pp. 165-166)

Further Reading: Life-study of Philippians, msgs. 20, 51; The Conclusion of the New Testament, msg. 348

WEEK 6 — DAY 2

Morning Nourishment

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

In Philippians 3:9 Paul also says, “Not having my own righteousness.” This phrase modifies the word found. We need to be found in Christ in a condition of not having our own righteousness, which is out of the law, but having the righteousness that is through faith in Christ, the righteousness which is out of God and based on faith. Paul did not have his own righteousness; he had God’s righteousness. Righteousness refers to proper and upright living, to a life that is right. Paul was found by the angels and by all who were around him in a condition of not having his upright living out of himself but out of God. This means that God was lived out of Paul. As he was in Christ, having his being in Christ, and moving, walking, and doing everything in Christ, Paul lived out God. Thus, God was expressed in his right living. His living was not his behavior; it was God Himself. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 428)

Today’s Reading

Doctrinally, it is difficult to tell whether a brother’s righteousness is his own or is the expression of God. But it is quite easy to tell by discerning the scent of his righteousness. By our sense of smell, not by our sense of sight, we can discern a pleasant scent from a disagreeable one. For example, a certain kind of love may give off an odor that makes us sick. This kind of love is not only natural, human love but fleshly love. Although it is love, it has a very foul odor. In other cases we can smell a love that is heavenly, fresh, pure, sweet, and divine. This kind of love is the expression of the love of God; it is the loving God manifested through His children. This is the

righteousness which is out of God and based on faith.

The righteousness that is based on faith is conditioned by faith. It does not come by our efforts, endeavors, or struggles. It comes simply by the faith of Christ. Hence, there is no need for us to strive, struggle, or endeavor. We simply need to gain Christ, live in Him, and even rest in Him. Christ is my faith. I have been crucified with Christ, Christ lives in me, and the life which I now live I live in the faith of Christ (Gal. 2:20). My living today is conditioned by Christ's faith. It is based on the faith of Christ, not on a faith that I myself can produce. Thus, Christ is not only my life; He is also my faith. By faith I repudiate myself and take Christ as my life. Because I have no trust in my flesh, I set it aside, take Christ by faith, and live by Him. Spontaneously, God is lived out of me, manifested through me, and expressed from within me. Such a living is a proper and upright living.

This type of upright living is not as to the law but on account of God, for it is God Himself expressed through us. Because most of today's Christians do not see this, they are living in another realm, in another sphere. But we are in the sphere of Christ, living out God from within us. This is not a matter of behaving or struggling but of resting. We simply need to rest in Him, resting in our Lord, who is our life and our faith. In this way we live out God as our upright living. This is the righteousness out of God and based on faith. May we all be found in Christ in this condition! Day by day, angels and all who are around us need to find us in such a condition. We should be able to say, "Angels, look at the Christians in the Lord's recovery. They are in a condition of having God lived out of them. They don't care for behavior or conduct. They care only for taking Christ as their life. They always take Christ as life and rest in Him. Whenever you see them, you find them in Christ in a condition of having God lived out of them." This is the proper church life with a living testimony. This is what the Lord desires today. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 428-429)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 13-14

WEEK 6 — DAY 3

Morning Nourishment

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord...

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

To know Christ is not merely to have the knowledge concerning Him but to gain His person (2 Cor. 2:10). To gain something requires the paying of a price; to gain Christ is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8) by paying a price. Christ has gained us, taken possession of us, that we might gain Him, take possession of Him (Phil. 3:12).

We need to know Christ by enjoying Him, experiencing Him, being one with Him, and having Him live within us and walk with us. In this way we know Him by both revelation and experience. Eventually, He becomes us, and we become Him. (The Conclusion of the New Testament, pp. 3505-3506)

Today's Reading

Paul lived in a condition of not having his own righteousness but having the righteousness of God, in order to know (to experience) Christ and the power of His resurrection and the fellowship of His sufferings. To have the excellency of the knowledge of Christ in Philippians 3:8 is by revelation. But to know Him in verse 10 is by experience—to have the experiential knowledge of Him, to experience Him in the full knowledge of Him. Paul first received the revelation of Christ and then sought for the experience of Christ—to know and enjoy Him in an experiential way.

After we receive the excellency of the knowledge of Christ, we shall be willing to suffer the loss of all things and count them as refuse in order to gain Christ and be found in Him. As a result, we shall know Christ experientially. Therefore, verse 9 comes out of verse 8, and verse 10 comes out of verse 9. If we do not have the excellency of the knowledge of Christ (v. 8), we shall not be found in Christ, for it is having the excellency of the

knowledge of Christ which makes us willing to suffer the loss of all things and count them as refuse in order to gain Christ and be found in Him. Then, once we have gained Christ and are found in Him, we shall know Him; that is, we shall enjoy Him and experience Him.

To gain Christ is one thing, and to experience Him is another. We may illustrate this difference by the difference between buying groceries and eating food which has been purchased and prepared. Gaining Christ may be compared to buying groceries, and the experience of Christ may be compared to the eating of the food we have first purchased and cooked....Before we purchase anything, we are first attracted by the excellency of the knowledge of that thing. Thus, first we have the excellency of the knowledge of the groceries, then we gain them by buying them, and finally we enjoy the food by eating it. In like manner, Paul first received the excellency of the knowledge of Christ, then he paid the price to gain Christ and be found in Him, and finally he experienced Christ and enjoyed Him. Paul realized that to gain Christ and be found in Him always results in knowing Him, in enjoying and experiencing Him.

Our experience of Christ can never surpass the excellency of our knowledge of Christ. Rather, the excellency of the knowledge of Christ always exceeds our experience of Christ. There has never been a case where a believer's experience of Christ surpassed his knowledge of Christ. If we do not have a higher knowledge of Christ, we cannot have a higher experience of Christ. This is why it is very important that we not be limited by our past knowledge of Christ. (Life-study of Philippians, pp. 171-173)

Further Reading: The Conclusion of the New Testament, msg. 349; Life-study of Philippians, msgs. 21, 52

WEEK 6 — DAY 4

Morning Nourishment

Eph. 1:18-20 ...That you may know...what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings...

Paul aspired not only to know Christ, but also to know the power of Christ's resurrection and the fellowship of His sufferings. The power of Christ's resurrection is His resurrection life, which raised Him from among the dead (Eph. 1:19-20). The reality of the power of Christ's resurrection is the Spirit (Rom. 1:4). To know, to experience, this power requires identification with Christ's death and conformity to it. Death is the base of resurrection. To experience the power of Christ's resurrection, we need to live a crucified life according to the pattern of His life. Our conformity to His death affords a base for the power of His resurrection to rise up that His divine life may be expressed in us. (Life-study of Philippians, pp. 174-175)

Today's Reading

The participation in Christ's suffering—"the fellowship of His sufferings"—(Matt. 20:22-23; Col. 1:24) is a necessary condition for the experience of the power of His resurrection (2 Tim. 2:11) by being conformed to His death.... With Christ, the sufferings and death came first, followed by the resurrection. With us, the power of His resurrection comes first, then the fellowship of His sufferings and conformity to His death. We first receive the power of His resurrection. Then by this power we are enabled to participate in His sufferings and live a crucified life in conformity to His death. Such sufferings are mainly for producing and building up the Body of Christ.

Being conformed to Christ's death is the very base of the experience of

Christ. If we are not conformed to the death of Christ, we do not have the base for the experience of Christ. In order to experience Christ, we must be conformed to His death. But to be conformed to the death of Christ, we must have the fellowship of His sufferings. By participating in Christ's sufferings, we are ushered into a position to experience the power of His resurrection. Then, when we experience the power of Christ's resurrection, we know Him. (Life-study of Philippians, p. 175)

If unbelievers set themselves aside, nothing will remain, for they do not have the Spirit as the remainder in them. We are different. If we put ourselves aside, we have the Spirit as the remainder within us. What is set aside is the self, and what remains is the Spirit. If a brother will set himself aside when his wife is arguing with him, the Spirit will come out. This is the power of resurrection. We need to do only one thing—always put ourselves aside. To do this is to put the self under death and to keep it on the cross. When we do this, we live a crucified life and have a base for the power of resurrection to be manifested.

Although it is wonderful to enjoy the power of Christ's resurrection, the power of resurrection is not mainly for our enjoyment. In God's economy there is no selfish enjoyment. The power of Christ's resurrection is for the producing and the building up of the Body. God's intention is not to express Himself through certain individuals; it is to express Himself through a Body composed of many believers.... [It is] a corporate matter. If we put ourselves aside and remain under the death of the cross, we will enjoy the power of resurrection. Immediately, the power of resurrection will produce the Body. This goal of producing and building up the Body stirs up opposition. Satan knows of this goal, and he stirs up opposition against it.... When the opposition comes, we suffer. In this way we enter into the fellowship of Christ's sufferings.... According to Colossians 1:24, these sufferings are for the Body. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 450, 452)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 15-16; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 15

WEEK 6 — DAY 5

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.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

In Philippians 3:10 Paul uses the expression being conformed to His death. This expression indicates that Paul desired to take Christ's death as the mold of his life. Christ's death is a mold to which we are conformed in much the same way that dough is put in a cake mold and conformed to it. Paul continually lived a crucified life, a life under the cross, just as Christ did in His human living. Through such a life, the resurrection power is experienced and expressed. The mold of Christ's death refers to the continual putting to death of His human life that He might live by the life of God (John 6:57). Our life should be conformed to such a mold—dying to our human life in order to live the divine life. (Life-study of Philippians, p. 184)

Today's Reading

When the Lord Jesus was on earth, He lived a crucified life. Christ had two lives—the divine life and the human life... God did not want Him simply to live out the human life. Rather, it was God's intention that the Lord Jesus live the divine life through the channel of the human life... According to this pattern, Christ continually put to death His human life so that His divine life could flow out. This is the mold of the life of Christ and the death of Christ. There can be no doubt that the human life of the Lord Jesus was excellent. But even such an excellent human life was put to death for the sake of the release of the divine life.

Most Christians only put to death the negative aspects of their natural life. They treasure the good aspects and seek to preserve them. Those of every nationality treasure their own national characteristics and philosophy. The Chinese may pride themselves on their philosophical

ethics, whereas Americans may boast of their frankness and openness.... Although we may be willing to put so many other things to death, we hold these national characteristics as a priceless treasure.... As a result, a basic element of our natural life is not put to death. This element then becomes a huge rock hindering the release of the power of Christ's resurrection from within us. Years ago, you may have had much more conformity to Christ's death than today. Because you have not progressed in being conformed to the death of Christ, your growth in life has been held back, and your experience of the power of Christ's resurrection has been severely limited. This hinders you from further and higher experiences of Christ. Thus, instead of speaking of up-to-date experiences, you try to live on your past experiences and speak of them again and again. (Life-study of Philippians, pp. 185-188)

As we are conformed to Christ's death, we experience His all-accomplishing death. First, if we die with Christ, we will keep our soul-life unto eternal life (John 12:25). Second, if we are willing to be conformed to Christ's death, we will overcome the world and defeat Satan (v. 31; Heb. 2:14). Third, by being conformed to His death, we experience Christ in His death for the release, impartation, and multiplication of life (John 12:24-26; 2 Cor. 4:12). We need to be conformed to the death of Christ so that the divine life within us may be released and imparted into others and thereby multiplied. Fourth, when we are conformed to the death of Christ, spontaneously the divine life within us will be released, and God the Father, the source of this life, will be glorified. Hence, the more we are conformed to Christ's death, the more we glorify the Father (John 12:28; 13:31).... Fifth, through His death on the cross, people are drawn to Christ (12:32).... Such an attraction comes through the release of life; this is the crucified life with its attracting power. (The Conclusion of the New Testament, pp. 3508-3509)

Further Reading: Life-study of Philippians, msg. 22; CWWL, 1978, vol. 1, "The Experience of Christ," chs. 17-18; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 16

WEEK 6 — DAY 6

Morning Nourishment

Phil. 3:10-11 ...Being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

The out-resurrection from the dead denotes the outstanding resurrection, the extra-resurrection, which will be a prize to the overcoming saints. All believers who are dead in Christ will participate in the resurrection from the dead at the Lord's coming back (1 Thes. 4:16; 1 Cor. 15:52). But the overcoming saints will enjoy an extra, outstanding portion of that resurrection. This is the "better resurrection" mentioned in Hebrews 11:35. The better resurrection is not only "the first resurrection" (Rev. 20:4-6), "the resurrection of life" (John 5:28-29), but also the out-resurrection, the resurrection in which the Lord's overcomers will receive the reward of the kingdom, which the apostle Paul sought after.

To arrive at the out-resurrection means that our entire being has been gradually and continually resurrected. God first resurrected our deadened spirit (Eph. 2:5-6). Then from our spirit He proceeds to resurrect our soul (Rom. 8:6) and our mortal body (Rom. 8:11), until our entire being—spirit, soul, and body—is fully resurrected out of our old being by His life and with His life. This is a process in life through which we must pass and a race for us to run until we arrive at the out-resurrection as the prize. Hence, the out-resurrection should be the goal and destination of our Christian life. We can only reach this goal by being conformed to the death of Christ, by living a crucified life. In the death of Christ we are processed in resurrection from the old creation to the new. (Life-study of Philippians, pp. 188-189)

Today's Reading

Paul was pursuing toward the goal for the prize. Christ is both the goal and the prize. The goal is the fullest enjoyment and gain of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a

reward to the victorious runners of the New Testament race. In order to reach the goal for the prize, Paul was exercised to forget the things which are behind and to stretch forward to the things which are before.

In order to have the extra portion of resurrection, ...called the out-resurrection, we must pursue, run the race, and finish our course triumphantly. Like Paul, we have been regenerated, but we are not yet perfected, or matured, in life. At the time of our conversion, we were gained by Christ so that we may gain Him. Now as those who have not yet obtained and who have not yet been perfected, we are pursuing Christ. The first aspect of the way to pursue Christ is that we do not consider ourselves to have gained. Following this, we need to do one thing: forget the things which are behind and stretch forward to the things which are before. [The] out-resurrection can be illustrated by the experience of a few members of a high school graduating class. At the time of graduation, a few outstanding students will enjoy an extra portion.... In like manner, all believers who die before the Lord comes back will be resurrected, but some will enjoy an extraordinary resurrection, an outstanding resurrection.

We should not be satisfied simply with Bible knowledge...The Greek word for pursue can also be translated "persecute." Before Paul was saved, he was persecuting Christ in a negative way. After he was saved, he pursued Christ to such an extent we may even say he persecuted Christ, but in a very positive way. To persecute a person is to trouble him and refuse to let him go...Our whole being with all of our strength should be consumed in pursuing Christ. I hope that many among us will be impressed with the need to pursue Christ and be stirred up to seek Him even in a persecuting way. Do not allow Christ to get away from you, but seek Him, pursue Him, persecute Him in such a positive way. Then you will gain Him. (Life-study of Philippians, pp. 194-195, 198)

Further Reading: Life-study of Philippians, msgs. 23, 53-54; CWWL, 1978, vol. 1, "The Experience of Christ," chs. 9, 19

<< **WEEK 6 — HYMN** >>

Hymns, #481 Crucified with Christ my Savior

Union with Christ — Identified with His Death and Resurrection

1

Crucified with Christ my Savior,
To the world and self and sin;
To the death-born life of Jesus
I am sweetly ent'ring in:
In His fellowship of suff'ring,
To His death conformed to be,
I am going with my Savior
All the way to Calvary.

All the way to Calvary,
Where my Savior went for me,
Help me, Lord, to go with Thee,
All the way to Calvary.

2

' Tis not hard to die with Christ

When His risen life we know;

' Tis not hard to share His suff'rings

When our hearts with joy o'erflow.

In His resurrection power
He has come to dwell in me,
And my heart is gladly going
All the way to Calvary.

3

If we die we'll live with Christ,
If we suffer we shall reign;

Only thus the prize of glory
Can the conqueror attain.
Oh, how sweet, on that glad morning
Should the Master say to thee,
“Yes, my child, thou didst go with me
All the way to Calvary.”