

**HWMR: KNOWING, EXPERIENCING, AND ENJOYING CHRIST AS REVEALED IN PHILIPPIANS, (Week 2)**

*Scripture Reading: Phil. 1:19-21a; 2:2; 3:14; 4:6-8, 11-13*

**LEARNING THE SECRET OF DOING ALL THINGS IN CHRIST AS THE  
EMPOWERING ONE FOR US TO LIVE CHRIST, MAGNIFY CHRIST, AND  
GAIN CHRIST FOR HIS GLORY IN THE CHURCH**

Philippians 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,
Philippians 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.
Philippians 1:21	For to me, to live is Christ and to die is gain.
Philippians 2:2	Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,
Philippians 3:14	I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
Philippians 4:6	In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
Philippians 4:7	And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.
Philippians 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.
Philippians 4:11	Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.
Philippians 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.
Philippians 4:13	I am able to do all things in Him who empowers me.

**Day 1**

*Philippians 4:11-13 - Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content. 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.*

**I. Paul learned the secret of doing all things in Christ as the empowering One— Phil. 4:11b-13:**

- A. 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.
- B. *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.
- C. After Paul was converted to Christ, he was **initiated** into Christ and into the Body of Christ; he then **learned the secret** of how to take Christ as life (Col. 3:4), how to live Christ (Phil. 1:21a), how to magnify Christ (v. 20), how to gain Christ (3:8, 12), and how to have the church life (1:8, 19; 2:1-4, 19-20; 4:1-3).

If you love the Lord, you need to practice doing everything in Him. You need to **check** whether you are doing things by yourself or by Him. This is **the way to gain** Christ and to eat Him. To eat properly we should take in one bite at a time. This means that every day, from morning until evening, we should practice living by Christ in all things. **We need to do everything with Him.** We should be able to say, “From today onward, I will quit doing things by myself. I do not want to live by myself any longer. From now on I will live by Him and do everything in Him.” If you do this, what a difference there will be in your daily living!

The issue of practicing the secret of doing everything in Christ is that for us **to live is Christ**. Because we do all things in Christ, for us to live is Christ. The **more we do** things in Christ, the **more we gain** of Christ. This is a genuine, absolute enjoyment. However, not many Christians practice the secret of doing all things in Him. Rather, they like to attend meetings and hear messages. But the only way to live is to live by **doing everything in Christ**. This is the unique way to magnify Christ. In order to magnify Christ, we need to live by Christ and do everything in Christ. **We can do all things in Him who empowers us.** For example, as long as we are in the car, everything is all right, for the car with the driver can take us where we need to go. As we are riding along in the car, we can enjoy a pleasant time of sightseeing. Learn to be quiet in Christ; He never makes a mistake. Sometimes it may seem that He has made a mistake, but actually this is so that you may have a longer ride, enjoy more sightseeing, and learn more lessons. The Christian life surely is a wonderful life.

As long as we do things in Christ, we will **experience** Him, **enjoy** Him, and **accumulate** Him. This is the way to become rich in Christ and to have many rich experiences of Christ. If we all are rich in Christ, the meetings will be full of Christ. This is the Lord’s recovery. For the recovery we need to have a rich life in Christ in order to enrich all the meetings. This is the responsibility not only of the elders but of **all the saints**, even the youngest and newest ones. We all need to practice living by Christ and doing all things in Christ. This is the secret that we all need to learn today. (*The Experience of Christ, chapter 10*)

## Day 2

*Ephesians 4:20-21* - But you did not so learn Christ, If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

*Matthew 11:29* - Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

**II. The believers are **disciples, learners**, who are learning the secret, which is to learn Christ as the reality is in Jesus by **allowing** the Spirit of reality to guide them into all the reality of the actual condition of the life of Jesus as recorded in the four Gospels, a life in which Jesus did everything in God, with God, and for God; God was in His living, and He was one with God—John 16:13; Eph. 4:20-21:**

- A. The followers of Christ were **discipled through Christ’s human living** on the earth as the model of a God-man—living God by denying Himself in His humanity (John 5:19,30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).
- B. Because Christ lived God by denying Himself in His humanity, He “learned obedience from the things which He suffered” (Heb. 5:8), “becoming obedient even unto death, and that the death of a cross” (Phil. 2:8).
- C. We **learn Christ** (Matt. 11:29) **according to His example**, not by our natural life but by His life in resurrection, which is a life of obedience; a disciple is one who lives the divine life in his human life.
- D. “I was in the recovery observing how Brother Watchman Nee acted for eighteen years. All that I observed in him became things disciplining me” (*The Collected Works of Witness Lee, 1994–1997*, vol. 5, “The Vital Groups,” p. 76).

- E. As the Lord's disciples, His learners, we are **continually under His training** as the grace of God, who also appeared to us as "the kindness and the love to man of our Savior God"; this grace is "training us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the present age, awaiting the blessed hope, even the appearing of the glory of our great God and Savior, Jesus Christ"—Titus 3:4; 2:11-13.
- F. Because the sisters in the church life are the Lord's disciples, the older sisters should be one with the Lord to train the young sisters "to love their husbands, to love their children, to be of a sober mind, pure, workers at home, good, subject to their own husbands, that the word of God would not be blasphemed"—2:3-5.
- G. As the Lord's disciples, **we need to obey** the Lord's word to "go and learn what this means"; God desires to show mercy to pitiful sinners, so He wants us to show mercy in love to others—Matt. 9:12-13; Micah 6:6-8; Mark 12:33.

### Day 3

*2 Corinthians 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.*

*Philippians 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,*

### III. The secret in Philippians 4 is to **do all things in Christ** as the One who empowers us—**v. 13; Hymns, #564:**

- A. Paul was **a man in Christ** (2 Cor. 12:2a), and he desired to be found in Christ by others; in Philippians 4:13 he declared that he was **able to do all things in Him**, the very Christ who empowered him; this is an all-inclusive and concluding word concerning 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."
- 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. 12:2a.
- C. Now he expected to be found in Christ by all who observed him; this indicates that he aspired to have his whole being immersed in and saturated with Christ so 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.
- D. 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).
- E. 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.

In 4:13 Paul refers to Christ as the One who “empowers me.” To be so empowered is to **be made dynamic inwardly**. Christ dwells in us. He empowers us, makes us dynamic, from **within**, not from without. By such inward empowering Paul could do all things in Christ.

In 4:13 we find the **secret** to which Paul refers in verse 12. Here Paul says that he is in **Christ**, in the **One who empowers him**. In chapter three Paul testified that he pursued Christ in order to gain Him and be found in Him. Now in 4:13 Paul says that he is in Him. In Christ as the One who empowers him Paul could do all things. He could say, “Christ is my secret of sufficiency. As long as I have Him and as long as I am in Him, I can do all things in Him.”

To appreciate Paul’s word we need to join the phrase in Him in 4:13 to the same phrase in 3:9. In 3:9 Paul **aspired** to be found in Him; in 4:13 Paul declared that **being in Him** he could do all things in the One who empowered him. This is the secret.

Have you seen the secret? Do you have this secret? Our circumstances may change. In certain circumstances we may **abound**, and in others we may be **abased**. But whether we abound or are abased, the **enjoyment of the Lord is the same**. It may even have been the case that Paul enjoyed Christ more when he was abased than when he was abounding. Perhaps he enjoyed more of Christ when he was poor than when he was rich. This, however, is my understanding. Perhaps Paul would say, “No, I enjoy Christ equally when I am abased and when I am abounding. It makes no difference to me whether I am rich or poor, high or low. The enjoyment of Christ is the same.” Even though the enjoyment might be the same, the taste might still be different. Whether or not there was any difference in enjoyment or in taste, it is certain that Paul had learned the secret. (*Life-Study of Philippians, chapter 29*)

#### Day 4

*Philippians 4:6-7 - In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; And the peace of God, which surpasses every man’s understanding, will guard your hearts and your thoughts in Christ Jesus.*

#### IV. The **practical way** to do all things in Christ as the empowering One is seen in Philippians 4:6-7: “In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man’s understanding, will guard your hearts and your thoughts in Christ Jesus”:

- A. **Christ Himself** is the peace of God, which surpasses every man’s understanding—Isa. 9:6; John 14:27; Luke 7:50; Rom. 3:17; 5:1; 8:6; 15:13; 16:20.
- B. *To God* denotes motion toward, in the sense of a living union and communion, implying **fellowship**; hence, the sense of *to God* here is “in the fellowship with God”—Phil. 4:6.
- C. The **result** of practicing fellowship with God in prayer is that **we enjoy the peace of God**; the peace of God is actually God as peace (v. 9) infused into us through our fellowship with Him by prayer, as the counterpoise to troubles and the antidote to anxiety (John 16:33).
- D. The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil (cf. Isa. 30:15a); if we would have a life free of anxiety, we need to **realize** that all our circumstances, good or bad, **have been assigned to us by God** in order to serve us in fulfilling our destiny to gain Christ, live Christ, and magnify Christ (Rom. 8:28-30; Matt. 10:29-31; 2 Cor. 4:15-18).

It may seem easy to understand Paul's word, "Let your requests be made known to God." But we should not take this word for granted, assuming that we understand it. I have spent considerable time studying the phrase to God. It may also be rendered "before God" or "in the presence of God." The Greek preposition is *pros*, often translated "with" (John 1:1; Mark 9:19; 2 Cor. 5:8; 1 Cor. 16:6; 1 John 1:2). It denotes **motion towards**, in the sense of a living union and communion, implying **fellowship**. Hence, the force of to God here is in fellowship with God. We should let our requests be made known to God in such a fellowship, in such a **union** and **communion**. This requires that we pray to contact God.

In our prayer to God there must be the essence of **worship** and **fellowship**, and also petitions for particular needs. Even if we do not have specific needs, we still need a time of prayer day by day to worship the Lord and have fellowship with Him. As we worship the Lord and have fellowship with Him in prayer, **we enjoy communion with Him and practice the organic union with Him**. The issue, the result, of practicing the organic union with the Lord is that the peace of God guards our hearts and thoughts in Christ Jesus. The peace of God is actually God as peace, infused into us through our fellowship with Him by prayer. This peace is the counterpoise of troubles and the antidote to anxiety.

Bad news or difficult situations may cause us to worry or to be anxious. We find the antidote to this anxiety when we pray, practice communion with God, and enjoy the organic union. Then spontaneously, even unconsciously, the **peace of God is transfused into our inner being**. This transfused peace becomes the counterpoise of trouble and becomes the antidote to anxiety. From experience we know that through prayer we receive this antidote to anxiety when the peace of God is infused into us. Having the peace of God as the counterpoise to our troubles does not mean that the troubles will disappear. The troubles remain, but we have a counterpoise. Furthermore, the poison of anxiety is still within us, but we have an antidote—the peace of God transfused into our being **through our fellowship with God in prayer**. When we enjoy God as our peace, we are made calm within. (*Life-Study of Philippians, chapter 27*)

### Day 5

- Matthew 14:12** - And his disciples came and took the corpse and buried it; and they came and reported the matter to Jesus.
- Mark 6:30** - And the apostles gathered together to Jesus and reported to Him all that they did and all that they taught.
- Numbers 20:8** - Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.

**V. To learn the secret of doing all things in Christ as the empowering One is to “**pray to fellowship with Jesus**,” who is our King, our Lord, our Head, and our Husband (*Hymns, #784*); prayer that contacts God consists of words spoken genuinely from the heart:**

- A. We may be in a situation of sorrow, depression, and disappointment; we should bring our problems to the Lord and tell Him about them; **He is the best listener**; He knows our emotion, and He sympathizes with our heart; He can comfort us and help us.
- B. We should **realize** that when we have a **thorough talk** with the Lord and pour out our heart to Him, our intimacy with the Lord is **one step further**, and we know Him **a little more**; intimate contact with Him at these times is hundreds of times better than our ordinary fellowship with Him; it is by these contacts that we grow in life—Psa. 62:6-8; 56:8; cf. 1 Sam. 1:15.

- C. If a person has never shed tears before the Lord, never shared his joy or sorrow with the Lord, and never talked with the Lord about his private matters, he has never had any intimate fellowship with the Lord, and he has never had any deep acquaintance with the Lord; one can only be drawn closer to the Lord through **telling Him everything**.
- D. He is sympathetic to every one of our problems; our Lord is **willing** to bear all our anxieties, and He is happy to listen to our speaking; in order to enjoy Him as the living water of life, we need to speak to Him as our spiritual rock—Num. 20:8; 1 Cor. 10:4; Exo. 17:6; *Hymns*, #248.

Many times we think that the Lord is great. Even though our Lord is great, He does not neglect the small things. We may think that what we tell Him must also be something great, or else He will not listen. Little do we realize that **our Lord never neglects the small things**. There is nothing that is too small for the Lord to listen to. **He is willing to listen to everything**. He is willing to listen to everything concerning us. He was willing to listen to His own disciples, and He was willing to listen to John's disciples. The disciples of John had followed their teacher for a long time. One can imagine the affection there was between them and John. When their teacher was killed, how could they not be brokenhearted? The Bible does not say that they complained about Herod, nor does it say that they cried all day long. They only buried John's body and then came to tell Jesus.

The Lord not only wants to **listen to our sorrows**; He wants to **listen to our joys** as well. We feel that it is relatively easy to mourn with those who mourn, but it is hard to rejoice with those who rejoice. Many people think that sympathizing with others means having pity on them. But having pity on someone is not sympathizing. To sympathize means that one can rejoice with those who rejoice and mourn with those who mourn. Sometimes we may see others bubbling over with joy and consider them to be too exuberant and frivolous. This means that we cannot sympathize with the joy of others. Paul said, "Rejoice with those who rejoice; weep with those who weep" (Rom. 12:15). This is to sympathize with others. The Lord is willing to be sorrowful with us, and He is willing to rejoice with us. Our Lord is happy to listen to our sorrows, and He is happy to listen to our joys. **He is the Lord to whom we can tell everything**. Since we have such a Lord, why not tell Him all the secrets of our hearts? (*CWWN*, vol. 18, issue no. 34, "Tell Him")

## Day 6

*Psalms 142:2* - *I pour out my complaint before Him; / I declare my trouble before Him.*

*Psalms 73:16-17* - *When I considered this in order to understand it, / It was a troublesome task in my sight, Until I went into the sanctuary of God; / Then I perceived their end.*

- E. The title of Psalm 102 says, "A Prayer of an afflicted one, when he is fainting and pours out his complaint before Jehovah"; we may complain to God, but our complaining maybe the **best prayer**, the **most pleasant prayer** to God; while we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His Son—Rom. 8:28-29.
- F. Psalm 73 is a record of the **sincere prayer** of the seeking psalmist who was nearly stumbled by his own suffering and by the prosperity of the wicked; he considered that he had purified his heart in vain because, instead of enjoying material prosperity, he was plagued all day long and chastened every morning—vv. 12-16:

1. The solution to the psalmist's perplexity concerning the prosperity of the wicked was obtained in God's sanctuary (v. 17); first, God's sanctuary, His habitation, is in **our spirit**



(Eph. 2:22) and, second, it is the **church** (1 Tim. 3:15); to go into the sanctuary of God is to turn to our spirit and go to the meetings of the church and the meetings of the ministry; in our spirit and in the church we receive divine revelation and obtain the explanation to all our problems.

2. Through his **honest conversation** with the Lord and his entering into God's sanctuary, the Lord's seeker was eventually **enlightened** by the Lord to the extent that he was able to say to Him, "Whom do I have in heaven but You? / And besides You there is nothing I desire on earth. / My flesh and my heart fail, / But God is the rock of my heart and my portion forever"—Psa. 73:25-26.
3. God's intention with His seekers is that they may **find everything in Christ** and not be distracted from the absolute enjoyment of Christ; God's ultimate desire in His economy is for us to live Christ, magnify Christ, and gain Christ for His glory in the church—Phil. 1:19-21a; 3:7-8; Isa. 43:7; 1 Cor. 10:31; 6:20; 1 Pet. 4:11; Eph. 3:16-21.