

**HWMR: KNOWING, EXPERIENCING, AND ENJOYING CHRIST AS REVEALED IN PHILIPPIANS,
(Week 3)**

Scripture Reading: Phil. 1:4, 8, 18, 25, 27; 2:2, 12-13, 17-18, 28-29; 3:1; 4:1, 4, 10, 15-16

**BEING ONE IN SOUL TO ENJOY CHRIST BY THINKING THE ONE THING, BY
BEING ONE WITH CHRIST IN HIS INWARD PARTS, AND BY ALLOWING GOD TO
OPERATE IN US THE WILLING AND THE WORKING FOR HIS GOOD PLEASURE**

Philippians 1:4	Always in my every petition on behalf of you all, making my petition with joy,
Philippians 1:8	For God is my witness how I long after you all in the inward parts of Christ Jesus.
Philippians 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;
Philippians 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,
Philippians 1:27	Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel,
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 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;
Philippians 2:13	For it is God who operates in you both the willing and the working for His good pleasure.
Philippians 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.
Philippians 2:18	And in like manner you also rejoice, and you rejoice together with me.
Philippians 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.
Philippians 2:29	Receive him therefore in the Lord with all joy, and hold such in honor,
Philippians 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.
Philippians 4:1	So then, my brothers, beloved and longed for, my joy and crown, in the same way stand firm in the Lord, beloved.
Philippians 4:4	Rejoice in the Lord always; again I will say, rejoice.
Philippians 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.
Philippians 4:15	And you yourselves also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, no church had fellowship with me in the account of giving and receiving except you only;
Philippians 4:16	For even in Thessalonica you sent both once and again to my need.

Day 1

<i>Philippians 1:4-5</i>	<i>- Always in my every petition on behalf of you all, making my petition with joy, For your fellowship unto the furtherance of the gospel from the first day until now,</i>
<i>Philippians 4:4</i>	<i>- Rejoice in the Lord always; again I will say, rejoice.</i>

Day 2

<i>Philippians 1:27</i>	- 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,
<i>Philippians 2:20</i>	- For I have no one like-souled who will genuinely care for what concerns you;
<i>Romans 12:2</i>	- 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.

I. Strictly speaking, Philippians is a book not only on the **experience of Christ but also on the **enjoyment of Christ**; the experience of Christ is primarily in our spirit, but the enjoyment of Christ is in our soul (our mind, emotion, and will):**

- 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.
- B. The **saints** in Philippi had fellowship unto the **furtherance of the gospel**, through the apostle Paul's ministry; this participation included their financial contributions to the apostle—vv. x 10, 15-16:
 1. The Christ-experiencing and Christ-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**—1:20; 4:22; cf. 2 Cor. 3:3.
- C. 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"—Phil. 1:27:

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; Timothy was a brother who was like-souled with the apostle Paul—2:19-21, cf. v. 30.

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.

 1. 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.
 2. 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.
- D. It is **possible** for us to have the experience of Christ **without** the enjoyment of Christ; the problem here is with our soul—our mind, emotion, and will; like children who are made to eat without enjoying their food, many times we experience Christ without enjoying Him.
- E. "I am somewhat concerned that you may not have very much enjoyment of Christ" (*The Collected Works of Witness Lee, 1978*, vol. 1, "The Experience of Christ," p. 340); 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—Phil. 2:2.

If we would remain in the fellowship unto the gospel by the bountiful supply of the Spirit of Jesus Christ, we need to be in **one spirit with one soul**. In Philippians the special point regarding the experience of Christ is this matter of being with one soul. Being one in soul is not only for the **experience of Christ** but even the more for the **enjoyment of Christ**. Our experience of Christ should also be an enjoyment of Christ. For example, children may eat food under the threat of being disciplined if they do not eat, but they may not enjoy what they are eating. Likewise, if we are **merely** in one spirit, we may experience Christ and yet not enjoy Him. To experience Christ with enjoyment we need to be in one spirit with one soul.

According to the Bible, the **soul is for enjoyment**. To have enjoyment we need desires, emotions, and feelings. The more emotional we are, the more we will long for enjoyment. Enjoyment is mainly related to the soul. In order to enjoy Christ, we need to have a **proper soul**, a soul that is **one with the souls of other saints**. We need to ask ourselves whether we are many souls or just one soul.

Every soul has an opinion. If in one place there are five hundred souls, then there will be five hundred opinions. However, if we all have different opinions, we will lose our enjoyment. If everyone in a family, for example, has the same opinion, that family will have a wonderful time of enjoyment. But if the father, the mother, and the children have different opinions, there will be no enjoyment in that family. **When we all have one opinion, the situation among us will be heavenly.** (*The Experience of Christ, chapter 4*)

Day 3

<i>Philippians 2:2</i>	<i>- Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,</i>
<i>Philippians 3:8</i>	<i>- 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>

II. In order for us to be one in soul, we need to think the one thing: the *one thing* in Philippians refers to the subjective knowledge, experience, and enjoyment of Christ; the *one thing* is the **pursuing of Christ to gain Him, lay hold of Him, and possess Him**—1:20-21; 2:2, 5; 3:7-14; 4:13:

- A. In order to live in the reality of the Body of Christ, we must enjoy Christ by **loving Him to the uttermost**, and in order to love Him, our thoughts need to be rescued from being hardened (2 Cor. 3:14), blinded (4:4), rebellious (10:4-5), and corrupted (11:2-3).
- B. Our thinking should be focused on the **excellency of the knowledge of Christ** and the **experience and enjoyment of Christ**; focusing on anything else causes us to think differently, thus creating dissensions among us—1 Cor. 1:10; Phil. 3:8-9, 15; 4:2.
- C. The one thing, the unique thing, in the Lord's recovery is **God's eternal economy** with Christ as the centrality and universality—Col. 3:10-11:
 1. The one thing that should be focused on, stressed, and ministered in the Lord's recovery is the **eternal economy of God**—1 Tim. 1:3-4.
 2. The content of God's eternal economy is **Christ**; actually, Christ Himself in His full ministry of three stages is the divine economy (John 1:14; 1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6); God's desire is to have a recovery purely and wholly of the person of Christ (Col. 1:17b, 18b; 2 Cor. 12:2a; 2:10; 3:3).
- D. Among the Philippians there was **dissension** in their thinking (Phil. 4:2), which troubled the apostle; hence, he asked them to think the same thing, even the one thing, that they might make his joy full (2:2):

1. 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; in the church life we need to help all the saints to think the one thing; our thoughts should be **focused on** and **filled with** the enjoyment of Christ for the church life, the Body life.
2. Because of the dissension in their thinking, the Philippian believers had different levels of love (v. 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.
3. Being one in soul, joined in soul, is not only for the experience of Christ but **even more** for the enjoyment of Christ; in order to enjoy Christ, we need to have a **proper soul**, a "co-soul" that is one with the souls of other saints.

Verse 13 says, "It is God who operates in you both the willing and the working for His good pleasure." We can work out our own salvation because **God works within us**. God is mysterious, invisible, and abstract, but He is nonetheless within us. We need to be in fear and trembling lest we miss God, who is our daily salvation. If we miss Him, we miss this practical salvation. It may seem that it is impossible for us to work out our own salvation. If the Philippians had said this, Paul might have replied, "Don't you know that God is working in you? He is working in you both the willing and the working. You may say that you do not have the willingness. But **God is working the willingness into you**. He is also working in you for the working out of His good pleasure. He works in and you work out. Thus, there is no need for you to do the work by yourself."

Take the example of driving a car. When we drive a car, does the car move us, or do we move the car? We do not have the power to move the car. Thus, it is the car that moves us. For us to move the car is extremely difficult. But for the car to move us is an enjoyment. If we are out of gasoline, we must move the car. But if we have plenty of gasoline, the car moves us and we enjoy driving. Likewise, as we work out our salvation with fear and trembling, **God is working in us both the willing and the working**. Because He works in, we can work out. This is like driving a car that is already running. If the car were not running, we could not drive it. In like manner, because God is working within us, we are able to work. Eventually, this is not something fearful; it is an enjoyment. The only reason to be fearful is that we may miss the mysterious, marvelous God within us. **We need to care for the indwelling God**. If we take care of Him, He will drive the car; that is, He will work in us so that we may work out our salvation.

Again I say that we work out our salvation by thinking the **one thing**. This is the key. We need to think the thing that **God is working in us**. But when we reason, God stops working. And when He stops, we do not have any enjoyment; rather, we are in a hell. Likewise, our **murmuring about things causes God to stop working** and puts us into a little hell. The only thing that can cause our reasonings and murmurings to cease is to think the one thing. We need to remember the experience of Christ and to recall how excellent the enjoyment of Christ is. To think this one thing locks the gates of Hades. Even if a brother offends you many times, you need to be occupied with Christ as your enjoyment. Do not care for the brother's offense or allow it to touch you. Rather, **have your whole being filled with the thought of the enjoyment of Christ**. When our being is filled in this way, we will have no capacity, energy, or room to think of anything else. If our being is filled with the thought of enjoying Christ, nothing will be able to offend us. Instead of being troubled or offended by others, we will say, "I am thinking the one thing. Hallelujah for the excellency of the enjoyment of Christ! Hallelujah for the experience of Christ!" (*The Experience of Christ, chapter 4*)

Day 4

- Philippians 1:8* - For God is my witness how I long after you all in the inward parts of Christ Jesus.
- Colossians 3:12* - Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering.
- Philemon 12* - Him I have sent back to you — him, that is, my very heart —

III. In order for us to be one in soul, we need to be one with Christ in His emotions, His “inward parts,” signifying His inward affection, tender mercy, and sympathy— Phil. 1:8:

- A. As a man, Christ’s experiences in His inward parts included His love, desire, delight, and feeling—Psa. 16:3, 7 (see footnotes in the Recovery Version).
- B. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ; if we would be those who are experientially in Christ, we must be in His inward parts, in His tender and delicate feelings—Col. 3:12.
- C. In the book of Philemon we have a picture of the Body life lived in the inward parts of Christ Jesus—vv. 7, 10-12, 20:
 - 1. While Onesimus was in prison at Rome with Paul, he was saved through Paul, who referred to him as “my child, whom I have begotten in my bonds”—v. 10.
 - 2. When Paul sent Onesimus back with his Epistle to Philemon, Paul said, “Him [Onesimus] I have sent back to you—him, that is, my very heart”—v. 12.
 - 3. Paul’s inward affection and compassions went with Onesimus to Philemon; the words *very heart* are literally the same as *inward parts* in Philippians 1:8, which signify inward affection, tenderheartedness, and compassions—Col. 3:12.
- D. Paul lived in the reality of the Body of Christ by taking Christ’s feeling as his own feeling; Christ’s feeling for the Body became his feeling for the Body; this is most necessary for our living the Body life—2 Cor. 12:15.
- E. If we deny ourselves and identify ourselves with the Body, there will be no separation or disconnection from the Body; the life we live will fully be the Body life, and the Lord will gain the expression of His Body on earth today—Matt. 16:24; Eph. 4:16.
- F. The more we live in the inward parts of Christ Jesus, the greater will be our consciousness of the Body of Christ and the stronger will be our feeling for the Body of Christ—1 Cor. 12:26-27; Rom. 12:15.

Christ not only enters into us, but He also wants to make His home in our heart. When Christ comes into us, He comes into our spirit. Yet it is very likely that He merely stays there and has not entered into the different parts of our heart. Hence, He is waiting within us for us to love Him and cooperate with Him, and He is also waiting for us to know Him and take Him as life. If we love Him and cooperate with Him, we afford Him the opportunity to come into our mind to become its content. This is just like the thumb of our hand getting into the thumb of a glove to be its content. You have believed in the Lord, yet your mind may be void of Christ. Instead, your mind may be filled with your children and your spouse and your property. In your mind there is no Christ; rather, there are just yourself and things that are outside of Christ. You have shut Christ outside the door of your mind. Therefore, although He is in your spirit, He is suffering because He cannot get into your mind. This is the real situation of many among us.

If you love the Lord, you should say, “O Lord, I want to take Your mind as my mind. Now I am thinking about my spouse, my children, my studies, and my work. Lord, I do not want to consider them according to my mind. I want You to come into my mind to be its contents so that I may think according to Your mind.” This is to live Christ. To begin living Christ is to let the mind of Christ be your mind and to consider everything that is related to you, including any person, matter, and thing, according to the mind of Christ. In this way Christ can enter and occupy your mind, and you can take His mind as your mind.

Furthermore, Christ will gradually enter into your emotion and will. Before Christ enters into your emotion, whatever you love, you love according to your own preference and not according to Christ’s preference. In your love, in your emotion, there is no Christ. Likewise, in your will there is also no Christ. You decide whatever you want, and whatever you say counts; you are the directing one. You make proposals, but in your proposals there is no Christ. Yet when Christ enters into you, His intention is not merely to be in you but to make His home in your heart. His desire is to gradually take over and saturate every part of your heart. Our experience tells us that when we are filled with Him, He is real and living and can freely make His home in our mind, emotion, and will. At this stage He is everywhere in our being. He is in our spirit, and He is also in our soul. Thus, He occupies and saturates our entire being. Now His indwelling us is His making His home in our heart. As a result, we do not live by ourselves but by Him, and we do not live out ourselves but Christ. (*The Subjective Experience of the Indwelling Christ, chapter 4*)

Day 5

Philippians 2:12-13 - 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; For it is God who operates in you both the willing and the working for His good pleasure.

Song of Songs 4:4 - Your neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men.

IV. In order for us to be one in soul, we need to **work out our own salvation by cooperating with the inner energizing God, who operates in us both the “willing and the working for His good pleasure”**—Phil. 2:12-13:

- A. We work out our own salvation because **God works within us**; we may say that we do not have the willingness, but God is working the willingness into us for the working out of His good pleasure; the willing is within, and the working is without.
- B. We need to **exercise our spirit** with our subdued and resurrected will to choose to work out our own salvation by **cooperating** with the indwelling Triune God, who operates within us the willing for His good pleasure.
- C. Our **transformed will** can be seen typologically in Song of Songs 4:4; this verse says that the Lord’s loving seeker has a “neck like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men”:
 1. The Bible speaks of those who walk according to their **self-will**, who are **stubborn** and **proud**, as **stiff-necked ones** (Isa. 3:16); hence, the neck denotes man’s will; the Lord considers the submission of man’s will as the most beautiful thing in man.
 2. The neck being like a tower signifies that the seeker’s will has been **strengthened** by God to the point that she no longer loves the world and is no longer affected by Satan; her will has been brought into **complete submission** to David (who signifies Christ), and her will has been taken captive by Christ.
 3. The armory stored within the tower signifies the victory of Christ for the **preservation of the believer’s will** from the enemy’s usurpation; bucklers and shields are for protection; and the mighty men denote strength.
 4. In summary, Song of Songs 4:4 indicates that the believer is **willing to submit** to Christ’s will, and her will is as strong as a tower for carrying out His will; she is on guard vigilantly and does not allow the enemy to usurp her submissive will.

Day 6

Genesis 6:14 - Make yourself an ark of gopher wood; you shall make rooms in the ark and shall cover it within and without with pitch.

Matthew 24:37-39 - For just as the days of Noah were, so will the coming of the Son of Man be. For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark, And they did not know that judgment was coming until the flood came and took all away, so also will the coming of the Son of Man be.

- D. Our experience of Christ as our life of obedience in order to work out our own salvation is seen in type with the ark that Noah built; to build the ark is to build up the **practical and present Christ** as God’s salvation in our experience for the building up of the Body of Christ as the corporate Christ for God’s good pleasure—Phil. 2:8, 12-13:

1. What Noah worked on and entered into was God's salvation, the ark; we should have a **practical and present Christ** into whom we can enter as God's salvation.
2. The ark is a type of Christ, not only the individual Christ but also the **corporate Christ**, the church, which is the Body of Christ and the new man—Gen. 6:14; 1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11.
3. By **building** the ark and **entering** into it, Noah was not only **saved** from God's judgment on the evil generation through the flood but was also **separated** from that generation and ushered into a new age—Gen. 8:13-19; 1 Pet. 3:20.
4. Likewise, by building the church and entering into the church life through building up the practical and present Christ as God's salvation in our experience, we will be saved from God's judgment on today's evil generation through the great tribulation (Matt. 24:37-39; Luke 17:26-27; 1 Thes. 5:3); separated from that generation (Luke 21:36; Rev. 3:10); and **ushered into a new age**, the age of the millennium.

Paul told us in Philippians 2:12 that we need to be **obedient** and to **work out our own salvation** with fear and trembling. Although we have been saved, we still need to work out our salvation. God's salvation is not so short or so brief or so simple. God's salvation has a long span. We have to enter into God's salvation and to go through from one end of God's salvation to the other end. Today we are in the passage of God's salvation. We have entered into this passage. Now we are going through this passage, and **our going through is our working**. While Noah was working to make the ark, he was passing through. The more he built the ark, the more he passed through God's salvation. Eventually, he entered into what he worked out. Dear saints, the very Christ whom we are building up will become our future salvation. One day under God's sovereignty we will enter into the very **Christ whom we have built up**.

If you work together with the Lord in your daily experience, you surely build up something of Christ, and eventually you get into what you have built up, and you **dwell in this Christ as your enjoyment**. Then you abide in Christ. Many Christians realize that John 15 speaks of abiding in Christ, but not many know what it means to abide in Christ. First, you need to **build up Christ**. If you do not build up Christ, you have no Christ to abide in. Doctrinally this may sound strange, but experientially it is right. You have Christ, but do you abide in Christ? You may have Christ in doctrine and yet have no Christ in experience to abide in. Just to have Christ in doctrine means nothing. You need to have **Christ in your experience**. Just to believe in Christ is sufficient for you to have Him, but to abide in Christ needs some building up. You have to build up Christ for you to abide in Him. What does it mean to build up Christ? By your experience you know. You have to love Him. You have to talk to Him by calling on His name. You have to live by Him. You have to pass through all the experiences of Adam and Abel and Enosh and Enoch, and then you have to come to be Noah. Then you will have something built up.

If you spend from Monday through Saturday **loving** the Lord, **fellowshipping** with Him, **living** by Him, and **walking** together with Him, surely on the Lord's Day you would have the deep sensation that **you are in Christ**. You would have a practical and present Christ for you to abide in. But if, on the other hand, you spent from Monday through Saturday not loving the Lord and not fellowshipping with Him, not living in Him, and not walking with Him, even if you wanted to abide in Him today, you would feel that He is absent. In your experience He is not with you. You have Him in doctrine, but you do not have Him in experience. Although you might desire to abide in Him, it seems that you do not know where He is. This would mean that for the past week you did not build Christ. You did not work on the ark. So when the flood came, you had no ark to enter into. But when you love Him and fellowship with Him and live by Him and walk with Him **day after day** and **hour after hour**, **you build Him up in your experience**. You build up a Christ in your experience for you to enter into as your salvation. We all need to build up Christ. (*The Divine Dispensing of the Divine Trinity, chapter 3*)