



The Experience of Christ

Participate • Exercise • Practice

“But what things were gains to me, these I have counted as loss **on account of Christ**.

To **know** Him and the **power of His resurrection** and the **fellowship of His sufferings**, being **conformed to His death**, If perhaps I may attain to the out-resurrection from the dead.

(Philippians 3:7, 10-11)



Working Saints Outing

Oklahoma City, November 16-17, 2018

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Friday Evening

- 6:00 Dinner in the Meeting Hall (simultaneous meal for children in the Fellowship Hall)
- 6:45 Singing/Prayer/Pray-Reading
- 7:00 **Message 1, “To know him and to know the power of His resurrection”** (45 minutes)
- 7:45 One-time prayer and one-time share with 3-4 around you (5 minutes)
- 7:50 **Group Fellowship 1, “To Know the Fellowship of His Sufferings”** – Read for approx. 20 minutes, then fellowship for 20 minutes, followed by prayer in a circle
- 8:30 Overflow together from message and group reading
- 9:00 Dismiss/pick up children

Saturday Morning

- 9:00 Singing/Prayer/Pray-reading
- 9:15 **Message 2, “Being conformed to His death and the all-accomplishing death”** (45 minutes)
- 10:00 One-time prayer and one-time share with 3-4 around you (5 minutes)
- 10:05 **Group Fellowship 2, “Attaining unto the out-resurrection”** – Read for approx. 20 minutes, then fellowship for 20 minutes, followed by prayer in a circle
- 10:45 Break
- 11:00 **Message 3, “Dying to Live and cooperating with the Spirit”** (45 minutes)
- 11:45 Overflow from any message or group times
- 12:00 Lunch

Message 1

To Know Him

- I. **To have the excellency of the knowledge of Christ in Philippians 3:8 is by revelation.**

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, on account of whom I have suffered the loss of all things and count *them* as refuse that I may gain Christ

- II. **To know Him in verse 10 is by experience, to have an experiential knowledge of Him.**

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

- III. **The condition in which Paul desired to be in order to know Christ through experience was not having the righteousness which is out of himself, but the righteousness that is God Himself lived out of out of his being in faith.**

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,

- IV. **2 Corinthians may be considered Paul's autobiography, illustrating how after we receive the divine revelation, we have the experience of Christ as life. In this way we know Christ not in theory but in our daily experience, and His virtues are lived out in our humanity.**

A. Living in the person of Christ

2 Cor. 2:10 But whom you forgive anything, I also *forgive*; for also what I have forgiven, if I have forgiven anything, *it is* for your sake in the person of Christ;

B. The meekness and gentleness of Christ

10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (*as you say*) in person am base among you, but while absent am bold toward you,

C. The truthfulness of Christ

11:10 The truthfulness of Christ is in me, that this boasting shall not be stopped as it regards me in the regions of Achaia.

D. The grace of Christ being sufficient

12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

E. A man in Christ

12:2 I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven.

TO KNOW THE POWER OF HIS RESURRECTION

I. A CRUCIFIED LIFE

- A.** Not only was Christ crucified when He was put on the cross; before He was put on the cross, He lived under the cross.

II. THE NEED FOR TWO LIVES

- A.** God wanted Christ to express divinity in His humanity by means of the divine life.
- B.** The relationship between God and man is likened to that between a husband and wife. Every husband wants to be expressed, not in himself, but in his wife. The secret of being a good wife is for the wife to be the expression of her husband. A wife needs to learn one secret: to know what is in the heart of her husband and express it.
- C.** For the expression of God in man, two lives are needed, one life to express Him and another life to be the channel for this expression. As Jesus lived the crucified life, this crucified life gave the opportunity for the divine life to be lived out for the expression of God. The power of Christ's resurrection needed the death that killed His natural life. The Lord Jesus had to place His natural life under death.

III. NOT IMITATION, BUT DISPENSATION

- A.** Our natural human life is pitiful and cannot possibly express Him. It is useless to teach people to imitate the divine life.
- B.** The goal of this ministry is not imitation, but dispensation. Our goal is to dispense something divine into you so that you may live by the divine life.

IV. DECIDING TO BE CRUCIFIED

- A.** The one good aspect of the human life is that it is capable of making a decision whether or not to put the human life aside and to place it under the death of the cross.
- B.** When the Lord Jesus was on earth, God did not decide for Him that He should be crucified. As a human being, He Himself decided to put Himself daily under the cross.
- C.** We need to decide whether or not we shall be crucified. We need to realize that we are good only to be crucified. If we are not crucified, we cannot know the power of His resurrection.
- D.** There is not always the need to pray so much. The Lord Jesus did not always pray as much as you do, but He was always willing to be crucified. (Matt 20:17-20)

V. THE WAY TO KNOW THE POWER OF CHRIST'S RESURRECTION

- A.** Our environment helps us to be crucified. God will not answer the prayers to preserve our natural life, nor will He render any help to our natural life.
- B.** The best way to know the power of Christ's resurrection in our married life is to go to the cross. The unique way is not to pray; it is to be crucified.
- C.** Do not pray for God to change others. God will never answer such a prayer. Instead, go to the cross and remain. This is the way that is according to His economy. If we are willing to go to the cross and stay there, we shall know the power of Christ's resurrection.

VI. THE WAY TO MANIFEST THE DIVINE LIFE AND TO DEFEAT THE ENEMY

- A.** If you read the four Gospels again in the light of this vision, the Gospels will all be new to you. You will see that they are a record of a crucified life. Because He lived a crucified life, He was never defeated.
- B.** It is possible to defeat a living person, but not a crucified person. The best way to escape the attacks of the enemy is not to counterattack; it is to go to the cross.

[Part 1]

TO KNOW THE FELLOWSHIP OF HIS SUFFERINGS

...*The* power of resurrection requires death as its base. If there is no death, it is impossible for the power of resurrection to be manifested. The four Gospels reveal this principle very clearly. The Gospels are a record of a person who always lived under the death of the cross. Jesus was crucified not only at the end of the Gospels but throughout His life. As He was growing up and as He came into the ministry commissioned by God, He was continually under the death of the cross. In other words, He lived a crucified life. Based on the death of the cross, His resurrection power was manifested.

CHOOSING TO SET ASIDE THE HUMAN LIFE

The Lord Jesus had two kinds of life, the divine life and the human life. He had the divine life for the purpose of expressing God and the human life for the purpose of having God expressed in man. In order for Him to accomplish such a marvelous expression, He had to continually set aside His human life so that His divine life could be manifested. The Lord Jesus made the decision regarding the setting aside of His human life, not by His divine life but by His human life. This decision had to be made by the Lord Jesus as a man, not as God. God had already decided that the human life should be set aside for the expression of the divine life. However, it was necessary for the man to agree with God's decision. Thank the Lord that, as a man, the Lord Jesus decided of His own free will to set aside His human life so that His divine life might be expressed.

This matter of the will brings us back to Genesis 2. When God created man, He created him with a free will. The first man, Adam, was defeated; however, the second man, Jesus, came, also with a free will, and He was victorious. The entire universe—including Satan, the angels, and the demons—was watching to see what the Lord Jesus would do. Everything depended upon the decision He made with His will. Would He choose the will of God or something else? God's will was that Christ use His free will to choose God's will. Hallelujah, He did choose God's will! In Gethsemane the Lord prayed, "Not as I will, but as You will" (Matt. 26:39). To deny our will and to choose God's will means that we die on the cross.

Christ's commission was to express God in man. For this, He needed two kinds of life. In order to express God, He needed the divine life, and in order to express God in man, He needed the human life. As a man desiring to express God in His humanity, the first thing He had to do was to put His human life aside. This decision was not easy to make. Let me use once again the illustration of married life. Some sisters are eager to get married, but every sister who gets married must be prepared to be killed. The reason there are so many separations and divorces is that the wives are not willing to be killed by their husbands. Instead, they want to be emancipated. From the very beginning of her marriage, a sister must determine to take her husband's will. In every culture a bride wears a head covering during the wedding ceremony. This indicates the bride's submission to the will of her husband. For a wife to submit to her husband's will requires that she put herself to death.

When the Lord Jesus was about to begin His ministry, He was baptized. Baptism signifies burial, termination. Being buried in baptism was the inauguration of the Lord's ministry. During the three and a half years of His ministry, the Lord lived as a crucified and buried person, living always under death. This experience of death was the base for the manifestation of the power of resurrection. Where death was, there was resurrection.

For the sisters, marriage also is a form of baptism, a kind of burial. Forty years ago, I used to give a pleasant word at wedding meetings. But now if I am asked to say something, I tell the couple that marriage is an altar upon which they will be slaughtered. Sisters, do not forget that to be married is to be buried. If you want to get married, you must be ready to be buried. If you realize this, you will have a happy married life, for your marriage will be in resurrection.

In marriage God requires more of the wife than He does of the husband. God does not ask the man to be killed by his wife, because in marriage the man represents God. God is the universal man, the universal Husband. In a marriage the husband represents God as the universal Husband. If the wives are willing to be buried and to live a married life that is under the killing of the cross, the power of resurrection will be manifested, and all the troubles will disappear. I can assure the sisters that Satan, the evil angels, and the demons will be terrified by their termination and burial and will not bother them. The reason you are bothered by so many things is that you are still so alive.

DEATH AND RESURRECTION

As we have pointed out, the first thing the Lord Jesus did when He came out to minister was to be buried by John the Baptist. This indicates that He exercised His will to terminate His natural life. When John the Baptist wanted to hinder Him from being baptized, the Lord seemed to say, "No, I must be baptized. You must put Me into the water." By being baptized by John, the Lord indicated that He was willing to put away His human life and to keep it always under the cross. For this reason, in the four Gospels we see a crucified and resurrected life. To repeat, the Lord was crucified and resurrected not only at the end of the four Gospels but at the beginning. Eventually, the time came for the Lord to be crucified physically. Then, after this consummate death there was the ultimate resurrection. Thus, wherever death is, there is resurrection.

How much the power of resurrection can be manifested in us depends upon how much death we enter into. If we do not get into death at all, there will be no resurrection. If we have a little experience of death, a little of the power of resurrection will be manifested. The basic principle is this: the more death, the more resurrection. In Philippians 3 Paul wanted to gain Christ and be found in Him in a condition of not having his own righteousness but of living out God as his righteousness. He wanted to know Christ and the power of His resurrection by putting himself aside and living under the death of Christ. The result of living under Christ's death is knowing the power of His resurrection.

THE SPIRIT BEING THE POWER OF RESURRECTION

It is difficult to say what the power of resurrection is. Speaking of Christ, Paul says in Romans 1:4 that He was “designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead.” Here Paul says that Christ was designated the Son of God in power according to the Spirit. This indicates that power is according to the Spirit out of resurrection. This proves that the power of resurrection is the Spirit. The Spirit is the reality of the power of resurrection.

The Spirit is what remains after we set ourselves aside. 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.

According to practical experience, not theology, the Holy Spirit is what remains after we put ourselves aside. The Holy Spirit that remains in us is unlimited. Sometimes young sisters have told me, “Brother Lee, you have a great deal of the Holy Spirit. But the young sisters have very little of the Spirit.” It does not matter whether you have much of the Spirit or little. What matters is that you have Him. As long as you have the Spirit, there is no limitation. However, the Spirit may seem limited if we are not willing to put ourselves aside.

Message 2

Being Conformed to His Death

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

I. **Christ's death symbolized by baptism**

A. Burial and resurrection; Termination and germination

B. The highest righteousness

Matt. 3:15 But Jesus answered and said to him, Permit it for now, for it is fitting for us in this way to fulfill all righteousness. Then he permitted Him.

C. Living by Christ

II. **Being conformed to the mold of Christ's death**

A. Not doing but dying

John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

B. The life-giving Spirit

Gal. 2:20 I am crucified with Christ; and it is no longer I, who live, but it is Christ who lives in me...

C. Living versus doing

III. **The temptation to turn from the crucified life**

A. The Lord facing such temptation

John 12:19b ...behold, the world has gone after Him.

B. To serve Him we must follow Him, in 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.

John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.

John 12:26a If anyone serves Me, let him follow Me; and where I am, there also My servant will be.

IV. **By being conformed to His death, we can enjoy Christ, the divine life, and live out God as our righteousness. This is the way to experience Christ.**

The All-Accomplishing Death

Phil. 3:10-11 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

- I. To Know Him – In order to experience Christ adequately, we must know His lovable death and extraordinary resurrection.
- II. Christ's Death has many Aspects – Christ's death took away the sins of the world, dealt with the serpentine nature, and released the divine life. (John 1:29, John 3:14, John 12:24)
- III. The Lord being Pressed – In His humanity, the Lord was pressed and constrained so that there was no release for Him in His human living. Within Him was the unlimited, immeasurable, eternal, divine life desiring to be released. (Luke 12:50)
- IV. Conformed to Christ's Death – We need to be conformed to His death so that the divine life within us may be released and imparted into others. We should not be content with outward numbers, being able to stir up people, or excite others, but what counts is how much life is imparted into others.
- V. The Father being Glorified – The release of the divine life from within Jesus was the glorification of God. Glory is God released and expressed. The more we are conformed to the death of Christ, the more we glorify the Father. (John 12:28, 13:31)
- VI. The Saving of the Soul – Christ's death saved our soul. The more we die with Christ, the more we save our soul. (John 12:25)
- VII. Drawing People to Christ – The death of Christ draws all men to Him. When we die the death of Christ and are confirmed to His death, we will be a magnet drawing people to Christ. (John 12:32)
- VIII. Judging the World and Casting Out of Satan – Christ's death spontaneously judged the satanic system of the world organization and cast out Satan. The best way to overcome the world and to defeat Satan is to be conformed to the death of Christ. (John 12:31)
- IX. Destroying the Devil – Through death Christ destroyed not only the devil, but also death. (Heb 2:14)
- X. Wiping Out the Ordinances – As the years go by, more and more ordinances are created by our self and then flesh. On the cross, Christ wiped out all the ordinances. If we deal with the flesh and the self by being conformed to the death of Christ, then all the ordinances will be abolished. (Col. 2:14)
- XI. Stripping off the Rulers and the Authorities – We are wrapped up with our flesh and the self. Our flesh and the self are like a white shirt created by God that Satan stained with dirt. The best way to eliminate these spots is to strip off the shirt altogether. The reason that Satan and the rulers and authorities trouble you is that you are still wearing the "dirty shirt". (Col. 2:15)
- XII. Crucifying the Old Man and the Flesh – Sins are the expression of our old man, whereas our old man is the source of our sins. Christ's death terminated our old man and the flesh with its passions and lusts. (Rom. 6:6, Gal. 5:24)

If we are willing to live under and be conformed to such a death, all the positive aspects of Christ's death will be realized, and all the negative things will be terminated.

CHRIST SUFFERING FOR REDEMPTION AND FOR THE BODY

In Colossians 1:24, Paul says, “I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church.” When I was young, I was troubled by this verse. I said, “Christ’s sufferings have been completed. How can Paul say that there was something lacking in Christ’s sufferings?” I honestly thought that Paul was wrong. How can we say that anything related to Christ is not complete? Nevertheless, the Bible reveals that there is something lacking in the sufferings of Christ. Although everything else related to Christ is complete, His sufferings are not complete. Christ suffered not only for redemption but also for the producing of the Body. In the Gospel of John, Christ is described as the Lamb of God, who takes away the sin of the world (1:29). But He is also presented as the grain of wheat that fell into the ground to produce many grains (12:24). The Lamb suffered for redemption, whereas the grain suffered for reproducing. Although we cannot share in Christ’s sufferings for redemption, we can share in His sufferings for reproducing and for building up the Body. Christ was the one grain, and we are the many grains. As the many grains, we must suffer in the same way the one grain suffered. The one grain did not complete all the sufferings that are needed for the building up of the Body. For this, there is something lacking, and the lack must be made up by you and me. There is a portion for each of us to make up. When we put ourselves aside and remain under the cross, the power of resurrection will be our portion. Immediately, opposition will rise up against us, and we will suffer. This suffering is in the fellowship of the sufferings of Christ for the building up of the Body.

TWO KINDS OF SUFFERINGS

At this point we need to differentiate between two kinds of sufferings—the sufferings of Christ and the sufferings that come from our mistakes. Do not think that all the sufferings you undergo are for the building up of the Body. For example, you may suffer because you make a mistake in driving. Perhaps you make a wrong turn and go several miles out of the way, and this causes you to suffer. This suffering, however, is the result of a mistake or carelessness; it is not the suffering of Christ for the producing of the Body. Likewise, if you make an error in your financial records and find yourself several hundred dollars in debt, that is also the suffering caused by error, not the suffering of Christ. However, suppose on your job you enjoy the power of Christ’s resurrection. Because of this, your superiors may oppose you, either passing you up for a promotion or causing you to be dismissed from your job. This suffering may be counted as the suffering of Christ for the producing and building up of the Body. Thus, one category of suffering is due to our mistakes and wrongdoings, and the other results from our testimony. When we set ourselves aside and experience the power of resurrection, our testimony will be very strong. This will arouse the opposition of the enemy, and we will suffer. This kind of suffering is the suffering of Christ. We all need to know the fellowship of Christ’s sufferings, the sufferings that make up what is lacking of Christ’s sufferings for the building up of the Body. This should be not merely doctrine but an experience in which we enjoy Christ.

ATTAINING UNTO THE OUT-RESURRECTION

Philippians 3:10-11 speaks of both death and the out-resurrection from the dead. The death here is the lovable, all-accomplishing death of Christ. In the previous chapter we saw the many things that Christ's death has accomplished on our behalf. In this chapter we come to the result, or the issue, of being conformed to Christ's death: that we may attain to the out-resurrection from the dead. Death is the condition for our attaining to the out-resurrection. Hence, in these verses we have both the condition and the goal. The Greek word translated "attain" in verse 11 actually means "arrive at." This indicates that Paul desired to arrive at a certain goal, the goal of the out-resurrection.

THE GOAL OF THE CHRISTIAN LIFE

Many Christians are not clear about the goal of their Christian life. After we believed in the Lord Jesus according to God's New Testament economy, we were baptized. The significance of baptism is to terminate our natural being and to be germinated with the divine life. In baptism the natural life is buried, and a new life rises up. Baptism, however, is simply the beginning of our Christian life. Our Christian life also has a goal, and this goal is the out-resurrection. This term out-resurrection means that every part of our being will be resurrected. When we were baptized, our old life, our natural human life, was terminated and buried, and a new life, the divine life, which is Christ, rose up from within. At that time we began our Christian life and walk. The Christian walk involves a long process, and it takes us a long way. At the end of this walk is the goal at which we need to arrive. As we have pointed out, this goal is the out-resurrection, the extraordinary resurrection. The way toward this goal is the process of resurrection.

On the day we were baptized, we should have realized that our old man, the natural man with the old life, was buried. Through that burial, the divine life, the eternal life, rose up within us, and our Christian walk began. A new life had come to live in us with the goal of bringing our whole being into resurrection. Between baptism and the goal there is the long process of arriving at the out-resurrection. Although our baptism signified that our old man had been buried and that another life had risen up to live in us, we did not live according to what was signified by our baptism. Most of the time we lived by our natural life, not by Christ. Because we still live so much by our natural life, the process of resurrection must continue. Arriving at the out-resurrection is the result, the issue, of being conformed to Christ's death. To be conformed, molded, to the death of Christ means that we remain always in His death. If we remain in Christ's death, allowing ourselves to be molded into its likeness, the outcome will be that every part of our being will be gradually resurrected.

THE MEANING OF THE OUT-RESURRECTION

Bible expositors have had a difficult time understanding the word resurrection in Philippians 3:11. During the years I have spent a great deal of time praying about this and seeking for the Lord's understanding of it. I have come to see that this matter of the out-resurrection is a process that has a beginning and an ending. The time between the beginning and the ending is the period of the process. Thus, the out-resurrection spoken of in this verse does not refer strictly to something either present or future. Instead, it refers to the process that began on the day we were baptized and that will conclude when we arrive at the outstanding resurrection. As we move on toward the goal, we are in the process of being resurrected.

Our resurrection began with our regeneration. As sinners, we were all part of the old Adam. In every respect we were old. We were old in body, soul, and spirit. But when we believed in the Lord Jesus, something new entered into us. The Holy Spirit of God came in to regenerate us with the life of God. Thus, by regeneration our old, deadened spirit was resurrected. The Bible says that when we were saved, we were made alive (Eph. 2:5). Before we were saved, we were dead in offenses and sins (v. 1; Col. 2:13). But when we believed in the Lord Jesus, the Holy Spirit of God came in to enliven our deadened spirit with the divine life. At that time, part of our being, our spirit, was resurrected. But what about the other parts of our being, such as our mind, emotion, will, and heart? When we were regenerated in our spirit, these parts were not yet resurrected. Nevertheless, God's goal is to resurrect our whole being.

PAUL'S EXPERIENCE

Let us now consider Paul's situation regarding this matter when he wrote the Epistle to the Philippians. Do you believe that he was thoroughly resurrected at that time? I do not believe this. At least a small percentage of his being must still have been natural. On the way to Damascus he was enlightened and knocked down to the ground. On that day he was saved, and his spirit was resurrected. Nevertheless, his whole being was not resurrected at that time. However, a great deal more of his being, probably more than ninety-five percent, had been resurrected. Because he was not fully in resurrection, he was still endeavoring to arrive at the out-resurrection from the dead. He was still in the process.

Message 3

Dying to Live

I. Death and resurrection are vital both to our Christian life and to God's economy.

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.

1 Cor. 15:44, 46 It is sown a soulish body, it is raised a spiritual body... But the spiritual is not first but the soulish, then the spiritual.

A. We Christians need to realize that God wants us to die not because we are sinful and fallen but simply because we are natural and human.

B. God wants us to live out Himself.

Matt. 26:39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

C. Nothing pleases God as much as our living by Him.

2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

D. We have died already; There is no need for us to die.

Rom. 6:3-4 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death? We have been buried therefore with Him through baptism into His death through the glory of the Father, so also we might walk in newness of life.

E. We have been buried into the death of Christ in order that we may walk in newness of life. Concerning the matter of death and resurrection, we cannot be apart from Him.

Gal. 2:20a I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.

F. Remaining in the death of Christ is not the end; it is the threshold of resurrection. Resurrection requires the ground of death. This is the principle of life – Hymns #483

G. Christ is the power of resurrection. In order to know Christ as the power of resurrection life within us, we need to remain in Christ's death. As we remain in His death, the power of life will rise up. When the power of life rises up, it will bring us into deeper death – the conformity of Christ's death.

2 Cor. 13:3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.

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

II. The Christian life is a matter of dying to live. We die so that we may live. If there is no death, there can be no life, no resurrection. The more death we have, the more resurrection we experience. This is the cycle that is gradually bringing us to maturity until we arrive at the outstanding resurrection.

Cooperating with the Spirit

- I. In the process of dying we need to cooperate with the Spirit. We should not operate but cooperate. The word cooperate implies that there is someone better than you who is operating.
 - A. Our pilot is Christ as the wonderful life-giving Spirit. Although we have Him as the Pilot within us, we often do not honor Him, respect Him, or care for Him. Instead, we prefer to be the pilot.
 - B. Many Christians may think that as long as Christ is their Pilot everything is fine; however everything is not necessarily fine. Although Christ is the Pilot we need to be the co-pilot. Our practice is to be the pilot or to be nothing. Both are wrong. We should avoid both extremes. Our pilot needs us to be the co-pilot.
 - C. “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 2:20
- II. The reason we need to cooperate with the Spirit is that as saved people we have a dual status. Regarding our first aspect we are dying, and regarding the second aspect we are living.
 - A. The first status comprises the flesh, the practices of the body, and the self. In this status we are dying. As we die in the first status we need to cooperate with the second. Our second status is our spirit indwelt by the life-giving Spirit.
 - B. The way to deal with the flesh with its passions is to crucify it, the way to deal with the practices of the body is to put them to death, and the way to deal with the self is to deny it.
 - C. **Gal. 5:24** But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
 - D. **Rom. 8:13** For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
 - E. **Matt 16:23** But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men. **24** Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. **25** For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.
- III. Now we come to the most crucial point in this chapter. It is absolutely necessary for us to contact the Lord.
 - A. The initial step in cooperating with the Spirit is to contact the Lord continually.
 - B. As we contact Him, we must be ready all the time to go along with the leading of the indwelling Spirit. Do not argue or reason with Him but do whatever He leads you to do. You may not have the strength to do it, but if you contact the Lord and are willing to go along with the Spirit, He will strengthen you.
 - C. In this way your obedience will become your cooperation with the Spirit.

Song 1

- 1 Life is God the Father in Christ Jesus
As the Spirit flowing into us.
How enjoyable, this Person wonderful!
He's our life so rich and bountiful.
- 2 We experienced regeneration
When we opened to this living One.
We were born again; another life came in.
Now it floods us till we're full of Him.
- 3 He within us is the living Spirit
In our spirit, flowing out of it
Into all our heart, transforming every part
By the life which He Himself imparts.
- 4 Now He must have our cooperation.
We must set our mind upon the Son.
We must turn away from all that leads
astray,
Till our mind is set on Him each day.
- 5 Lord, our human spirit now contains You.
Still Your purpose in us You would do;
If our wandering mind would leave old
thoughts behind,
Then Your life and peace in it we'll find.
- 6 Lord, we would our every thought be
captured
By the rich enjoyment in Your Word.
In it we're supplied, our mind there will
abide,
Till our thoughts are wholly sanctified.
- 7 Let's keep practicing the application
Of this life by minding just the Son.
Praise Him for the way to live by Him
today!
Lord, on You our minds will ever stay.

Song 2

Lord, I just love You.
And there's no one like You.
In the whole universe
I have no other one like You.
Lord Jesus, I love You.

Song 3

- 1 I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I onward bound,
"Lord, plant my feet on higher ground."

Lord, lift me up, and let me stand
By faith on Canaan's tableland;
A higher plane than I have found,
Lord, plant my feet on higher ground.
- 2 My heart has no desire to stay
Where doubts arise and fears dismay;
Though some may dwell where these
abound,
My prayer, my aim, is higher ground.
- 3 I want to live above the world,
Though Satan's darts at me are hurled;
For faith has caught the joyful sound,
The song of saints on higher ground.
- 4 I want to scale the utmost height
And catch a gleam of glory bright;
But still I'll pray till rest I've found,
"Lord, lead me on to higher ground."

Song 4

- 1 Just one touch of You, dear Lord,
Just one look into Your eyes,
Just one kiss from You,
You're all I need, my Love.

Let me hear again Your voice.
You are now my final choice.
Speak in love to me.
I'll waste myself on Thee.

*Nothing and no one can satisfy me
but You anymore.
Jesus, I love You, my only desire.
Oh Lord, I just love You.*

- 2 Let me touch You as before,
Craving for You more and more,
You're the very best!
I'll drop the rest for You.

Oh, the kisses of Your mouth
Make my lips to praise and shout.
Lord, You're full of grace
Oh, what a taste my Love!

*Nothing and no one can satisfy me
but You anymore.
Jesus, my first Love, oh set me on fire
For You, my only desire.*

- 3 Just infuse me with Your eyes.
Oh! This union satisfies!
As I gaze on You.
I'm filled with You, my Love.

Only You alone will do.
I can't make it without You.
Keep me close to You,
Just joined to You as one.

*Nothing and no one can satisfy me
but You anymore.
Jesus, I love You, my only desire.
Oh, set my heart on fire.*

- 4 I repent and now return,
Grant my heart for You to burn.
Flame in me this zeal.
Lord, be in me so real!

I repent and now return,
Grant my heart for You to burn.
Flame in me this zeal.
Lord, be in me so real!

*Jesus, my first Love! Oh Jesus, my best
Love,
I now return to You.
Jesus, my first Love! Oh Jesus, my best
Love,
I love You. I just love You!*

Song 5

- 1 As we become the same as Christ
In life, nature, expression, and function,
We are qualified to work with Him
For His Body.
- 2 As we trust in the Lord helplessly,
Depend on Him as our love and strength,
And listen to His speaking,
Our hope is to be raptured
Through the redemption of our body.

And our prayer is—
“Come, Lord Jesus!”
And our prayer is—
“Come, Lord Jesus!”
“Come, Lord Jesus!
Lord Jesus, come!”

Song 6

- 1 In daily walk and in our meetings too,
Christ is the center, Christ is everything;
'Tis not for form nor doctrine good and true,
But 'tis for Christ alone we're gathering
- 2 Christ is the way and Christ the light of life,
In Him we walk and by Him we are led;
Christ is the living water and the food;
Of Him we drink and we with Him are fed.
- 3 Christ is the truth, 'tis Him we testify,
Christ is the life, 'tis Him we minister;
Christ is the Lord, 'tis Him we magnify,
Christ is the Head, and we exalt Him here.
- 4 Christ is the All in all to God and man-
With Him both we and God are satisfied;
Christ, the reality within the Church-
By Him are life and numbers multiplied.
- 5 By all the hymns and prayers we offer here,
Christ the reality we would express;
All the activities in fellowship-
Christ thus in operation manifest
- 6 'Tis in His Name we meet, in Spirit act,
With nothing in our mind to formalize;
'Tis by His pow'r we pray, in unction praise,
And with Himself in spirit exercise
- 7 All things forgetting, cleaving unto Christ,
Applying Him until maturity;
Let us count everything but loss for Him,
For Him, our All in all, eternally.

Song 7

- 1 Behold how good and how pleasant it is,
For brethren to dwell together in unity!
Behold how good and how pleasant it is,
For brethren to dwell together in unity!

It is like the precious ointment upon the
head,
That ran down upon the beard,
Even Aaron's beard:
That went down to the skirts of his
garments.
- 2 Behold how good and how pleasant it is,
For brethren to dwell together in unity!

It is like the precious ointment upon the
head,
That ran down upon the beard,
Even Aaron's beard:
That went down to the skirts of his
garments.
- 3 As the dew of Hermon, And as the dew that
descended
Upon the mountains of Zion:
For there the Lord commanded the blessing,
Even life forevermore.

Song 8

The goal of the gospel is that,
Loving the Lord Jesus
With the first love,
We would pour out upon Him,
Pour out upon Him
What is most precious to us,
Even our most costly and valuable
Spiritual treasure,
"Wasting" ourselves upon Him.
Even our most costly and valuable
Spiritual treasure,
"Wasting" ourselves upon Him.