



The Experience of Christ

Participate • Exercise • Practice

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

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.**”

(Philippians 3:7-8)

Working Saints Outing

Oklahoma City, April 20-21, 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, “A Mystery–Christ Magnified, and the Way to Experience Christ”**
(45 minutes)
- 7:45 One-time prayer and one-time share with 3-4 around you (5 minutes)
- 7:50 **Group Fellowship 1, “A Mystery–Christ Magnified, and the Way to Experience Christ”** – 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, “With One Soul, One in Soul, and To Think the One Thing”** (45 minutes)
- 10:00 One-time prayer and one-time share with 3-4 around you (5 minutes)
- 10:05 **Group Fellowship 2, “Enjoying Christ by Repudiating the Flesh”** – Read for approx. 20 minutes, then fellowship for 20 minutes, followed by prayer in a circle
- 10:45 Break
- 11:00 **Message 3, “The Excellency of the Knowledge of Christ, the Detailed Way to Experience Christ, and Enjoying Christ by Counting All Things Loss”** (45 minutes)
- 11:45 Overflow from any message or group times
- 12:00 Lunch

Message 1

A Mystery—Christ Magnified

I. In the New Testament Christ has a particular title- the mystery of God.

Col 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ.

II. According to Ephesians 3:4, the church also has a particular title—the mystery of Christ.

Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ.

III. Our Christian living is a mystery:

A. Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

B. To magnify Christ is to express Christ without limitation. It is to show to the whole universe that the very Christ who is our life and by whom we live is unlimited.

IV. The church life is the sum total of our Christian living – the experience of Christ as a mystery.

V. The experience of Christ is altogether a mystery, and this experience is unlimited, for it is Christ magnified.

A. The experience of Christ is both tangible and intangible, both abstract and concrete. God, Christ, the church life, and our Christian experience are all a mystery.

The Way to Experience Christ

I. The Fellowship unto the Gospel

Philippians 1:5 Your fellowship unto the furtherance of the gospel from the first day until now.

6 Being confident in this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus.

- A. We are here to live a gospel-preaching life.
- B. Gospel-preaching life should not be individualistic, but corporate.
 - a. Fellowship – *koinonia*, meaning communication, mutual interchange
 - b. The experience of Christ is not mainly in the preaching; it is in the fellowship
- C. Not preaching Christ because of Envy, Strife, and Rivalry.

Philippians 1:15 Some preach Christ even because of envy and strife, and some also because of good will,

17 But the others announce Christ out of selfish ambition, not purely...

- a. Even in something as divine as the preaching of Christ, it is possible to have rivalry.
- b. To preach Christ out of envy, strife, and rivalry is certainly not to have fellowship unto the gospel.
- c. Put ourselves, our ambition, our reputation and our position aside.

II. The Bountiful Supply of the Spirit of Jesus Christ

Philippian 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

- A. Spirit of Jesus related mainly to the preaching of the gospel and the Spirit of Christ related to resurrection.

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

- a. To preach the gospel we need the Spirit of Jesus. In the Spirit of Jesus we are one in soul and will strive together.
- b. If we are not in the Spirit of Jesus, we are not in the fellowship unto the gospel, and we are through with the experience of Christ.

- B. When we stay in the Spirit of Jesus Christ we spontaneously experience Christ.

Ministry Excerpts Message 1:

EXPRESSING CHRIST WITHOUT LIMITATION

To magnify Christ is to express Christ without limitation. It is to show to the whole universe that the very Christ who is our life and by whom we live is unlimited. According to the human concept, Christ is limited. But when people see us living by Him, they will realize that He is not limited. If the apostle Paul had not been put in prison, no one would have understood how unlimited Christ was. It was through Paul's imprisonment that the Christ by whom Paul lived was expressed as the unlimited One. Because Paul's endurance was Christ Himself, it would have been impossible to exhaust his endurance no matter how long Paul had been kept in prison. The Christ whom we experience as endurance cannot be exhausted. If we live by Him, He will be magnified; that is, He will show forth His inexhaustibility. Because Paul's endurance was Christ, it was unlimited. Such an unlimited endurance is the magnification of the unlimited Christ. To the universe, this is a mystery.

Like endurance, our faithfulness, patience, and humility must also be unlimited. Any attribute we have through living by Christ will be unlimited and thus mysterious. By this we can see the difference between the human virtues and the virtues that are the magnification of Christ. All human virtues are limited. For example, human tolerance will eventually be exhausted. But the very magnification of Christ lived out of us cannot be exhausted. This mystery subdues the Devil, the demons, and all the evil angels. It also convinces everyone. Any proper human being will be convinced by seeing the magnification of Christ. Our Christian patience is a mystery because it is the magnification of Christ. This is not merely Christ manifested; it is Christ manifested as the unlimited One.

Even our forgiveness of others needs to be a magnification of Christ. In Matthew 18 Peter asked the Lord how many times he should forgive his brother. He asked if he should forgive him even seven times. But the Lord told him that he must forgive seventy times seven. This is inexhaustible forgiveness. Such forgiveness is the magnification of Christ. Our forgiveness is the inexhaustible Christ Himself. Again and again, throughout the years, we forgive others. This unlimited forgiveness is Christ magnified in us.

THE MYSTERY OF EXPERIENCING CHRIST

The experience of Christ is altogether a mystery, and this experience is unlimited, for it is Christ magnified. Any experience that is not mysterious but is easily understood should be doubted. The genuine experiences cannot be understood; they are mysterious. Suppose someone would say, "I simply do not understand what happened to me yesterday. I can't tell whether or not I loved the Lord. I simply don't know. If I say that I loved the Lord, I will sense an accusation within that I did not love Him. But if I say that I didn't love the Lord, I would be telling a lie. I love the Lord, yet I dare not say that I love Him." This is a real experience. However, suppose someone says, "Praise the Lord! Yesterday, by the Lord's grace, I was very humble." This kind of humility is a performance. But, on the other hand, suppose someone says, "I couldn't tell whether I was humble or not. Maybe I was humble, but it also seemed to me that I was proud." This is a real experience of Christ as humility. This kind of experience of Christ is visible yet invisible, tangible yet intangible. Such an experience is unlimited; it is enduring because it is the magnification of Christ.

If you are certain that what you are experiencing is an experience of Christ, that is not normal, and you should question it. The only thing we can be sure of is our salvation. The more you are assured of salvation, the better. You should be able to say, "Praise the Lord that I have been saved! Heaven may pass away and the earth may be removed, but my salvation cannot be questioned. I have the full assurance of salvation." But the subtle enemy will not easily allow any to have the assurance of salvation. At every opportunity, he raises a question about this and causes doubt. But this doubt is the strongest assurance of salvation. If you have never doubted your salvation, it is an indication that you are probably not saved. Your doubt is the strongest

confirmation and assurance that you are saved. Although Satan does not want us to have the assurance of salvation, he may push us to have the false assurance of other things. For example, some may say, "I have the assurance that I am an overcomer. Yesterday I received the assurance that I am among the firstfruit. By the Lord's grace, I am now one of the hundred forty-four thousand" (Rev. 14:1). We need to doubt this type of assurance. Do not have any assurance of your experience, for all experiences of Christ are mysterious.

We magnify Christ by the bountiful supply of the Spirit of Jesus Christ. Although this supply is bountiful, it is not visible. We may not sense that the supply is bountiful; nevertheless, it is bountiful. Christ can never be exhausted. Many of us may feel that we are weak. But this weakness is a mysterious weakness, for actually we are not weak. Some, however, may claim to be strong. But their strength is not real. All the experiences of Christ are a mystery. This is the magnification of Christ.

THE WAY TO EXPERIENCE CHRIST-THE FELLOWSHIP IN THE GOSPEL

Philippians 1:5 says, "For your fellowship in the gospel from the first day until now," and verse 6 continues, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." These verses indicate that the fellowship in the gospel is a good work, a work initiated by Christ. Christ will perform this work until the day of Jesus Christ. Have you ever noticed that there is such a term in the New Testament as the fellowship in the gospel? No doubt you have heard of the fellowship of the Spirit, for this is very common. The fellowship of the Spirit is in our concept, but the fellowship in the gospel is not. From the time we are saved until the time the Lord Jesus comes back, our Christian life should be a gospel-preaching life. We are not here for our education, job, or family, and we are not here to earn money or to gain a reputation or position. We are here to live a gospel-preaching life, a life that preaches Christ. Our living should be our preaching. If someone asks your profession, you should say, "My profession is preaching the gospel." Thus, our life is primarily a gospel-preaching life. Whether I speak or remain silent, my life, my living, my being, and my entire person are a preaching of Christ.

Our life should be a life of gospel preaching. In our preaching of the gospel, we need the Spirit of Jesus. In this Spirit there is no envy, strife, rivalry, robbery, or looking at our own qualities. Rather, in the Spirit of Jesus, we look on the qualities of others. This is the Spirit of Jesus for the experience of Christ. If we have this Spirit, we shall be in the fellowship of the gospel, and our preaching of the gospel will be prevailing and fruitful. Furthermore, our fellowship will be full of the enjoyment of Christ. This is the way to enjoy Christ and to experience Him all day long. This is possible by the bountiful supply of the Spirit of Jesus Christ. When we have no envy, strife, or rivalry, but stay in the bountiful supply of the Spirit of Jesus Christ, there is no need for us to try to experience Christ. We shall experience Him spontaneously.

QUESTIONS: If Christ is universal and unlimited, how can He be magnified or enlarged? Are there verses to support this? What are the ways to experience this Christ as revealed in Philippians, in the spoken message, and in the reading?

Message 2

One Soul by Taking Christ as Our Pattern

Deuteronomy 6:5 And you shall love Jehovah your God with all your heart and with all your soul and with all your might. (Ref. Mark 12:30; Ephesians 5:2; Genesis 46:27; Acts 2:41; 1 Corinthians 6:17)

Ezekiel 36:26-28 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do. And you shall dwell in the land which I gave to your fathers; and you will be My people, and I will be your God. (Ref. Psalms 119:32)

Galatians 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. (Ref. Philippians 1:21)

Ephesians 3:16-19 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, May be full of strength to apprehend with all the saints what the breadth and length and height and depth are And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Matthew 3:24-25 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. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it. (Ref. 10:39; Luke 9:23-26, 17:32-33; John 12:24-26; Rev. 12:10-12)

Philippians 2:16a Holding forth the word of life, ...

Proverbs 4:18 But the path of the righteous is like the light of dawn, Which shines brighter and brighter until the full day.

Romans 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

Lamentations 3:21-26a, 32 This I recall to my heart; Therefore I have hope. It is Jehovah's lovingkindness that we are not consumed, For His compassions do not fail; They are new every morning; Great is Your faithfulness. Jehovah is my portion, says my soul; Therefore I hope in Him. Jehovah is good to those who wait on Him, To the soul that seeks Him. It is good for one to hope, ... But even if He causes grief, He will have compassion According to the multitude of His lovingkindness; (Ref. Genesis 48:15b; 2 Corinth. 3:18)

2 Thessalonians 2:16-17 Now our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope in grace, Comfort your hearts and establish you in every good work and word. (Ref. 2 Thessalonians 2:13-17)

1 John 2:5 But whoever keeps His word, truly in this one the love of God has been perfected. In this we know that we are in Him. (Ref. 1 John 4, esp. 4:16 "...God is love...")

Nehemiah 9:3 And they stood up in their place and read in the book of the law of Jehovah their God for a fourth part of the day, and for another fourth part they confessed and worshipped Jehovah their God.

Philippians 2:17-18 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all. And in like manner you also rejoice, and you rejoice together with me. (Ref. Psalms 27:4, 8)

Philippians 1:27 Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm **in one spirit, with one soul** striving together along with the faith of the gospel,

2:1 If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions,

2 Make my joy full, **that you think the same thing, having the same love, joined in soul, thinking the one thing,**

3 Doing nothing by way of selfish ambition nor by way of vainglory, but **in lowliness of mind considering one another more excellent than yourselves;**

4 Not regarding each his own virtues, but each the virtues of others also.

5 Let this mind be in you, which was also in Christ Jesus,

6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

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

12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

13 For it is God who operates in you both the willing and the working for His good pleasure.

14 Do all things without murmurings and reasonings

20 For I have **no one like-souled** who will genuinely care for what concerns you;

21 For all seek their own things, not the things of Christ Jesus.

3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

15 Let us therefore, as many as are full-grown, **have this mind;** and if in anything you are otherwise minded, this also God will reveal to you.

4:2 I exhort Euodias, and I exhort Syntyche, to **think the same thing in the Lord.**

1 John 4:20 If anyone says, I love God, and hates his brother, he is a liar; for he who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

Habakkuk 3:16 I heard and my body trembled; My lips quivered at the sound. Rottenness entered my bones, And I tremble in my place, Because I must wait quietly for the day of distress, when he who attacks comes up against the people. **17** For the fig tree will not sprout, and there will be no yield on the vines; The labor on the olive tree will fail, And the fields will make no food; The flock will be cut off from the fold, and there will be no herd in the stalls. **18** Yet I will exult in Jehovah; I will rejoice in the God of my salvation.

Ministry Excerpts Message 2:

ENJOYING CHRIST BY REPUDIATING THE FLESH

The way to enjoy Christ is to repudiate our flesh and our entire natural being. When we reject ourselves in this way, only Christ is left. Then whatever we do will be the experience of Christ. When the unbelievers reject themselves and repudiate their flesh, nothing remains. But when we reject ourselves, we enjoy Christ as the remainder. Christ is what remains after we have rejected our flesh and all we are by nature. This is not merely a doctrine; it is our experience. When the sisters who live together are having problems with one another, perhaps over washing the dishes, they need to reject themselves. When they reject themselves, including their attempt to imitate the pattern of Christ, they will find that Christ remains within them. If a sister washes dishes after doing this, she will have both the experience of Christ and the enjoyment of Christ. To have no trust in the flesh means to have no trust in ourselves. If we do not trust in ourselves, the self is spontaneously dealt with and Christ is there as the sweet remainder for us to experience. This is the real circumcision because it involves the total rejection of our flesh. The Jews had the form of circumcision but not the reality, which is the cutting off of the flesh. To merely make a mark upon our body actually is not circumcision, but concision. Because we reject our flesh altogether, we are the real circumcision. When the real circumcision takes place, the flesh is gone, and Christ remains. Then whatever we do, say, or think is the enjoyment of Christ.

A CLEAR PICTURE OF THE FLESH

In Philippians 3:4-6 Paul presents a clear picture of the flesh. After saying that he had reason to trust in the flesh, Paul proceeds to list seven aspects of the flesh: being circumcised the eighth day, being of the stock of Israel, being of the tribe of Benjamin, being a Hebrew of the Hebrews, being a Pharisee as concerning the law, being a zealous persecutor of the church, and being blameless according to the righteousness of the law. We may think that the flesh is something bad. These seven items, however, are not bad. Paul was circumcised on the eighth day. Certainly this was very good. He was born of the stock of Israel, not of pagans. Moreover, he was of the tribe of Benjamin, not of Reuben or Simeon. In the Bible [60] Benjamin is dear, precious, and lovable. Paul was also a Hebrew of the Hebrews. According to the law of God, he was a Pharisee, and according to zeal for God, he persecuted the church. Paul was not indifferent towards God, but loved Him, lived for Him, and even persecuted the church for Him. Finally, according to the righteousness which is in the law, he was blameless. He was perfect, complete, and without defect. Nevertheless, all these items are aspects of the flesh. In fact, they are the constituents of the flesh. Apart from Paul's words in Philippians, we would not consider such things as part of the flesh. But the flesh includes everything natural, whether bad or good. This is the meaning of the flesh in the Bible.

As long as something issues from our natural being, it is of the flesh. If we know this, we are blessed, for we shall not have any trust in ourselves. Rather, we shall reject ourselves utterly. But after we reject ourselves, we shall enjoy Christ as the wonderful, heavenly leftovers. Do not try to adjust yourself. As flesh, we simply cannot be adjusted. Instead of adjusting ourselves, we should repudiate ourselves. If we do this, we shall experience Christ with full enjoyment, enjoying Him in all we do and say.

COUNTING ALL THINGS LOSS AND AS DUNG

After giving us the definition of the flesh in verses 4 through 6, Paul says in verse 7, "But what things were gain to me, those I counted loss on account of Christ" (Gk.). Surely things such as circumcision, being of the stock of Israel, and being of the tribe of Benjamin were a gain to Paul. But if he had kept all these things, there would have been no room in him for Christ. For example, if a bottle is filled with dirt, there is no room for air to get in. First the dirt must be emptied out and then the air will fill it. Likewise, if we still hold on to certain good aspects of the

flesh, there will be no room in us for Christ. Therefore, on account of Christ, Paul counted as loss all the aspects of the flesh.

In verse 8 Paul says, “But surely I also count all things 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 dung, that I may gain Christ” (Gk.). Paul seemed to be saying, “I have already counted as loss seven items on account of Christ. Now I also count all things in the whole universe as loss on account of the excellency of the knowledge of Christ.” In this universe there is such an excellency as the excellency of the knowledge of Christ Jesus our Lord.

In this verse Paul says that he counts all things dung on account of Christ. According to the usage of the Greek word in ancient times, the word translated dung refers to dog food. It can also be rendered as refuse, garbage, trash. In the eyes of such a seeker after Christ as Paul, everything else was dog food, refuse, trash. The dogs mentioned in verse 2 feed on the dog food spoken of in verse 8. But we feed on Christ, the food of the children of God.

QUESTIONS: According to the message and reading, give a one sentence definition of the flesh. In what ways does the flesh hinder our experience of Christ? What are the ways that Paul gives us to deal with the flesh?

Message 3

The Excellency of the Knowledge of Christ and the Detailed Way to Experience Christ

Five crucial matters in Philippians 3:

1. The excellency of the knowledge of Christ (3:8) is the appreciation and experience of Christ who is the embodiment of God (Col. 2:9), the fullness of the Godhead, and the mystery of God (2:2).
2. The righteousness out of God and based on faith (Phil. 3:9) is God Himself, who becomes our righteousness, living in us and out of us.
3. The Power of Christ's resurrection (v. 10) is the resurrected Christ living in us as a *dynamo*, our source of power for us to live a crucified life and experience of all the riches of Christ.
4. The fellowship of Christ's sufferings (v. 10) is to share in the persecution or sufferings for bearing a living testimony to the Lord as Christ was suffered for the fulfillment of God's purpose.
5. The conformity to Christ's death (v.10) is the experience of the death that breaks the outer man and release the divine glory. The death of Adam is terrible, but the death of Christ is lovely.

As to the law,	A Pharisee
As to zeal,	Persecuting the church
As to the righteousness in the law	Becoming blameless
On account of Christ	Counting the gains as loss
On account of the excellency of the knowledge of Christ	Counting all things to be loss
On account of whom (Christ)	Being suffered the loss of all things

Phi 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

4 Though I myself have something to be confident of in the flesh as well. If any other man thinks that he has confidence in the flesh, I more:

5 Circumcised the eighth day; of the race of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee;

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

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

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

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,

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

Enjoying Christ by Counting All Things Loss

Gaining Christ:

The word obtained in Philippians 3:12 implies the experience of Christ and the enjoyment of Christ. To obtain Christ means to lay hold of Him, or to gain possession of Him. Christ is everything to us, our portion, our destiny, and even our destination. Now we must lay hold of Him and take possession of Him.

The good land is a complete type of the all-inclusive Christ. As our portion, Christ has been assigned to us. But now we need to take Him, to gain Him, to obtain Him. The more we possess of this land, the more we obtain it; and the more that we experience the land, the more we enjoy the land.

Our Need:

1. We need to be willing to count all things as loss, that is, to drop everything for the sake of the excellency of the knowledge of Christ
2. We need to gain Christ by eating Him, and the best way to eat Him is by denying something
3. We need to lay hold of, grasp, take possession of Christ, who has laid hold of, grasped, and taken possession of us

Philippians 3:4 - Though I myself have something to be confident of in the flesh as well. If any other man thinks that he has confidence in the flesh, I more:

5 - Circumcised the eighth day; of the race of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee;

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

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

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**.

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,

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

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

12 - Not that I have already **obtained** or am already perfected, but I pursue, if even I may **lay hold of that for which I also have been laid hold of by Christ Jesus**.

Song 1

1
O let us rejoice in the Lord evermore,
Though all things around us be trying,
Though floods of affliction like sea billows roar,
It's better to sing than be sighing.

*Then rejoice evermore, rejoice evermore,
It is better to sing than be sighing;
It is better to live than be dying;
So let us rejoice evermore.*

2
O let us rejoice in the Lord evermore,
When the darts of the tempter are flying,
For Satan still dreads, as he oft did of yore,
Our singing much more than our sighing.

3
O let us rejoice in the Lord evermore,
When sickness upon us is stealing,
No cordial like gladness our strength can restore,
For joy is the fountain of healing.

Song 2

1
Once far from God and dead in sin,
No light my heart could see;
But in God's Word the light I found,
Now Christ liveth in me.

*Christ liveth in me,
Christ liveth in me;
Oh! what a salvation this,
That Christ liveth in me.*

2
As rays of light from yonder sun,
The flow'rs of earth set free,
So life and light and love come forth
From Christ living in me.

3
As lives the flow'r within the seed,
As in the cone the tree,
So, praise the Christ of truth and grace,
His Spirit dwelleth in me.

4
With longing all my heart is filled,
That like Him I may be,
As on the wondrous thought I dwell
That Christ liveth in me.

Song 3

1
I have come to the Fountain of Life,
A fountain that flows from above;
I have passed from the waters of strife
And come to the Elim of love;
I have drunk of the heavenly well,
In the depths of my being it springs.
No mortal can measure or tell
The gladness the Comforter brings.

*Oh, come to the Fountain of Life,
The fountain that never runs dry;
Oh, drink of the boundless supply,
For Christ is the Fountain of Life.*

2
I have come to the Fountain of Blood
That for guilt and uncleanness doth flow;
I have washed in its sin-cleansing flood
And my garments are whiter than snow.
I count not my righteousness mine—
'Tis Jesus that lives in my soul.
I partake of His nature divine,
And in Him I am perfectly whole.

3
I have come to the Fountain of Health,
A boundless and endless supply;
'Tis a secret man's wisdom or wealth
Can never discover or buy.
But the secret my Lord hath revealed
In the fountain that flows from His side,
In the stripes by whose pain we are healed,
In Himself as He comes to abide.

4
I have come to the Fountain of Joy;
His joy is the strength of my heart.
My delight is unmixed with alloy,
My sunshine can never depart.
The fig tree may wither and die,
Earth's pleasures and prospects decline;
But my fountains can never be dry—
My portion, my joy is divine.

Song 4

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 5

1

I'm thankful that God has placed me
With you to build up His Body.
Christ in you is the hope for me!
You also need Christ lived in me.

*I live, if you stand firm in the Lord.
You live, if I stand firm in the Lord.
My going on is for you,
Your going on is for me,
Not sep'rate entities,
I need you saints desp'rately!*

2

Oh, what a sweet church life have we!
Built up in Him, His bride to be!
In Him steadfast, you help me be;
Encouraged by Christ whom I see.

3

Your faith in Christ helps me pursue;
My progress depends upon you!
As I seek Christ, with you in view,
My heart, full of prayers, is for you.

4

God's heart longs, desires that we,
His lovers, seek Him corp'rately.
On each other spent constantly;
My life is for you, yours for me.

5

I want to encourage you all,
Without your supply I would fall.
Never think that your Christ is small.
Christ needs you, and so do we all.