

HWMR: KNOWING, EXPERIENCING, AND LIVING THE ALL-INCLUSIVE CHRIST FOR THE GENUINE CHURCH LIFE, (Week 4)

Scripture Reading: Phil. 1:19-26; 4:22; Isa. 43:7; 1 Cor. 10:31; Rom. 11:36; John 17:22

**TAKING CHRIST AS OUR LIVING FOR HIS MAGNIFICATION
AND DEALING WITH THE SELF FOR OUR ONENESS
IN THE DIVINE GLORY IN THE GENUINE CHURCH LIFE**

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 1:22	But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.
Philippians 1:23	But I am constrained between the two, having the desire to depart and be with Christ, for this is far better;
Philippians 1:24	But to remain in the flesh is more necessary for your sake.
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 1:26	That your boast may abound in Christ Jesus in me through my coming again to you.
Philippians 4:22	All the saints greet you, and especially those of Caesar's household.
Isiah 43:7	Everyone who is called by My name, / Whom I have created, formed, and even made for My glory.
1 Corinthians 10:31	Therefore whether you eat or drink, or whatever you do, do all to the glory of God.
Romans 11:36	Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.
John 17:22	And the glory which You have given Me I have given to them, that they may be one, even as We are one;

Day 1

Philippians 1:19-21 - 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, 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. For to me, to live is Christ and to die is gain.

I. “I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, 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. For to me, to live is Christ”—Phil. 1:19-21a:**

- A. To live Christ for His magnification is to **participate in Christ's salvation in life**, in which we are saved from the failure of not living Christ and from the defeat of not magnifying Christ—Rom. 5:10.
- B. Salvation in Philippians 1:19 means to be **sustained** and **strengthened** to live and magnify Christ; this requires the bountiful supply of the Spirit of Jesus Christ.
- C. Paul said that his salvation was “through your petition”; this is the **supply of the Body of Christ**, the church; imprisonment did not isolate Paul from the Body of Christ or cut him off

from the supply of the Body.

- D. The key to Paul's experience of salvation was the **bountiful supply of the Spirit of Jesus Christ**; when we enjoy the all-inclusive and bountifully supplying Spirit of Jesus Christ and are filled with Him, Christ is magnified and becomes our expression—Heb. 1:9b; 3:14a; 6:4b; 1 Cor. 12:3b.
- E. We need to be in the **Body life** and **remain** in the priestly service that builds up the Body so that we can maintain our enjoyment of the bountiful supply of the Spirit, the supply of the Body, in order to live Christ for magnifying Christ—Psa. 133:2; Exo. 30:26-31; Phil. 1:19; Rom. 15:16; 1 Pet. 2:5, 9.

In verse 19 Paul mentions the bountiful supply of the Spirit of Jesus Christ. If we allow the bountiful supply of the Spirit to work in us, our daily living will be changed. We shall be burdened to **magnify Christ always** and with all boldness. Through our magnifying of Christ, **others will see His greatness and His unlimitedness**. To magnify Christ in such a way surely is to live Him.

At the time Paul wrote the book of Philippians, he was an elderly person. No doubt, the guards expected him to be exhausted by his imprisonment. But far from being exhausted, Paul was **full of joy and rejoicing** in the Lord. I am confident that he was **shining forth Christ and expressing Him**. Such an expression was a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible. Our love is eventually exhausted, but Christ as love is inexhaustible. Likewise, our natural patience is limited, but Christ as our patience is **without limit**. We all have the capacity to be patient, but only to a certain extent. Then we become provoked and angry. For example, a brother may exercise patience with his wife. Eventually, however, this patience reaches its limit, and he becomes angry with her. Although our natural patience is so limited, Christ as patience is inexhaustible and immeasurable.

Even though Paul must have been mistreated in prison, he could be happy and display to the guards the unlimited greatness of Christ. In particular, **Paul displayed Christ's inexhaustible patience**. Christ certainly was magnified in Paul's physical body. Day by day, Paul was happy in the Lord. His happiness did not diminish as time went by. In his happiness he could show forth the immeasurable Christ he experienced and enjoyed. By this way Paul expressed, exhibited, exalted, and extolled Christ. I do not believe that Paul was offended by the jailers or that he offended them. Rather, he was a living witness of Christ, testifying of His ability, power, patience, love, and wisdom, all without measure. The guards may have considered Paul to be strange or peculiar, **viewing him as possessing something which they did not have**. What they sensed in Paul was **Christ magnified**. While he was in prison, Paul expressed the greatness of Christ in an enlarged way. He magnified Christ with all boldness both through life and through death. By magnifying Christ in this way, Paul could overcome any situation. (*Life-Study of Philippians, chapter 6*)

Day 2

- 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 4:22** - All the saints greet you, and especially those of Caesar's household.
- 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,

II. In the **apostle's suffering** in his body, **Christ was magnified**; that is, He was shown or declared to be great (without limitation), exalted, and extolled—Phil. 1:20:

- A. The apostle's **sufferings** afforded him opportunity to **express** Christ in His unlimited greatness—

Acts 9:16; 2 Cor. 6:4; 11:23; Col. 1:24.

- B. To magnify Christ **under any circumstances** is to experience Him with the topmost enjoyment—Phil. 1:18; 4:23.
- C. As Paul was held captive in a Roman prison, he magnified Christ, making Him to **appear great** in the eyes of his captors:

The priestly garments signify that those who serve God as priests must have a certain kind of expression. The priestly garments can be compared to the uniform worn by a policeman. When we see a man dressed in the uniform of a policeman, we know that this person is a policeman. A policeman's uniform is his expression. The same is true of the garments worn by a judge in a courtroom. A policeman's uniform and a judge's robe illustrate the fact that clothing signifies expression. According to the New Testament, the **priestly garments signify the expression of Christ**. Every aspect of the priestly garments signifies an attribute or virtue of Christ. Therefore, the priestly garments are the **serving ones' expression of Christ**.

What is expressed in our living is not merely a matter of doctrine; it is a matter that is very practical and experiential. If you consider your experience, you will realize that whenever you are separated from the other saints and become **individualistic**, you immediately **express the fallen, natural life** instead of expressing Christ with the divine glory and human beauty. Those who work in a secular office may not express the divine glory and the human beauty, and even those who serve in the ministry may fail to have such an expression. Even those who love the Lord, who love the ministry, and who are willing to help in the service to the ministry may not be truly built up with others. On the contrary, some may be **isolated** and **individualistic**. Whenever we cut ourselves off from the saints, we **no longer** express the divine glory or the human beauty.

We praise the Lord that in the church life we have truly been graced by Him. The brothers and the sisters in the churches are **genuinely one**. Therefore, at the Lord's table we can proclaim our oneness. Nevertheless, at least sometimes in our service we do not have an expression of the divine glory and the human beauty. This means that we are not wearing the **priestly garments, the holy garments for glory and for beauty**. If we are short of the divine glory and the human beauty, this means that we do not have the priesthood, for there is neither the qualification nor the sanctification necessary for the priesthood. I hope that we shall be helped by this word to reconsider our situation and condition. (*Life-Study of Exodus, chapter 118*)

Day 3

Romans 13:14 - But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.

Exodus 28:2 - And you shall make holy garments for Aaron your brother, for glory and for beauty.

1. Regardless of the circumstances, Paul was **full of joy and rejoicing** in the Lord—cf. Acts 16:23-26.
 2. 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.
 3. Paul's shining forth and expressing Christ in his joy were a declaration of the unlimited **greatness of Christ** and a declaration that **Christ is inexhaustible**—Eph. 3:8; cf. Isa. 9:6.
- D. All of Paul's life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points; what he was and what he did were for **expressing Christ**, even for **magnifying Christ**—Phil. 1:20; 3:3-10; 4:22; 2 Cor. 4:5:
1. To "put on the Lord Jesus Christ" is to live by Christ and live out Christ, thus magnifying Christ for His corporate expression in the **genuine church life**—Rom. 13:14.
 2. The expression of Christ, signified by the priestly garments, qualifies us to **serve as priests** and **sanctifies us** unto God for His unique purpose; the expression of Christ as our "holy garments" is for glory and beauty—Exo. 28:2-4; 1 Pet. 2:5:

- a. *For glory* means to **express Christ's divinity** with the divine attributes—John 1:14; Heb. 1:3; John 17:22; 2 Cor. 3:18.
 - b. *For beauty* means to **express Christ's humanity** with the human virtues—Luke 24:19; Acts 16:7; Psa. 27:4.
 - c. Whenever we express the divine glory blended with the beauty of human virtues, we are **built up together as the priesthood**—1 Pet. 2:5.
3. We should be those who “do all to the glory of God” (1 Cor. 10:31) so that we can “glorify God in [our] body” (6:20); to glorify God in our body is to **allow** God, who dwells in us (1 John 4:13), to **occupy** and **saturate** our body and express Himself through our body.

Day 4

Philippians 1:21-23 - For to me, to live is Christ and to die is gain. But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose. But I am constrained between the two, having the desire to depart and be with Christ, for this is far better;

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,

III. If we magnify Christ in our body for His expression by living Him, we will become **strong factors, channels of supply**, to enable the saints to grow in life and enjoy the Lord—Phil. 1:20-26:

- A. In Paul's chained body, Christ was exalted, extolled, praised, and appreciated because Paul **lived Christ**—v. 21; Eph. 6:20.
- B. Christ's being magnified is so that **He may be seen by others** in the reality of His resurrection and ministered to others in the reality of His Spirit.
- C. When Paul wrote to the Philippians, he was living in prison and not outwardly working; his speaking of “fruit for my work” indicates that **his work was actually his living**—Phil. 1:22:
 1. The fruit of this work was Christ **lived out, magnified, ministered, and transfused** into others.
 2. The fruit of this work was the issue, the result, of Paul's living in prison.
 3. Paul's living work was to **minister Christ** to others and to transfuse the Christ whom he magnified into them.
 4. Through **Paul's magnification of Christ**, even some in Caesar's household were saved—4:22.
- D. All of us should **aspire** to be strong factors, channels of supply, to the saints for their “progress” (their growth in life) and their “joy of the faith” (their enjoyment of Christ); whether or not we are such factors of the saints' growth in life and of their enjoyment of Christ depends on whether or not we magnify Christ by living Him—1:25:
 1. Because Paul **lived and magnified Christ to the uttermost**, he could transfuse Christ into the saints and minister Christ to all the churches.
 2. Paul's consideration to either depart and be with Christ or to remain in the flesh was not selfish but was for the saints' sake; he was **absolutely occupied** by the Lord and the church—vv. 23-24.
 3. It should matter to the church whether we remain or go to be with the Lord, but this depends on our **living Christ, magnifying Christ, ministering Christ, and transfusing Christ** from the depths of our being into that of the saints—cf. 2:25-30.
 4. In the Body life there is the **urgent need** of certain ones to **function as channels of supply**—Zech. 4:12-14.

To **hold forth the word of life** is identical to **living Christ**. Whenever we live Christ, we hold forth the word of life. Once again we see that the book of Philippians is a book on the experience of Christ and a book also on living Christ. What Paul wrote in this Epistle is related to the **experience of Christ** and to **living Christ**. I hope that we all shall be deeply impressed with the need to enjoy constant salvation in our practical life day by day. We need a salvation which we can term our own salvation. This salvation saves us not from hell, nor even merely from sin, but from murmurings, reasonings, blame, guile, blemishes, crookedness, perverseness, and darkness. When we experience this salvation, we spontaneously hold forth, present, apply, the word of life to those around us. This is to live Christ.

We need this salvation not only to bring us out of negative things, but also to bring us into a glorious condition of **presenting the word of life** to those around us. The salvation in 1:19 brings us into a state where **Christ is magnified in us**, and the salvation in 2:12 brings us into a condition where we hold forth the living Christ as the word of life to others. To have this salvation, which we need daily and hourly, is to live Christ in a practical way.

Do you know what it means to live Christ? To live Christ means that **no matter what our circumstances may be, Christ is magnified in us** and we are not put to shame in anything. Hence, the salvation in 1:19 is equal to living Christ. To enjoy and experience this salvation is to live Christ. Furthermore, to live Christ also means that in our daily life we are saved from murmurings, reasonings, crookedness, and perverseness and that we present our living Lord as the word of life to those whom we meet day by day. What a tremendous salvation! We all need this daily, constant salvation, a salvation which is nothing other than Christ Himself. (*Life-Study of Philippians, chapter 47*)

Day 5

Leviticus 13:45-46 - And as for the leper in whom the infection is, his clothes shall be torn, and the hair of his head shall be let loose, and he shall cover his upper lip and cry, Unclean, unclean! He shall be unclean all the days during which the infection is in him; he is unclean. He shall live alone; his dwelling shall be outside the camp.

IV. In order for the believers to enter into the oneness in the divine glory, the corporate expression of God, they must **fully deal with the self**—John 17:22; 2 Cor. 4:5:

- A. **Leprosy** signifies the serious sin that issues from within man's self, which is the enemy of the Body; leprosy results from **man's rebellion** and **disobedience**, and the cleansing of the leper is to recover the sinner from the self to the fellowship with God and with men—cf. Lev. 13:45-46.

Day 6

Luke 14:27 - Whoever does not carry his own cross and come after Me cannot be My disciple.

Leviticus 14:9 - And on the seventh day he shall shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair. Then he shall wash his clothes and bathe his flesh in water, and he shall be clean.

- B. In order for a leper to be **cleansed**, he must “**shave off all his hair**; he shall shave his head and his beard and his eyebrows, even all his hair” (14:9); each of the different kinds of hair signifies different aspects of the self:

1. The **hair of the head** signifies man's **glory in self-display**; everyone has his boasts in certain areas; some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord; everyone can find an area in which to boast, to glorify himself, and to make a display before man.
 2. The **beard** signifies man's **self-assumed honor**; people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a feeling that they are above others.
 3. The **eyebrows** signify **man's natural beauty**, his excellencies, merits, virtues, and strong points, issuing from his natural birth, not from the experience of God's salvation.
 4. The **hair of the whole body** signifies **man's natural strength and ability**; as human beings, we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things.
- C. These problems of the self must be "shaved with a razor," which means that they must be **dealt with by the cross**:
1. In order to deal with the self, we must be those who **bear** the cross, **allowing** the cross to work on us continually in order to put our self to death.
 2. We need to **remain** on the cross, keeping our self under the termination of the cross day by day—Luke 14:27; Rom. 6:6; Gal. 2:20; Phil. 3:10; 1 Cor. 15:31.
 3. By **exercising our spirit**, we can apply the death of Christ in the compound Spirit (flowing myrrh signifies the precious death of Christ, and fragrant cinnamon signifies the sweetness and effectiveness of Christ's death) for the subjective crucifixion of our self—Exo. 30:23-25.
- D. Stanzas 5 and 6 of *Hymns*, #866 show how we are freed from the self when we exercise our spirit:
1. "Freed within the spirit / From self-righteousness, / From self-condemnation / And self-consciousness."
 2. "Freed within the spirit / From self-will and pride, / From self-love and glory, / All to override."
- E. We need to follow the pattern of Paul, who said, "I die daily" (1 Cor. 15:31); as we die to ourselves daily, **we do not preach ourselves for our glory**, but we live to the Lord for His divine glory; furthermore, we are being transformed from glory to glory as Christ is making His home in our hearts for His glory in the genuine church life (2 Cor. 3:18; 4:5; 5:14-15; Eph. 3:16-17, 21a).
- F. The **glorification of God** is the purpose of our living and our service; the highest living and service that we can render to God is to "do all to the glory of God" for the corporate expression of God—1 Cor. 10:31; Isa. 43:7; John 7:18; 8:50a; 17:4; Rom. 11:36.