

# **2019 Memorial Day Conference**

**THE EXPERIENCE OF CHRIST**

## **Outline & Scriptures**

# KEY STATEMENTS

- ① The most important thing for us to do is to experience Christ as our enjoyment today so that the church may be built up for His glory; this is the way for us to be preserved in the Lord' s recovery until He comes back.
- ② There is an urgent need among us in the Lord' s recovery today to know and experience the pattern of the Christian life —Christ as the God-man Savior, who emptied Himself and humbled Himself and who was exalted and glorified by God.
- ③ To learn the secret of being in Christ as the empowering One is to learn the secret of abiding in Christ; to abide in Christ is to dwell in Him, to remain in fellowship with Him, so that we may experience and enjoy His abiding in us.
- ④ In the Lord' s recovery today, we should aspire to be found in Christ, not having our own righteousness but the righteousness which is out of God, and to know Christ by experiencing Him, enjoying Him, being one with Him, and having Him live within us.

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# Message One

## **The Intrinsic Significance of the Experience of Christ**

Hymns:

Scripture Reading: Phil. 1:3-6, 19-21a, 27; 2:2, 20-21, 30; 3:1; 4:1, 4

- Phil 1:3 I thank my God upon all my remembrance of you,  
Phil 1:4 Always in my every petition on behalf of you all, making my petition with joy,  
Phil 1:5 For your fellowship unto the furtherance of the gospel from the first day until now,  
Phil 1:6 Being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus;  
Phil 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,  
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.  
Phil 1:21a For to me, to live is Christ ...  
Phil 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,  
Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,  
Phil 2:20 For I have no one like-souled who will genuinely care for what concerns you;  
Phil 2:21 For all seek their own things, not the things of Christ Jesus.  
Phil 2:30 Because for the work of Christ he drew near unto death, risking his life, that he might fill up your lack of service toward me.  
Phil 3:1 Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.  
Phil 4:1 So then, my brothers, beloved and longed for, my joy and crown, in the same way stand firm in the Lord, beloved.  
Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.

### **I. The experience of Christ is a mystery:**

- A. God is a mystery, Christ is the mystery of God (Col. 2:2), and the church is the mystery of Christ (Eph. 3:4); hence, the church is actually a mystery within a mystery.  
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,  
Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,  
B. Our Christian living is a mystery; for example, although human love is limited, the proper love lived out by a Christian is unlimited; hence, it is a mystery—cf. v. 19a.  
Eph 3:19a And to know the knowledge-surpassing love of Christ,  
C. To magnify Christ is to express Christ without limitation (Phil. 1:20); it is to show the whole universe that the very Christ by whom we live is unlimited.

- 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.
- D. Paul's experience of Christ as his unlimited endurance was the magnification of the unlimited Christ; any attribute we have through living Christ by the bountiful supply of the Spirit of Jesus Christ will be unlimited and thus mysterious—vv. 19-21a.
- Phil 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,
- 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.
- Phil 1:21a For to me, to live is Christ ...
- E. Even our forgiveness of others needs to be a magnification of Christ; our forgiveness is the inexhaustible Christ Himself being magnified in us—Matt. 18:21-22.
- Matt 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?
- Matt 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.
- F. In the midst of suffering, we should simply love the Lord and experience Him; then we will magnify Christ, expressing Him as the One who is unlimited; it is a joy to magnify Christ through suffering—2 Cor. 12:7-10.
- 2 Cor 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.
- 2 Cor 12:8 Concerning this I entreated the Lord three times that it might depart from me.
- 2 Cor 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.
- 2 Cor 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.
- G. The experience of Christ is a mystery, and whatever we experience of Christ is unlimited; if we see this vision, it will not only control our life but also strengthen our Christian walk; God's intention is to magnify Christ through us.
- H. The church life is the sum total of our Christian living; we all live Christ, and our Christian living is added together to make the church life; when we come together as the church, we are a complete mystery—1 Tim. 3:15-16.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, /Justified in the Spirit, /Seen by angels, /Preached among the nations, /Believed on in the world, /Taken up in glory.
- I. Paul says, "To me, to live is Christ" (Phil. 1:21a); this means that we can live to be Christ; the Christ whom we experience and whom we live is a mystery; we should not have any assurance of our experience, for all experiences of Christ are mysterious.
- Phil 1:21a For to me, to live is Christ ...

## II. Philippians unveils that the experience of Christ is our fellowship unto the furtherance of the gospel until the Lord Jesus comes back—1:3-6:

Phil 1:3 I thank my God upon all my remembrance of you,  
 Phil 1:4 Always in my every petition on behalf of you all, making my petition with joy,  
 Phil 1:5 For your fellowship unto the furtherance of the gospel from the first day until now,  
 Phil 1:6 Being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus;

A. From the time that we are saved until the time the Lord Jesus comes back, our Christian life should be a gospel-preaching life:

1. The Christ-experiencing and -enjoying life is a life in the furtherance of the gospel, a gospel-preaching life, not individualistic but corporate; the more fellowship we have in the furtherance of the gospel, the more Christ we experience and enjoy; this kills our self, ambition, preference, and choice.

2. Whether we speak or remain silent, our life, our living, our being, and our entire person must be a preaching of Christ.

B. Paul charges us to conduct ourselves “in a manner worthy of the gospel of Christ,” which is to “stand firm in one spirit, with one soul striving together along with the faith of the gospel”—v. 27:

Phil 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,

1. To be with one soul and to be like-souled for the gospel work are more difficult than to be in one spirit for the experience of Christ—2:20-21, 30.

Phil 2:20 For I have no one like-souled who will genuinely care for what concerns you;

Phil 2:21 For all seek their own things, not the things of Christ Jesus.

Phil 2:30 Because for the work of Christ he drew near unto death, risking his life, that he might fill up your lack of service toward me.

2. To be with one soul requires that, after having been regenerated in our spirit, we go further to be transformed in our soul—2 Cor. 3:18; Rom. 12:2.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

3. If we are not one in our affections, thoughts, and decisions, we are not with one soul; as long as we are not one in soul, we are not in the fellowship unto the furtherance of the gospel, and our conduct is not worthy of the gospel.

4. When all the members in the church are in one spirit with one soul, this oneness will be convincing, subduing, and attractive, and we will experience Christ and enjoy Him.

### **III. Strictly speaking, Philippians is a book not only on the experience of Christ but also on the enjoyment of Christ:**

A. Since Philippians is concerned with the experience and enjoyment of Christ, which issue in joy, it is a book filled with joy and rejoicing—1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.

Phil 1:4 Always in my every petition on behalf of you all, making my petition with joy,

- Phil 1:18 What then? Only that in every way, whether in pretense or in truthfulness, Christ is announced; and in this I rejoice; yes, and I will rejoice;
- Phil 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,
- Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,
- Phil 2:17 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.
- Phil 2:18 And in like manner you also rejoice, and you rejoice together with me.
- Phil 2:28 I have sent him therefore the more eagerly, so that when you see him again, you may rejoice and I may be less sorrowful.
- Phil 2:29 Receive him therefore in the Lord with all joy, and hold such in honor,
- Phil 3:1 Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.
- Phil 4:1 So then, my brothers, beloved and longed for, my joy and crown, in the same way stand firm in the Lord, beloved.
- Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.
- B. The experience of Christ is primarily in our spirit, but the enjoyment of Christ is in our soul; like children who are made to eat without enjoying their food, many times we experience Christ without enjoying Him.
- C. Thus, we can have the experience of Christ without the enjoyment of Christ; the problem here is with our soul—our mind, emotion, and will.
- D. “I am somewhat concerned that you may not have very much enjoyment of Christ” (The Experience of Christ, p. 29); the reason that many lose the enjoyment of Christ is the problem they have in the soul; if you do not have much enjoyment of Christ, it indicates that you are not one in soul, joined in soul (2:2).
- Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,
- E. Among the Philippians there was dissension in their thinking (4:2), which troubled the apostle; hence, he asked them to think the same thing, even the same one thing, that they might make his joy full (2:2):
- Phil 4:2 I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord.
- Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,
1. According to the context of this book, the one thing must refer to the subjective knowledge and experience of Christ (v. 2; 1:20-21; 2:5; 3:7-9; 4:13); Christ, and Christ alone, should be the centrality and universality of our entire being.
- Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,
- 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.
- Phil 1:21 For to me, to live is Christ and to die is gain.
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
- Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.
- 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

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

Phil 4:13      I am able to do all things in Him who empowers me.

2. The one thing is the subjective experience of Christ as our enjoyment for the church life, the Body life; this one thing should occupy our mind all the time; if we think the one thing, immediately the enjoyment of Christ will be our portion.

3. Our thinking should be focused on the excellency of the knowledge and experience of Christ (3:8, 10); focusing on anything else causes us to think differently, thus creating dissensions among us.

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

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

4. To think something other than the one thing is to rebel against God's economy; God's economy is that we think the one thing.

5. Because of the dissension in their thinking, the Philippian believers had different levels of love (2:2); they did not have the same love toward all the saints for the keeping of oneness; if our love toward the saints has been regulated and dealt with, then we will enjoy Christ as we love the saints.

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

6. Being one in soul, joined in soul, is not only for the experience of Christ but even more for the enjoyment of Christ; our experience of Christ should also be an enjoyment of Christ.

7. To experience Christ with enjoyment, we need to be in one spirit with one soul; in order to enjoy Christ, we need to have a proper soul, a "co-soul" that is one with the souls of other saints.

8. The most important thing for us to do is to experience Christ as our enjoyment today so that the church may be built up for His glory; this is the way for us to be preserved in the Lord's recovery until He comes back.

## Message Two

# Knowing and Experiencing Christ as the Pattern

Hymns:

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

Phil 2:3      Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;  
Phil 2:4      Not regarding each his own virtues, but each the virtues of others also.  
Phil 2:5      Let this mind be in you, which was also in Christ Jesus,  
Phil 2:6      Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,  
Phil 2:7      But emptied Himself, taking the form of a slave, becoming in the likeness of men;  
Phil 2:8      And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.  
Phil 2:9      Therefore also God highly exalted Him and bestowed on Him the name which is above every name,  
Phil 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,  
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.  
Phil 1:21a      For to me, to live is Christ ...

### **I. If we would know Christ as the pattern, we should let the mind which was in Christ Jesus be in us—Phil. 2:5:**

Phil 2:5      Let this mind be in you, which was also in Christ Jesus,

A. We need to take Christ's mind as our mind, opening ourselves to "let this mind" be in us—vv. 3-5:

Phil 2:3      Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;  
Phil 2:4      Not regarding each his own virtues, but each the virtues of others also.  
Phil 2:5      Let this mind be in you, which was also in Christ Jesus,

1. This in verse 5 refers to the considering in verse 3 and the regarding in verse 4.

Phil 2:3      Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;  
Phil 2:4      Not regarding each his own virtues, but each the virtues of others also.  
Phil 2:5      Let this mind be in you, which was also in Christ Jesus,

2. Lowliness of mind is in contrast to both selfish ambition and vainglory (v. 3); this must not be our natural lowliness but the lowliness of Christ (v. 8).

Phil 2:3      Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;  
Phil 2:8      And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

3. This kind of mind, this kind of thinking, was in Christ when He emptied Himself and

humbled Himself—vv. 7-8.

Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;  
Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

- B. To have “this mind” requires us to be one with Christ in His inward parts, in His tender, inward feeling and in His thinking—1:8.

Phil 1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

- C. For the mind of Christ to be in us means that this mind is something living; actually, the mind of Christ is Christ Himself, for the person of Christ is manifested in His mind—2:5; cf. 1 Cor. 2:16, footnote 1.

Phil 2:5 Let this mind be in you, which was also in Christ Jesus,  
2:161 (Footnote 1) Because we are organically one with Christ, we have all the faculties that He has. The mind is the faculty of intelligence, the understanding organ. We have such an organ, the mind of Christ; hence, we can know what He knows. We have not only the life of Christ but also the mind of Christ. Christ must saturate our mind from our spirit, making our mind one with His.

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

Phil 2:5 Let this mind be in you, which was also in Christ Jesus,  
Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,  
Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;  
Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.  
Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

- A. In Philippians 2:5-9 Paul presents Christ as the pattern; we need to have this pattern infused into us.

Phil 2:5 Let this mind be in you, which was also in Christ Jesus,  
Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,  
Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;  
Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.  
Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

- B. The pattern of the Christian life is the God-man Savior, who emptied Himself and humbled Himself and who has been exalted and glorified by God—vv. 6-9:

Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,  
Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;  
Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.  
Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

1. Although the Lord was equal with God, He did not consider being equal with God a treasure to be grasped and retained; rather, He emptied Himself, laying aside what He possessed—the form of God—vv. 6-7a:

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

a. In His incarnation the Lord did not alter His divine nature.

b. He changed only the outward expression, from the form of God to the form of a slave.

2. The Lord became “in the likeness of men”—vv. 7b-8a:

Phil 2:7b ...becoming in the likeness of men;  
Phil 2:8a And being found in fashion as a man, ...

a. The form of God implies the inward reality of Christ’s deity; the likeness of men denotes the outward appearance of His humanity—vv. 6-7.

Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

b. He appeared to men as a man outwardly, but as God, He had the reality of deity inwardly—John 1:1, 14, 18; 3:16; Rom. 8:3.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

c. Christ entered into the condition of humanity, and He was found in fashion as a man—Phil. 2:8a.

Phil 2:8a And being found in fashion as a man, ...

3. Christ humbled Himself by becoming obedient even unto death—the death of a cross—v. 8b:

Phil 2:8b ...He humbled Himself, becoming obedient even unto death, and that the death of a cross.

a. Humbling Himself was a further step in emptying Himself.

b. Christ’s self-humbling manifested His self-emptying—vv. 7-8.

Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

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

c. The death of a cross was the climax of Christ’s humiliation.

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

Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

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

a. The Lord Jesus set His heart to subject Himself to the way of submission, even unto death—Isa. 50:7; Luke 9:51; Mark 10:31-34.

Isa 50:7      The Lord Jehovah helps me; / Therefore I have not been dishonored; / Therefore I have set my face like a flint, / And I know that I will not be put to shame.

Luke 9:51      And as the days were being fulfilled for Him to be taken up, He steadfastly set His face to go to Jerusalem.

Mark 10:31      But many first will be last, and the last first.

Mark 10:32      Now they were on the road, going up to Jerusalem, and Jesus led the way before them. And they were amazed, and those who followed were afraid. And He took the twelve aside again and began to tell them the things that were about to happen to Him:

Mark 10:33      Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and to the scribes. And they will condemn Him to death and deliver Him to the Gentiles,

Mark 10:34      And they will mock Him and spit at Him and scourge Him, and they will kill Him. And after three days He will rise.

b. “Even though He was a Son,” the Lord “learned obedience from the things which He suffered”—Heb. 5:8:

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

(1) God ordained that Christ should die, and Christ obeyed—Phil. 2:8.

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

(2) He learned this obedience through the suffering of death.

c. The Lord, who was submissive throughout His life, has given us His life of submission; a believer’s obedience is a consequence of taking Christ as a pattern of obedience—v. 8; Col. 3:4.

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

Col 3:4      When Christ our life is manifested, then you also will be manifested with Him in glory.

5. The Lord humbled Himself to the uttermost, but God exalted Him to the highest peak and bestowed on Him “the name which is above every name”—Phil. 2:9.

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

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

Phil 2:3      Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;

Phil 2:4      Not regarding each his own virtues, but each the virtues of others also.

Phil 2:5      Let this mind be in you, which was also in Christ Jesus,

Phil 2:6      Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

Phil 2:7      But emptied Himself, taking the form of a slave, becoming in the likeness of men;

Phil 2:8      And being found in fashion as a man, He humbled Himself, becoming obedient even unto

death, and that the death of a cross.

- A. Christ as our pattern is not only objective but also subjective and experiential; the One who set up the pattern and who Himself is the pattern is now operating within us as the indwelling God—vv. 5, 12-13.

Phil 2:5 Let this mind be in you, which was also in Christ Jesus,  
Phil 2:12 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;  
Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

- B. The principle of Christ as the inward pattern for our living is that even if we have the highest standard of the highest position, we should not grasp it—vv. 3-6.

Phil 2:3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;  
Phil 2:4 Not regarding each his own virtues, but each the virtues of others also.  
Phil 2:5 Let this mind be in you, which was also in Christ Jesus,  
Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

- C. We need to live Christ in His human living, especially in His emptying Himself and humbling Himself and in His not grasping equality with God as a treasure—1:20-21a; 2:6:

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.  
Phil 1:21a For to me, to live is Christ ...  
Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

1. We have a life in us that is self-emptying and self-humbling.

2. This life never grasps at something as a treasure but is always willing to lay aside position and title—vv. 3-6.

Phil 2:3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;  
Phil 2:4 Not regarding each his own virtues, but each the virtues of others also.  
Phil 2:5 Let this mind be in you, which was also in Christ Jesus,  
Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

- D. We have Christ crucified as our pattern, and this pattern is the crucified life within us—1 Cor. 1:23a; 2:2; Gal. 2:20; 3:1; 6:14:

1 Cor 1:23a But we preach Christ crucified, ...  
1 Cor 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.  
Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.  
Gal 3:1 O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was openly portrayed crucified?  
Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

1. The steps of Christ's humiliation in Philippians 2:5-8 are aspects of the crucified life lived out in a full way.

Phil 2:5 Let this mind be in you, which was also in Christ Jesus,  
 Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,  
 Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;  
 Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

2. Christ's being obedient unto the death of the cross was the crucified life lived out in a full and absolute way—v. 8.

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

3. When we live Christ, we live the One who is the pattern of a crucified life— 1:21a; 1 Cor. 2:2.

Phil 1:21a For to me, to live is Christ ...  
 1 Cor 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

4. By living a crucified life, we can experience the power of resurrection—Phil. 3:10a; Eph. 1:19-22.

Phil 3:10a To know Him and the power of His resurrection ...  
 Eph 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,  
 Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,  
 Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;  
 Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

5. The highest life on earth is a crucified life; whenever we live a crucified life, God will bring us into resurrection—Phil. 3:10-11.

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

6. Christ is exalted in our daily life as we, by the bountiful supply of the Spirit of Jesus Christ, take Him as the crucified life to be the pattern of our daily life—2:5; 1:19-21a.

Phil 2:5 Let this mind be in you, which was also in Christ Jesus,  
 Phil 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,  
 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.  
 Phil 1:21a For to me, to live is Christ ...

## Message Three

# Experiencing Christ as Our Constant Salvation

Hymns:

Scripture Reading: Phil. 2:12-16

- Phil 2:12 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;
- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Phil 2:14 Do all things without murmurings and reasonings
- Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,
- Phil 2:16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

### **I. The salvation in Philippians 2:12 is not eternal salvation from God's condemnation and from the lake of fire but the daily and constant salvation that is Christ as a living person:**

Phil 2:12 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;

A. This practical, daily, moment-by-moment salvation results from taking the very Christ whom we live, experience, and enjoy as our inward as well as outward pattern:

1. The main elements of this salvation are Christ as the crucified life (vv. 5-8) and Christ in His exaltation (vv. 9-11).

- Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
- Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
- Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
- Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
- Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
- Phil 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
- Phil 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

2. When this pattern becomes our inward life, the pattern becomes our salvation.

3. To work out our salvation is to work out this pattern and to become in experience a reprint of this pattern—cf. 1 Pet. 2:21.

1 Pet 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

B. The constant salvation in Philippians 1:19 is one in which a particular believer is saved from a specific encounter in a particular situation, whereas the constant salvation in 2:12 is one in which any believer is saved from ordinary things in common situations in his daily living.

- Phil 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,
- Phil 2:12 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;

## **II. To work out our own salvation is to carry it out, to bring it to the ultimate conclusion—v. 12:**

- Phil 2:12 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;
- A. We have received God's salvation, which has as its climax our being exalted by God in glory as the Lord Jesus was—v. 9.
- Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
- B. Now we need to carry out this salvation, to bring it to its ultimate conclusion, by our constant and absolute obedience with the inward motive of fear and the outward attitude of trembling—v. 12, cf. v. 8; 1 Sam. 15:22.
- Phil 2:12 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;
- Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
- 1 Sam 15:22 And Samuel said, / Does Jehovah delight in burnt offerings and sacrifices / As much as in obeying the voice of Jehovah? / Behold, to obey is better than sacrifice, / And to heed, than the fat of rams.
- C. The inner operating God Himself is our salvation, and obedience to Him is the working out of our salvation—Phil. 2:12-13.
- Phil 2:12 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;
- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

## **III. The reason we need to obey always is that God operates in us—v. 13:**

- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- A. It is not that we by ourselves carry out our salvation but that God operates in us to do it; the only thing we need to do is to obey the inner operating, energizing God—cf. Col. 1:29.
- Col 1:29 For which also I labor, struggling according to His operation which operates in me in power.
- B. The God who operates in us as our subjective salvation is the Triune God—the Father, the Son, and the Spirit—the very God who is Christ in us (2 Cor. 13:3a, 5) and the Spirit in us (Rom. 8:11).
- 2 Cor 13:3a Since you seek a proof of the Christ who is speaking in me, ...
- 2 Cor 13:5 Test yourselves whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?
- Rom 8:11 And 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.

## **IV. God operates in us both the willing and the working for His good pleasure—Phil. 2:13:**

Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

- A. The willing is within; the working is without.
- B. The willing takes place in our will, indicating that God's operation begins from our spirit and spreads into our mind, emotion, will, and eventually into our physical body—Rom. 8:4, 6, 11.

Rom 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.

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom 8:11 And 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.

- C. The good pleasure of God's will (Eph. 1:5) is to operate in us so that we may reach the climax of His supreme salvation—cf. Rom. 5:10, 17.

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

## **V. Murmurings and reasonings frustrate us from carrying out our salvation to the fullest extent and from experiencing and enjoying Christ to the uttermost—Phil. 2:14:**

Phil 2:14 Do all things without murmurings and reasonings

- A. Murmurings are of our emotion and come mainly from the sisters; reasonings are of our mind and come mainly from the brothers.
- B. Murmurings and reasonings are due to disobedience to God; obedience to God slays all murmurings and reasonings.
- C. We should do all things without murmurings and reasonings in order that we may become blameless and guileless, children of God without blemish—v. 15:

Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,

- 1. Blameless describes our outward behavior, and guileless our inward character; to be guileless is to be simple, artless (not political), or innocent—Matt. 10:16.

Matt 10:16 Behold, I send you forth as sheep in the midst of wolves. Be therefore prudent as serpents and guileless as doves.

- 2. As children of God, we have God's life and nature—John 3:16; 2 Pet. 1:4.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

## **VI. In the midst of the dark and corrupt world, which is usurped by Satan (1 John**

**5:19; 2:15-17), our function is to shine as luminaries, holding forth the word of life—Phil. 2:15-16:**

- 1 John 5:19 We know that we are of God, and the whole world lies in the evil one.
- 1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;
- 1 John 2:16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.
- 1 John 2:17 And the world is passing away, and its lust, but he who does the will of God abides forever.
- Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,
- Phil 2:16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.
- A. Christ is the sun, with the church as the moon and the believers as the planets to reflect Him by holding forth the word of life.
- B. To hold forth the word of life is to apply it, to present it, and to offer it to the world by living out Christ—Acts 5:20.
- Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.

**VII. Philippians 2:12-16 is a definition of living Christ in 1:19-21:**

- Phil 2:12 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;
- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Phil 2:14 Do all things without murmurings and reasonings
- Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,
- Phil 2:16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.
- Phil 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,
- 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.
- Phil 1:21 For to me, to live is Christ and to die is gain.
- A. The God who operates in us (2:13) is the supplying Spirit (1:19).
- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Phil 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,
- B. To shine as luminaries (2:15) is to magnify Christ (1:20), and to hold forth the word of life (2:16) is to live Christ (1:21a).
- Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,
- 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.

Phil 2:16      Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.  
Phil 1:21a      For to me, to live is Christ ...

C. The only way to live Christ is to be saturated with the word of life:

1. The word of life is the living breath of God (2 Tim. 3:16), the Spirit who gives life (John 6:63).

2 Tim 3:16      All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,  
John 6:63      It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

2. We need to pray-read the Word, receiving the word of God by means of all prayer and petition—Eph. 6:17-18.

Eph 6:17      And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,  
Eph 6:18      By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

3. We need to sing-read the Word, letting the word of Christ dwell in us richly in all wisdom by singing—Col. 3:16.

Col 3:16      Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

4. If we are filled with the riches of the living Word day by day, spontaneously we will hold forth the word of life; this is to live Christ that He may be magnified in us.

**VIII. Philippians 2:5-16 reveals the divine and rich provision for our constant salvation:**

Phil 2:5      Let this mind be in you, which was also in Christ Jesus,  
Phil 2:6      Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,  
Phil 2:7      But emptied Himself, taking the form of a slave, becoming in the likeness of men;  
Phil 2:8      And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.  
Phil 2:9      Therefore also God highly exalted Him and bestowed on Him the name which is above every name,  
Phil 2:10      That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,  
Phil 2:11      And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.  
Phil 2:12      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;  
Phil 2:13      For it is God who operates in you both the willing and the working for His good pleasure.  
Phil 2:14      Do all things without murmurings and reasonings  
Phil 2:15      That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,  
Phil 2:16      Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

A. We have the Lord Jesus as our pattern—vv. 6-11.

Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,  
Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;  
Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.  
Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,  
Phil 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,  
Phil 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

B. We have God operating in us—v. 13.

Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

C. We are God's children, having God's life and the divine nature—v. 15.

Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,

D. We are luminaries qualified to reflect the divine light of Christ—v. 15.

Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,

E. We have the word of life to hold forth, to present, to others—v. 16.

Phil 2:16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

## Message Four

# **Abiding in Christ as the Empowering One— the Secret of Experiencing Christ**

Hymns:

Scripture Reading: Phil. 4:12-13; John 14:23; 15:4-5;

1 John 2:27-28; 3:24; 4:13; Rev. 21:3, 22

- Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.
- Phil 4:13 I am able to do all things in Him who empowers me.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- 1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
- 1 John 2:28 And now, little children, abide in Him, so that if He is manifested, we may have boldness and not be put to shame from Him at His coming.
- 1 John 3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.
- 1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

### **I. We need to learn the secret of being in Christ as the empowering One:**

- A. In Philippians 4:12-13 Paul says, “I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me”:

Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil 4:13 I am able to do all things in Him who empowers me.

1. The phrase learned the secret indicates that Paul had come into a new situation, a new environment; whenever we are put in a new environment, we need to learn the secret of living in that environment:

- a. I have learned the secret literally means “I have been initiated”; the metaphor here refers to a person’s being initiated into a secret society with instruction in its rudimentary principles.

- b. After Paul was converted to Christ, he was initiated into Christ and into the Body of Christ.
    - c. He then learned the secret of how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which things are rudimentary principles.
  - 2. In everything means in each matter; in all things means in all matters; together, these two phrases encompass all the things in the course of human life.
  - 3. Paul learned the secret of experiencing Christ in everything and in every place; this is also the secret of having more of Christ accumulated within us.
  - 4. The secret is in Philippians 4:13: “I am able to do all things in Him who empowers me”:
- Phil 4:13     I am able to do all things in Him who empowers me.
- a. Paul was a man in Christ (2 Cor. 12:2), and he desired to be found in Christ by others; now he declared that he was able to do all things in Him, the very Christ who empowered him:
 

2 Cor 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.

      - (1) This is an all-inclusive and concluding word on his experience of Christ; it is the converse of the Lord’s word in John 15:5 concerning our organic relationship with Him: “Apart from Me you can do nothing.”
 

John 15:5     I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
      - (2) The Greek word for empowers means “makes dynamic inwardly.”
      - (3) Christ dwells in us (Col. 1:27); He empowers us, makes us dynamic from within, not from without; by such inward empowering Paul was able to do all things in Christ.
 

Col 1:27     To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
    - b. Paul had been altogether in the Jewish religion under the law and had always been found by others in the law, but at his conversion he was transferred from the law and his former religion into Christ and became “a man in Christ”—2 Cor. 12:2.
 

2 Cor 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.
    - c. Now he expected to be found in Christ by all who observed him—the Jews, the angels, and the demons; this indicates that he aspired to have his whole being immersed in and saturated with Christ that all who observed him might find him fully in Christ; only when we are found in Christ, will Christ be expressed and magnified—Phil. 3:9a; 1:20.
 

Phil 3:9a     And be found in Him, ...

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. On the one hand, by the empowering of Christ, we can live a contented life (4:11-12); on the other hand, by the empowering of Christ, we can be true, dignified, righteous, pure, lovely, and well spoken of (v. 8).

- Phil 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.
- Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.
- Phil 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

- C. Paul's word about Christ as the empowering One specifically applies to Christ's empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness; to live a life of these virtues is much more difficult than doing a Christian work.

## **II. To learn the secret of being in Christ as the empowering One is to learn the secret of abiding in Christ; to abide in Christ is to dwell in Him, to remain in fellowship with Him, that we may experience and enjoy His abiding in us—John 15:4-5; 1 John 2:27:**

- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- 1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

- A. To abide in Christ is to live in the Divine Trinity—taking Christ as our dwelling place—vv. 6, 24, 27-28; 3:6, 24; 4:13:

- 1 John 2:6 He who says he abides in Him ought himself also to walk even as He walked.
- 1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.
- 1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
- 1 John 2:28 And now, little children, abide in Him, so that if He is manifested, we may have boldness and not be put to shame from Him at His coming.
- 1 John 3:6 Everyone who abides in Him does not sin; everyone who sins has not seen Him or known Him.
- 1 John 3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.
- 1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

1. To abide in Christ is to abide in the Son and in the Father (2:24); this is to remain and dwell in the Lord (John 15:4-5).

- 1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

2. To abide in Christ is to abide in the fellowship of the divine life and to walk in the divine light, that is, to abide in the divine light—1 John 1:2-3, 6-7; 2:10.

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 2:10 He who loves his brother abides in the light, and there is no cause of stumbling in him;

B. To have Christ abiding in us is to live with the Divine Trinity—having Christ's presence as our enjoyment for Him to be one with us and to be with every part of our being and every aspect of our living—Matt. 1:23; 18:20; 28:20; 2 Tim. 4:22; 2 Cor. 2:10; 1 Cor. 7:24:

Matt 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

Matt 18:20 For where there are two or three gathered into My name, there am I in their midst.

Matt 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

2 Tim 4:22 The Lord be with your spirit. Grace be with you.

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;

1 Cor 7:24 Each one, brothers, in what status he was called, in this let him remain with God.

1. To have Christ abiding in us is to have the words of Christ abiding in us for the bearing of remaining fruit to glorify the Father—John 15:7-8, 16.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

2. To have Christ abiding in us is to have the Spirit of reality as the presence of the Triune God abiding in us—14:17.

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

### **III. We need to abide in Christ as our King and as our royal abode so that He can abide in us to make us His queen and His royal palace, His glorious church—Psa. 45:13, 8; John 15:4-5; Eph. 5:27; Rev. 22:5; Rom. 5:17; cf. S. S. 6:4:**

Psa 45:13 The king's daughter is all glorious within the royal abode; / Her garment is a woven work inwrought with gold.

Psa 45:8 All Your garments smell of myrrh and aloes, of cassia; / From palaces of ivory, harpstrings have made You glad.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine,

so neither can you unless you abide in Me.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

S S 6:4 You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.

A. To abide in Christ is to dwell in Him, the eternal God, as our Lord, having our living in Him and taking Him as our everything—John 15:4-5; 1 John 4:15-16; Rev. 21:22; Deut. 33:27a; Psalms 90.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Deut 33:27a The God of old is your habitation, ...

Psa 90 A Prayer of Moses, the man of God

Psa 90:1 O Lord, You have been our dwelling place / In all generations.

Psa 90:2 Before the mountains were brought forth, / And before You gave birth to the earth and the world, / Indeed from eternity to eternity, You are God.

Psa 90:3 You return man to dust / And say, Return, you sons of men.

Psa 90:4 For a thousand years in Your sight / Are like yesterday when it passes by / And like a watch in the night.

Psa 90:5 You sweep them away as with a rain flood; they are as in a sleep: / In the morning they are like grass that comes up anew.

Psa 90:6 In the morning it flourishes and comes up anew; / In the evening it is cut down, and it dries up.

Psa 90:7 For we have been consumed by Your anger, / And by Your wrath we have been troubled.

Psa 90:8 You have set our iniquities before You, / Our secret sins in the light of Your countenance.

Psa 90:9 For all our days have passed away in Your overflowing wrath; / We bring our years to an end like a sigh.

Psa 90:10 The days of our years are seventy years, / Or, if because of strength, eighty years; / But their pride is labor and sorrow, / For it is soon gone, and we fly away.

Psa 90:11 Who knows the power of Your anger, / And Your overflowing wrath according to the fear that is due You?

Psa 90:12 Teach us then to number our days / That we may gain a heart of wisdom.

Psa 90:13 Return, O Jehovah! How long? / And repent concerning Your servants.

Psa 90:14 Satisfy us in the morning with Your lovingkindness / That we may give a ringing shout and rejoice all our days.

Psa 90:15 Cause us to rejoice according to the days that You have afflicted us, / According to the years that we have seen evil.

Psa 90:16 Let Your work appear to Your servants, / And Your splendor, to their children.  
Psa 90:17 And let the favor of the Lord our God be upon us, / And establish the work of our hands upon us; / Indeed the work of our hands, establish it.

B. We need to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions—vv. 3-11; John 16:33.

Psa 90:3 You return man to dust / And say, Return, you sons of men.  
Psa 90:4 For a thousand years in Your sight / Are like yesterday when it passes by / And like a watch in the night.  
Psa 90:5 You sweep them away as with a rain flood; they are as in a sleep: / In the morning they are like grass that comes up anew.  
Psa 90:6 In the morning it flourishes and comes up anew; / In the evening it is cut down, and it dries up.  
Psa 90:7 For we have been consumed by Your anger, / And by Your wrath we have been troubled.  
Psa 90:8 You have set our iniquities before You, / Our secret sins in the light of Your countenance.  
Psa 90:9 For all our days have passed away in Your overflowing wrath; / We bring our years to an end like a sigh.  
Psa 90:10 The days of our years are seventy years, / Or, if because of strength, eighty years; / But their pride is labor and sorrow, / For it is soon gone, and we fly away.  
Psa 90:11 Who knows the power of Your anger, / And Your overflowing wrath according to the fear that is due You?  
John 16:33 These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.

C. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God—Psa. 91.

Psa 91:1 He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty.  
Psa 91:2 I say of Jehovah, / My refuge and My fortress, / My God in whom I trust!  
Psa 91:3 For He will deliver You / From the snare of the fowler, / From the deadly pestilence.  
Psa 91:4 With His pinions He will cover You, / And under His wings You will take refuge; / His truth is a shield and a buckler.  
Psa 91:5 You will not be afraid of the terror by night, / Or of the arrow that flies by day,  
Psa 91:6 Or of the pestilence that walks in darkness, / Or of the destruction that lays waste at noon.  
Psa 91:7 A thousand will fall at Your side, / And ten thousand at Your right hand; / But it will not come near to You.  
Psa 91:8 You will only look on with Your eyes / And see the recompense of the wicked.  
Psa 91:9 For You have made Jehovah, who is my refuge, / Even the Most High, Your habitation;  
Psa 91:10 No evil will befall You, / Nor will any plague come near Your tent.  
Psa 91:11 For He will give His angels charge concerning You / To keep You in all Your ways.  
Psa 91:12 They will bear You up in their hands, / Lest You dash Your foot against a stone.  
Psa 91:13 You will tread upon the lion and the cobra; / You will trample the young lion and the serpent.  
Psa 91:14 Because He has set His love upon Me, I will rescue Him; / I will set Him on high, because He has known My name.  
Psa 91:15 He will call upon Me, and I will answer Him. / I will be with Him in distress; / I will deliver Him and honor Him.  
Psa 91:16 With an extension of His days I will satisfy Him, / And I will show Him My salvation.

**IV. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, is to live in the reality of the universal**

## **incorporation of the processed and consummated Triune God with the redeemed and regenerated believers—John 14:2, 10-11, 17, 20, 23:**

- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

- A. The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church—Rev. 21:3, 22.

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

- B. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna—v. 3; Exo. 16:32-34; Heb. 9:4; Rev. 2:17.

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Exo 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.

Exo 16:33 And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.

Exo 16:34 As Jehovah commanded Moses, so Aaron placed it before the Testimony to be kept.

Heb 9:4 Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

## **V. We abide in Christ so that He may abide in us by loving Him—John 14:21, 23:**

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

- A. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual abode, in which the Triune

God abides in us and we abide in Him—v. 23.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

- B. The more we love the Lord, the more we will have His presence, and the more we are in His presence, the more we will enjoy all that He is to us; the Lord's recovery is a recovery of loving the Lord Jesus—1 Cor. 2:9-10; Eph. 6:24.

1 Cor 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

1 Cor 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

Eph 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

## **VI. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing—1 John 2:27:**

- 1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

- A. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord's blood and the application of the anointing Spirit to our inner being—John 15:4-5; 1 John 1:5, 7; 2:20, 27.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

- B. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing for the fulfillment of His purpose—Heb. 1:9; 3:14; 2 Cor. 1:21-22.

Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";

Heb 3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end—

2 Cor 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,

2 Cor 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.

- C. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life—Psa. 133; 1 Cor. 2:16; Rom. 8:6, 27.

Psa 133 A Song of Ascents Of David

Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!

- Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;
- Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
- 1 Cor 2:16 For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.
- D. When the Head wants a member of the Body to move, He intimates it through the inner anointing, and as we yield to the anointing, life flows freely from the Head to us; if we resist the anointing, our relationship with the Head is interfered with, and the flow of life within us is stopped—Col. 2:19.
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- E. The teaching of the anointing of the Spirit has nothing to do with right or wrong; it is an inner sense of life—Acts 16:6-7; 2 Cor. 2:13.
- Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.
- 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.
- 2 Cor 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.
- F. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body—Eph. 4:3-6, 15-16.
- Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
- Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
- Eph 4:5 One Lord, one faith, one baptism;
- Eph 4:6 One God and Father of all, who is over all and through all and in all.
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

## **VII. We abide in Christ so that He may abide in us by “switching on” the law of the Spirit of life in our spirit—Rom. 8:2, 4:**

- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom 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.
- A. The Lord's abiding in us and our abiding in Him are altogether a matter of Him being the life-giving Spirit in our spirit; by the bountiful, immeasurable Spirit in our spirit, we know with full assurance that we and God are one and that we abide in each other—1 Cor. 15:45b; Rom. 8:16; 1 Cor. 6:17; Phil. 1:19; John 3:34; 1 John 3:24; 4:13.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- 1 Cor 6:17 But he who is joined to the Lord is one spirit.

Phil 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,  
 John 3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.  
 1 John 3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.  
 1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

- B. The way to abide in Christ as the empowering One so that He may be activated within us as the inner operating God, the law of the Spirit of life, is by rejoicing always, praying unceasingly, and giving thanks in everything—Phil. 4:13; 2:13; 1 Thes. 5:16-18; Col. 3:17.

Phil 4:13 I am able to do all things in Him who empowers me.  
 Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.  
 1 Thes 5:16 Always rejoice,  
 1 Thes 5:17 Unceasingly pray,  
 1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.  
 Col 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

### **VIII. We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us—John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7:**

John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.  
 John 5:40 Yet you are not willing to come to Me that you may have life.  
 John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.  
 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.  
 Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

- A. By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord—Eph. 5:26; 6:17-18.

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,  
 Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,  
 Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

- B. If we abide in the Lord's constant and written word, His instant and living words will abide in us—John 8:31; 15:7; 1 John 2:14.

John 8:31 Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples;  
 John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.  
 1 John 2:14 I have written to you, fathers, because you know Him who is from the beginning. I have written to you, young men, because you are strong and the word of God abides in you and you have overcome the evil one.

- C. We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God—John 15:7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b.

John 15:7     If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

2 Cor 2:17     For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.

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.

1 Cor 14:4b     ... but he who prophesies builds up the church.

## Message Five

# **Having No Confidence in the Flesh and Counting All Things to Be Loss on Account of Christ and the Excellency of the Knowledge of Christ**

Hymns:

Scripture Reading: Phil. 3:3-8

- Phil 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,
- Phil 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:
- Phil 3:5 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;
- Phil 3:6 As to zeal, persecuting the church; as to the righteousness which is in the law, become blameless.
- Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.
- 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

### **I. We who believe in Christ should have no confidence in the flesh; our confidence should be wholly in the Lord—Phil. 3:3b:**

Phil 3:3b ...the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

- A. The flesh in Philippians 3:3 and 4 comprises all that we are and have in our natural being.

Phil 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,

Phil 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:

- B. In these verses confidence in the flesh refers to all the good items or qualifications that we have in the flesh; the honorable, lovable, and superior aspects of our natural being are still the flesh.

- C. The greatest problems among God's children are that they do not know what the flesh is and that their flesh has not been dealt with—Rom. 8:8; Gal. 5:24:

Rom 8:8 And those who are in the flesh cannot please God.

Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

1. Self-confidence is the characteristic of the flesh; the most obvious sign of unchecked flesh is self-confidence—cf. 3:2-3.

Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

Gal 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

2. Confidence in the flesh keeps us from Christ—Phil. 3:3-4, 10.

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

D. As believers in Christ, we should be those who have no confidence in the flesh, no trust in our natural ability or heritage—vv. 3-6:

- Phil 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,
- Phil 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:
- Phil 3:5 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;
- Phil 3:6 As to zeal, persecuting the church; as to the righteousness which is in the law, become blameless.

1. Although we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications—Gal. 3:2-3.

- Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
- Gal 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

2. Only when we have been enlightened by God will we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence; only then will we be able to testify that we have no confidence in the flesh and that our confidence is wholly in the Lord—Phil. 3:3; Prov. 3:5-6.

- Phil 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,
- Prov 3:5 Trust in Jehovah with all your heart, / And do not rely on your own understanding;
- Prov 3:6 In all your ways acknowledge Him, / And He will make your paths straight.

E. If we would experience Christ, we must not trust in the flesh but trust only in the Lord; this is the secret to the experience of Christ—Phil. 3:3.

- Phil 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,

## II. The excellency of the knowledge of Christ is derived from the excellency of His person—v. 8; Matt. 17:5; Col. 1:13:

- 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
- Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!
- Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

A. The excellency of the knowledge of Christ is not the knowledge that belongs to Christ, the knowledge that Christ Himself has; rather, this knowledge is our subjective knowing of Christ—John 17:3:

John 17:3 And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.

1. In Philippians 3:8 knowledge actually means a revelation, a vision, concerning Christ and His excellency—Gal. 1:15-16; Eph. 1:17-23.

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

Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,

Gal 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

Eph 1:17 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,

Eph 1:18 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 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

2. When Christ was revealed to him by God, Paul saw the supereminence, the supreme preciousness, and the surpassing worth of Christ—Acts 9:3-5, 20, 22; 22:13-16; 26:13-16.

Acts 9:3 And as he went, he drew near to Damascus, and suddenly a light from heaven flashed around him.

Acts 9:4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?

Acts 9:5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.

Acts 9:20 And immediately he proclaimed Jesus in the synagogues, that this One is the Son of God.

Acts 9:22 But Saul was all the more empowered, and he confounded the Jews dwelling in Damascus by proving that this One is the Christ.

Acts 22:13 Came to me, and standing by, said to me, Saul, brother, receive your sight! And in that very hour I looked up at him.

Acts 22:14 And he said, The God of our fathers has previously appointed you to know His will and to see the righteous One and to hear the voice from His mouth;

Acts 22:15 For you will be a witness to Him unto all men of the things which you have seen and heard.

Acts 22:16 And now, why do you delay? Rise up and be baptized and wash away your sins, calling on His name.

Acts 26:13 At midday, on the way, I saw, O king, a light from heaven beyond the brightness of the sun, shining around me and those who journeyed with me.

Acts 26:14 And when we all fell to the ground, I heard a voice saying to me in the Hebrew dialect, Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.

Acts 26:15 And I said, Who are You, Lord? And the Lord said, I am Jesus, whom you persecute.

- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
- B. The excellency of the knowledge of Christ is the excellency of Christ realized by us—John 16:13-14; Gal. 1:15-16:
- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
- John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.
- Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
- Gal 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,
1. We need to have a vision of the preciousness of Christ and the excellency of the knowledge of the all-inclusive, unlimited Christ—1 Pet. 2:4, 7; Col. 1:12, 15-19; 2:2-3, 9, 16-17; 3:4, 10.
 

1 Pet 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious,

1 Pet 2:7 To you therefore who believe is the preciousness; but to the unbelieving, "The stone which the builders rejected, this has become the head of the corner,"

Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

Col 1:17 And He is before all things, and all things cohere in Him;

Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Col 1:19 For in Him all the fullness was pleased to dwell

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,

Col 2:3 In whom all the treasures of wisdom and knowledge are hidden.

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

Col 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,

Col 2:17 Which are a shadow of the things to come, but the body is of Christ.

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
  2. The excellency of the knowledge of Christ comes by revelation; without the revelation concerning Christ, we cannot know Christ—Matt. 16:17; 11:27; Gal. 1:15-16; John 17:3.
 

Matt 16:17 And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens.

Matt 11:27 All things have been delivered to Me by My Father, and no one fully knows the Son except the Father; neither does anyone fully know the Father except the Son and him to whom the Son wills to reveal Him.

Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,

Gal 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,  
 John 17:3 And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.

C. If we would experience Christ, we first need to have the excellency of the knowledge of Christ—Phil. 3:7-10:

Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.  
 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  
 Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,  
 Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

1. We cannot experience Christ without knowing Him through a revelation of Him—Gal. 1:15-16; 2:20; 4:19.

Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,  
 Gal 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,  
 Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.  
 Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

2. If we do not have a higher revelation of Christ, we cannot have a higher experience of Christ—1 John 5:20.

1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

3. Our experience of Christ cannot surpass the excellency of our knowledge of Christ—Eph. 1:17-21; 3:14-19.

Eph 1:17 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,  
 Eph 1:18 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 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,  
 Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,  
 Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;  
 Eph 3:14 For this cause I bow my knees unto the Father,  
 Eph 3:15 Of whom every family in the heavens and on earth is named,  
 Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,  
 Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

- Eph 3:18      May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 3:19      And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

### **III. On account of (or because of) the excellency of the knowledge of Christ, Paul counted all things to be loss—Phil. 3:8a:**

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

- A. Paul placed great value on the excellency of the knowledge of Christ Jesus; this is indicated by the words my Lord, which convey his intimate, tender feelings concerning Christ.
- B. Paul's eyes were opened to see the excellency of the wonderful, all-inclusive Christ; on account of this excellency, he counted as loss all things, whether they related to religious gain or natural gain.
- C. In verse 8 all things indicates that Paul dropped not only religious things but all things on account of the excellency of the knowledge of Christ Jesus; thus, to Paul, the loss of all things was the loss of everything.

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

- D. The more we have the excellency of the knowledge of Christ, the more we will count as loss everything religious and natural—vv. 4-8a.

Phil 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:

Phil 3:5      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;

Phil 3:6      As to zeal, persecuting the church; as to the righteousness which is in the law, become blameless.

Phil 3:7      But what things were gains to me, these I have counted as loss on account of Christ.

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

### **IV. On account of Christ, Paul suffered the loss of all things and counted them as refuse in order to gain Christ—vv. 7, 8b:**

Phil 3:7      But what things were gains to me, these I have counted as loss on account of Christ.

Phil 3:8b      ...on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

- A. All things in verse 8 includes the things of religion, philosophy, and culture; Paul suffered the loss of all these things because they were substitutes for Christ, hooks used by Satan to keep people from Christ and the experience of Christ.

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

- B. We gain Christ by suffering the loss of all things that were once a gain for us and by counting them as refuse—vv. 4, 8:

Phil 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:

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

1. The Greek word for gain in verse 8 means “to secure, to obtain, to lay hold of.”

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

2. To gain Christ is to gain His person, to experience, enjoy, and take possession of all His unsearchable riches—Eph. 3:8.

Eph 3:8 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

3. Like Paul, we should not only count all things as loss on account of Christ (Phil. 3:7) but also suffer the loss of all things and count all things as refuse (v. 8).

Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.  
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

4. The more we suffer the loss of all things and count them as refuse on account of Christ, the more we will gain Christ for our experience and enjoyment—vv. 7-8.

Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.  
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

## Message Six

# Being Found in Christ, Knowing Christ, and Pursuing Christ

Hymns:

Scripture Reading: Phil. 3:9-14

- Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
- Phil 3:12 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.
- Phil 3:13 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,
- Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

### I. Paul's desire was to be found in Christ, not having his own righteousness but "that which is through faith in Christ, the righteousness which is out of God and based on faith"—Phil. 3:9:

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

- A. Deep within Paul was the aspiration to have his whole being immersed in and saturated with Christ so that all who observed him might find him fully in Christ; we also should have the earnest desire to be found in Christ—v. 9a.

Phil 3:9a And be found in Him, ...

- B. Paul wanted to be found in Christ in the condition of not having his own righteousness but the righteousness of God, taking Christ as his subjective, lived-out righteousness—v. 9:

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

#### 1. There are two aspects of Christ being righteousness to the believers:

- a. The first aspect is Christ being the believers' righteousness for them to be justified by God objectively—Rom. 3:24-26; Acts 13:39; Gal. 3:24b.

Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;

Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,

Rom 3:26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.

Acts 13:39 And from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.

Gal 3:24b ...unto Christ that we might be justified out of faith.

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

Rom 4:25 Who was delivered for our offenses and was raised for our justification.

1 Pet 2:24a Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; ...

James 2:24 You see that a man is justified by works and not by faith only.

Matt 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

2. The subjective righteousness of God in Philippians 3:9 is actually God Himself becoming our daily living, a living that is right with God and man:

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

- a. Paul did not want to live in his own righteousness, the righteousness that comes from man's own effort to keep the law—vv. 6, 9.

Phil 3:6 As to zeal, persecuting the church; as to the righteousness which is in the law, become blameless.

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

- b. Paul desired to live in the righteousness of God and to be found in the condition of expressing God by living Christ; if we would be found in Christ, we must be in such a condition—1:20-21a.

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.

Phil 1:21a For to me, to live is Christ ...

- C. Faith is the basis, the condition, on which we receive and possess the righteousness that is out of God, which is Christ—3:9; 1 Cor. 1:30.

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

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

## **II. Paul lived in a condition of having not his own righteousness but the righteousness that is out of God in order to know (experience) Christ and the power of His resurrection and the fellowship of His sufferings, to be conformed to His death, and to attain to the out-resurrection—Phil. 3:10-11:**

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

Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.

- A. To have the excellency of the knowledge of Christ (v. 8) is by revelation, but to know Christ (v. 10) is by experience—to have an experiential knowledge of Him:

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

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

1. To experience Christ is to know and enjoy Christ in an experiential way— 2:17-18; 4:4, 10.

Phil 2:17 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.

Phil 2:18 And in like manner you also rejoice, and you rejoice together with me.

Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.

Phil 4:10 But I rejoiced in the Lord greatly because now at length you have caused your thinking for me to blossom anew; for which matter you had indeed taken thought, but lacked opportunity.

2. To know Christ is not merely to have the knowledge of Him but to gain His person—2 Cor. 2:10.

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;

3. To gain Christ is to experience, enjoy, and take possession of all His unsearchable riches by paying a price—Phil. 3:8; Eph. 3:8.

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

Eph 3:8 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

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

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

1 Cor 6:17 But he who is joined to the Lord is one 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; 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.

- B. Paul aspired to know the power of Christ's resurrection and the fellowship of His sufferings—Phil. 3:10:

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

1. The power of Christ's resurrection is His resurrection life, which raised Him from the dead—Eph. 1:19-20:

Eph 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

- a. The Spirit is the reality of Christ's resurrection and its power—Rom. 8:9-11; 1 Cor. 15:45b; 1 John 5:6.

Rom 8:9 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.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom 8:11 And 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.

1 Cor 15:45b ...the last Adam became a life-giving Spirit.

1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.

- b. The Spirit compounded with Christ's resurrection and its power indwells our spirit to dispense Christ's resurrection and its power into our entire being—Phil. 1:19; Exo. 30:23-25; Rom. 8:6b, 10-11.

Phil 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,

Exo 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,

Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

Exo 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

Rom 8:6b ...but the mind set on the spirit is life and peace.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom 8:11 And 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.

- c. If we put ourselves aside and remain under the death of the cross, we will experience the power of Christ's resurrection, and spontaneously, the power of resurrection experienced by us will build up the Body—Phil. 3:10; Eph. 4:12, 16.

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

Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

2. The expression the fellowship of His sufferings in Philippians 3:10 refers to the participation in Christ's sufferings, a necessary condition for the experience of the power of His resurrection—Matt. 20:22-23; Col. 1:24:

Matt 20:22 But Jesus answered and said to them, You do not know what you are asking. Are you able to drink the cup which I am about to drink? They said to Him, We are able.

Matt 20:23 He said to them, My cup you shall indeed drink, but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father.

- Col 1:24 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;
- a. We first experience the power of Christ's resurrection, and then by this power we are enabled to participate in His sufferings—Phil. 3:10.
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- b. These sufferings are mainly for Christ's Body, the church—Col. 1:24.
- Col 1:24 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;
- C. Philippians 3:10 also speaks of “being conformed to His death”; this indicates that Paul desired to take Christ's death as the mold of his life:
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
1. Being conformed to Christ's death is the base of the experience of Christ— 1:20-21a; 3:9-10.
- 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.
- Phil 1:21a For to me, to live is Christ ...
- Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
2. The mold of Christ's death refers to Christ's continually putting to death His natural life so that He might live by the life of God—John 6:57a.
- John 6:57a As the living Father has sent Me and I live because of the Father,...
3. By being conformed to Christ's death, we experience Christ in His death for the release, impartation, and multiplication of life, and we also glorify the Father—12:24-26, 28; 13:31; 2 Cor. 4:12.
- 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 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.
- John 12:28 Father, glorify Your name. Then a voice came out of heaven: I have both glorified it and will glorify it again.
- John 13:31 Then when he went out, Jesus said, Now has the Son of Man been glorified, and God has been glorified in Him.
- 2 Cor 4:12 So then death operates in us, but life in you.
- D. The result of being conformed to Christ's death is that we attain to the out-resurrection from the dead, which will be a prize to the overcomers—Phil. 3:11:
- Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
1. To attain to, to arrive at, the out-resurrection means that our entire being is gradually and continually resurrected—1 Thes. 5:23.

- 1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
2. The out-resurrection is a resurrection out of the old creation into the new creation—2 Cor. 5:17; Gal. 6:15.
- 2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
- Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

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

- Phil 3:12 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.
- Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
- A. In order to pursue Christ, we should not think that we have attained, and we should forget the things which are behind and stretch “forward to the things which are before”—vv. 12-13.
- Phil 3:12 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.
- Phil 3:13 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,
- B. The goal toward which we are pursuing is the full enjoyment and gaining of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race—v. 14; 1 Cor. 9:24; Heb. 10:35; 11:26; 12:1-2.
- Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
- 1 Cor 9:24 Do you not know that those who run on a racecourse all run, but one receives the prize? Run in this way, that you may lay hold.
- Heb 10:35 Do not cast away therefore your boldness, which has great reward.
- Heb 11:26 Considering the reproach of the Christ greater riches than the treasures of Egypt; for he looked away to the reward.
- Heb 12:1 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,
- Heb 12:2 Looking away unto Jesus, the Author and Perfecter 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.