

Knowing Christ and the Power of His Resurrection**Monday 10/2****Related Verses****Phil. 3:8, 10**

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

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

Phil. 4:13

13 I am able to do all things in Him who empowers me.

Col. 2:2-3

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,

3 In whom all the treasures of wisdom and knowledge are hidden.

Eph. 1:17-18

17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

Eph. 3:8

8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Related 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. (*Life-study of Philippians*, pp. 171-172)

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...If we do not have the excellency of the knowledge of Christ (Phil. 3:8), 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.

The excellency of the knowledge of Christ always exceeds our experience 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.

You may know that Christ is joy, peace, and rest. Before you were saved, you did not have the peace. But now that you have received the Lord, you have peace and joy. By no means do I belittle these aspects of the knowledge of Christ. I certainly enjoy the Lord Jesus as my peace, rest, and joy. Nevertheless, we should not be content with such a limited knowledge of Christ, but should advance in our knowledge of Him. Oh, how we need the excellency of knowing Christ!

The excellency of the knowledge of Christ will attract us to Christ and motivate us to lay aside everything other than Him. If we see the surpassing worth of Christ, we shall be willing to count as loss not only worldly, material things, but even our culture, religion, and philosophy. I repeat, it is the excellency of the knowledge of Christ which causes us to drop everything else so that we may gain Christ and be found in Him. (*Life-study of Philippians*, pp. 172-173)

When Paul was Saul of Tarsus, he knew nothing of the excellency of Christ. Rather, he thought that the law was marvelous, and, as a Jew, he was proud of it and zealous for it. He appreciated the law to the uttermost. In his zeal for the law, he persecuted the church. One day,

on the road to Damascus, a light from heaven suddenly shined upon him, and he was knocked to the ground. At that time he had a vision of Someone more excellent than the law—the Son of the living God. From that time onward, Paul knew that Christ was infinitely superior to the law...Now Paul had seen a living person who was the embodiment of God...This living person may be likened to gold and the law to clay. Before knowing about gold, we may appreciate clay, but by seeing the gold, we receive the excellency of the knowledge of the gold. This illustrates Paul's experience in coming to the excellency of the knowledge of Christ. The excellency of the knowledge of Christ is the excellency of Christ realized by us. (*CWWL*, 1978, vol. 1, "The Experience of Christ," pp. 376-377)

Further Reading: *Life-study of Philippians*, msg. 19; *CWWL*, 1978, vol. 1, "The Experience of Christ," ch. 7

Tuesday 10/3**Related Verses****Phil. 3:9-11**

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.

Gal. 2:20

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Phil. 1:20-21

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

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

Rom. 8:1

1 There is now then no condemnation to those who are in Christ Jesus.

2 Cor. 5:17

17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Related Reading

Since Paul already had the excellency of the knowledge of Christ, why was he still seeking to know Him? The excellency of the knowledge of Christ comes by revelation, but the knowing of Him spoken of in Philippians 3:10 comes not by revelation but by experience. According to my experience, the word *know* here is equal to *experience*. To know Him means to experience Him, to enjoy Him, to participate in Him, and to partake of Him. Take eating as an example. First you select certain groceries, you pay for them, and then you cook them. By eating what you have cooked, you come to know the food you have bought. In like manner we also need to pay the price to gain Christ and to be found in Him, not having the righteousness which is out of ourselves but the righteousness that is God Himself lived out of our being in faith. In such a condition we are to know Christ through experiencing Him a little at a time. It is not sufficient to listen to messages and to see Christ by revelation. (*CWWL*, 1978, vol. 1, “The Experience of Christ,” pp. 432-433)

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

Knowing Christ and the Power of His Resurrection

suffered the loss of all things and counted them as 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 (vv. 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 as 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*, msg. 20; The Conclusion of the New Testament, msg. 142

Wednesday 10/4

Related Verses**Phil. 3:12-14**

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.

13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

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

Heb. 6:1

1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,

Heb. 12:1-2

1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,
2 Looking away unto Jesus, the Author and Perfector of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Psa. 27:4

4 One thing I have asked from Jehovah; That do I seek: To dwell in the house of Jehovah All the days of my life, To behold the beauty of Jehovah, And to inquire in His temple.

Luke 9:62

62 But Jesus said to him, No one who puts his hand on the plow and looks behind is fit for the kingdom of God.

Related Reading

Paul had experienced and gained Christ tremendously, yet he did not account of himself to have experienced Christ in full or gained Him to the uttermost. He still endeavored to pursue toward the goal—the gaining of Christ to the fullest extent. (Phil. 3:13, footnote 1)

In order to gain Christ to the fullest extent, Paul not only forsook his experiences in Judaism but also would not linger in his past experiences of Christ. He forgot the past. Not to forget but to linger in our past experiences, however genuine they were, frustrates our further pursuing of Christ. (Phil. 3:13, footnote 2)

Christ is unsearchably rich. There is a vast territory of His riches to be possessed. Paul was stretching out to reach the farthest extent of this territory. (Phil. 3:13, footnote 3)

Knowing Christ and the Power of His Resurrection

[Paul] was willing to suffer the loss of all things and count them as refuse that he might gain Christ and be found in Him to know Him. According to Paul's concept, if we would know Christ, we must first be found in Him...[and] be those who live in Christ and who are found by others in Christ. Being found in Him, we shall surely know Him. (*Life-study of Philippians*, p. 171)

Paul did not have a righteousness that was worked out by his own effort but the righteousness that is through faith in Christ, that is, the righteousness Christ lives out of us. Philippians 3:10 says, "To know Him." This righteousness caused Paul to know Christ. The righteousness that we work out by our own effort does not cause us to know Christ. The more we do by our own effort, the less we know Christ; the more we love others by our own effort, the less we know Christ; the more zealous we are by our own effort, the less we know Christ. Instead, through faith Christ can live out righteousness from within us, and this righteousness causes us to know Christ.

Please pay attention to the word to in verse 10: To know Christ. Verse 10 is not the cause but the result. Our knowledge is not without a basis; however, there is only one thing that causes us to know Christ...Verse 9 says clearly that relying on our own effort to keep the law, to be zealous, to do good, to serve God, and to love others will not cause us to know Christ. We need to stop our effort, stop our work, and stop all our doing good, being zealous, serving God, and loving others. We will know Christ only when we cease all our efforts and simply have faith. Our faith is in God, in Christ living in us, and in righteousness being lived out from us.

Having the righteousness that is through faith in Christ, which is the righteousness through faith in God, causes us to know Christ. This righteousness is the righteousness in 1 Corinthians 1:30: "Who became wisdom to us from God: both righteousness and sanctification and redemption." God made Christ our righteousness. When we stop ourselves and believe in God and in Christ, God causes Christ to become our righteousness. In the first step this righteousness causes us to be justified before God, that is, to be saved. In the second step this righteousness causes us to live a righteous life, to live out righteousness, which is to live out Christ, and to live an overcoming life. Both salvation

and overcoming are included. Our salvation is not through the righteousness that we work out but through Christ being our righteousness. Similarly, after being saved, our overcoming is not through the righteousness we work out but through allowing Christ to live out of us as our righteousness. (*CWWL, 1955*, vol. 4, "Further Talks on the Knowledge of Life," pp. 314-315) Further Reading: *CWWL, 1955*, vol. 4, "Further Talks on the Knowledge of Life," ch. 19

Thursday 10/5**Related Verses****Rev. 1:17-18**

17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last

18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Rev. 2:8

8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:

Rom. 1:3-4

3 Concerning His Son, who came out of the seed of David according to the flesh,

4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

1 Pet. 3:18, 21-22

18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit;

21 Which water, as the antitype, also now saves you, that is, baptism, not a putting away of the filth of the flesh but the appeal of a good conscience unto God, through the resurrection of Jesus Christ,

22 Who is at the right hand of God, having gone into heaven, angels and authorities and powers being subjected to Him.

Related Reading

The very Christ who walks in the midst of the churches, who is the Head of the churches and to whom the churches belong, is the living One. Hence, the churches also, as the expression of His Body, should be living, fresh, and strong. (Rev. 1:18, footnote 1)

Because of the fall and sin of man, death came in and is now working on earth to gather all the sinful people into Hades. Thus, death is a collector and Hades is a keeper. However, the keys of death and of Hades are in the hand of our Savior, who died and was resurrected. (Rev. 1:18, footnote 2)

Lived again [in Revelation 2:8] refers to resurrection. The Lord suffered death and lived again. He entered into death, but death could not hold Him (Acts 2:24) because He is the resurrection (John 11:25). The suffering church needs to know Him as such a One also, so that she can endure any kind of suffering. However severe the suffering, the church will still be alive. The resurrection life of Christ can endure death. (Rev. 2:8, footnote 3)

In Philippians 3:10 Paul says, "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death." According to this verse, 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 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)

The Lord's entering into death and emerging from it testify to the fact that He is the living God and to the surpassing greatness of His resurrection power. The cross, the grave, and the power of Hades could not subdue the living Lord...The Lord is the Lord of life. It

Knowing Christ and the Power of His Resurrection

was not possible for Him to be held by death (Acts 2:24). Satan utilized the world, the environment, the cross, the grave, and lastly, Hades in order to attack the Lord, but the Lord withstood every attack. The Lord willingly passed through the baptism of death and entered into Hades, letting them do whatever they wanted, because He is the living Lord, whom Satan cannot conquer. Death could not hold the Lord, the grave could not restrict Him, and Hades could not detain Him; He resurrected. Resurrection is deliverance from death. Resurrection is the overcoming of death.

Resurrection is different from being living. In order to be living, one does not need to pass through death, but in order to be in resurrection, one must pass through death and emerge from it. Resurrection stands the test of death, that is, passes through and emerges from death. Hence, the Lord Jesus said, “I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades” (Rev. 1:17-18).

Hence, God is not only the living God but also the God of resurrection. He died, but He overcame death. Death fought the Lord with all its might, but it could not conquer Him. The principle of resurrection is overcoming death and emerging from death. The God of resurrection has been tested and proven to possess an unshakable life. (*CWWL*, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 12-13) Further Reading: *Life-study of Philippians*, msg. 21

Friday 10/6

Related Verses**Acts 2:24**

24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Eph. 1:19-20

19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Acts 1:21-22

21 It is necessary therefore that of the men who accompanied us all the time in which the Lord Jesus went in and went out among us,

22 Beginning from the baptism of John until the day on which He was taken up from us, one of these should become a witness of His resurrection with us.

Acts 2:31-33

31 He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.

32 This Jesus God has raised up, of which we all are witnesses.

33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Acts 3:15

15 And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.

Related Reading

Paul said in Philippians 3:10 that we have to know Christ and the power of His resurrection. Why did Paul not say the power of the cross?...This is because the cross is a negative death, a termination and an end. However, resurrection is something positive; it is a life that is raised from death, a regaining after a termination. Resurrection is something that has come out of death; it is something beyond the natural realm. It is what is perfected through death. Has your eloquence passed through death? Death will not make your mouth lose its ability to function, but it will terminate the activity of your mouth, and in resurrection you will regain this activity. Have your thoughts passed through the terminating death and returned to you from God in resurrection? Is your work in the realm of ordinary living, or is it in the realm of resurrection?...The realm of ordinary living is what we have inherited from our parents, whereas the realm of resurrection is what we receive from God. (*CWWN*, vol. 42, pp. 291-292)

What is resurrection? It is that which has passed through death and which has come out of death...For

example, you may have wisdom, eloquence, and natural attraction. You have to say to the Lord, “I will not employ these things. I will not claim these things for my own glory. I am willing to go through death and resurrection and to give these things up in death so that I can claim them back from God’s hand.” The experience of resurrection is letting go of everything that is natural through death, not trusting in them any longer, and not glorying in them...Everything that you have is gone, and you cannot do anything anymore. After some time, perhaps three days, three months, or three years (no one knows how long it will be), God comes in again, and your eloquence is returned to you, your wisdom is returned to you, and your attraction comes back. However, even though you have regained these things, they have changed. Your natural goodness and everything you naturally have are no longer yours; a cross now separates you from these things. You dare not use these things any longer, leaving them instead to the Lord to be employed according to His pleasure. These things are no longer your own; instead, you recognize them as God’s.

The experience of death and resurrection is a cycle; it puts everything in Adam, both good and bad, through death, and gives it back to us in Christ. The process of death and regaining puts us on the ground of resurrection, and qualifies us to express the power of the Spirit. I like the story of Matthias [Acts 1:16-22]...The disciples had to choose from among the men who accompanied them,...who had been with the Lord from the time of John’s preaching of repentance and the Lord’s baptism, that is, the beginning of the Lord’s work, to the time of His death and resurrection. The one who was chosen had to be a witness [of His resurrection] and wait together with them in Jerusalem for the power of the Holy Spirit. The apostles who waited in Jerusalem for the power of the Holy Spirit did not go out to work right away...They were able to remain in Jerusalem because there was a history and background between them and the Lord already. Only those who have had such a history and background can receive the power of the Holy Spirit to be a witness of the resurrection of Christ.

Everyone who desires to be a witness for Christ must know what it means to lose in death and regain in resurrection. (*CWWN*, vol. 42, pp. 292-294) Further Reading: *CWWN*, vol. 42, ch. 37

Saturday 10/7

Related Verses**John 11:25**

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

Rom. 8:11

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

Rom. 4:17

17 (As it is written, "I have appointed you a father of many nations") in the sight of God whom he believed, who gives life to the dead and calls the things not being as being.

Rom. 8:9-10

9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

1 Cor. 15:45b

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

John 20:22

22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

2 Cor. 1:8-9

8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

Related Reading

Resurrection is life that overcomes death without being damaged or injured by death. Death is powerless to do anything with resurrection life. Death can inflict all kinds of damage on other forms of life—plant life, animal life, and human life. Only one kind of life cannot

be hurt by death, and this is resurrection life. Resurrection is life which passes through death and can never be held by it. According to the full revelation of the Scriptures, God Himself is this resurrection life. (*Life-study of Exodus*, p. 1083)

The reality of the power of Christ's resurrection is the Spirit. Romans 1:4 proves this by saying that Christ was "designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead." Furthermore, Romans 8:11 says, "If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you." Both verses indicate that the Spirit is the reality of the power of Christ's resurrection. Actually, Christ Himself is the power of His resurrection, and the Spirit is Christ in resurrection. We need to experience this power that we may obtain Christ. (*Life-study of Philippians*, p. 463)

In the Lord's recovery we are not teaching people to [imitate the divine life]. 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, the only life that can express God.

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. God cannot make this decision for us. We need to make it ourselves...If we are willing for this, we will make a strong decision in favor of it. We will say, "Brothers, if you want to crucify me, it is all right. I want to be crucified, terminated, placed under death." When we are willing for this and are placed into death, the crucified life will become the base for the resurrection life to rise up. Thus, by being crucified, we will come to know the power of Christ's resurrection. But if we are not crucified, we cannot know the power of His resurrection. There is only one way for us to know the power of His resurrection, and that is to live a crucified life.

In our family life and in the church life, we all need to go to the cross and remain there. 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. This is true not only in our family life but even the more in the church life. To be a good brother or sister among the saints in the church life requires that we go to the cross to be crucified. Do not pray for God to change others. God will never answer such a prayer. Instead, go to the cross and remain there. This is the way that is according to His economy. If we are willing to go to the cross and stay there, we will know the power of Christ's resurrection.

When Satan attacks you, go to the cross and remain there. That is all you need to do. Satan cannot defeat a crucified one. As we have seen, crucifixion affords a base for the power of Christ's resurrection to rise up so that the divine life may be expressed. Thus, there is no need for us to counterattack. In fact, it will not always be necessary even to pray. What we need the most is to go to the cross and stay there to live a crucified life. If we do this, the divine life will be released and manifested. (*CWWL*, 1978, vol. 1, "The Experience of Christ," pp. 442-445)

Further Reading: *Life-study of Philippians*, msgs. 51-52; *CWWL*, 1978, vol. 1, "The Experience of Christ," chs. 14-15

Knowing Christ and the Power of His Resurrection**Lord's Day 10/8****Related Verses****Rom. 6:4-6**

4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

John 6:57, 63

57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

John 1:4-5

4 In Him was life, and the life was the light of men.

5 And the light shines in the darkness, and the darkness did not overcome it.

John 3:16

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

John 11:25-26

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

26 And every one who lives and believes into Me shall by no means die forever. Do you believe this?

Further Reading:

Further Reading: *Life-study of Philippians*, msg. 21

Hymns, #481

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'ring
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."

Churchwide Truth Pursuit of Romans**Level 1—Romans Sequential Study**

Scripture: Rom. 8:1-13

Assigned Reading: *Life-study of Romans*, msg. 46-47

Level 2—Romans Topical Study

Crucial Point: Presenting Our Bodies as Our Reasonable Service

Scripture: Rom. 12:1

Assigned Reading: *Life-study of Romans*, msg. 25

Supplemental Reading: None

Hymn: 445

For study questions and additional materials, please visit the church website at churchinnyc.org/bible-study