KEY STATEMENTS
FOR
THE 2023 MEMORIAL DAY CONFERENCE

In order to take Christ as everything and gain Him in all things, we must learn to continually deny our self and turn to our spirit.

We need to be 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.

Like Paul, we should aspire to know and experience Christ, the power of His resurrection, and the fellowship of His sufferings and to be conformed to His death as the mold of the Christian life.

We need to be conformed to Christ’s death so that we may attain to the out-resurrection—the only way for the Lord to go on in His recovery, the only way to build up His church, the only way for the bride to make herself ready, and the only way for the Lord to come back.
Outline of the Messages
for the Memorial Day Conference
May 26-29, 2023

GENERAL SUBJECT:
KNOWING, EXPERIENCING, AND ENJOYING CHRIST
AS REVEALED IN PHILIPPIANS

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Message One
Taking Christ as Everything to Gain Him
by Denying Our Self and Turning to Our Spirit

Scripture Reading: Matt. 3:17; 12:18; 16:24; Mark 9:7-8;
2 Cor. 2:10; Gal. 1:15a, 16a; Col. 2:16-17

I. Christ is the desire of God’s heart—Matt. 3:17; 12:18; 17:5; Gal. 1:15a, 16a:

A. God’s heart’s desire is that every person, every matter, and everything in the universe
would express Christ; when everything is headed up in Christ, there will be absolute peace
and harmony, and everything in the universe will express Christ—Col. 1:15-19; 3:10-11;

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 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,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

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.

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.

Isa 55:11 So will My word be which goes forth from My mouth; / It will not return to Me vainly, / But it will accomplish what I delight in, / And it will prosper in the matter to which I have sent it.

Isa 55:12 For you will go out with rejoicing, / And you will be led forth in peace; / The mountains and the hills / Will break forth before you with a ringing shout, / And all the trees of the field will clap their hands.

Isa 55:13 In place of the thornbush, the fir tree will come up; / In place of the brier, the myrtle will come up; / And it will be to Jehovah as a name, / As an eternal sign that will not be cut off.

B. We exist for the expression of Christ, we preach the gospel for the expression of Christ, our work is for the expression of Christ, and the church is for the expression of Christ—43:7; 2 Cor. 4:5; 1 Cor. 15:58; John 17:23; Eph. 1:23; 3:19-21.

Isa 43:7 Everyone who is called by My name, / Whom I have created, formed, and even made for My glory.

2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.

1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

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

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

C. Christ is the reality of every positive thing in the universe—Col. 2:16-17:

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.

1. The entire universe is a great painting drawn by God that speaks of Christ, describes Christ, and is for the expression of Christ—1:15-17; Psa. 19:1-6; Rom. 1:20; Heb. 11:3.

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;

Psa 19:1 The heavens declare the glory of God, / And the expanse proclaims the work of His hands.

Psa 19:2 Day to day pours forth speech, / And night to night tells out knowledge.

Psa 19:3 There is no speech and there are no words; / Their voice is not heard.

Psa 19:4 In all the earth their line has gone forth, / And their words to the end of the world. / In the heavens He has made a tent for the sun,
Psa 19:5  And he, like a bridegroom, goes forth from his canopy; / He rejoices like a mighty man running the course.

Psa 19:6  His going forth is from the end of the heavens, / And his circuit is unto their ends; / And there is nothing hidden from his heat.

Rom 1:20  For the invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse;

Heb 11:3  By faith we understand that the universe has been framed by the word of God, so that what is seen has not come into being out of things which appear.

2. Daily we eat and drink Christ, weekly we have completion and rest in Him, monthly we experience a new beginning in Him, and throughout the year He is our joy and enjoyment—Col. 2:16-18a.

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 2:18a  Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, ...

D. We must see and realize inwardly that God does not want anything other than Christ Himself; God’s goal in His recovery is to recover Christ as everything to us—1 Cor. 1:9:

1 Cor 1:9  God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1. When Christ enters into us, He not only wants to be our life but also our everything; He is our breath of life (John 20:22), water of life (4:14; 7:37-39), bread of life (6:35, 48), light of life (1:4; 8:12), and abode of life (14:23; 15:1, 4-5).

John 20:22  And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

John 4:14  But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

John 7:37  Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38  He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39  But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

John 6:35  Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

John 6:48  I am the bread of life.

John 1:4  In Him was life, and the life was the light of men.

John 8:12  Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

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 15:1  I am the true vine, and My Father is the husbandman.

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. We must walk worthily of the Lord to please Him in all things, bearing fruit in every good work by living Christ, growing Christ, expressing Christ, and propagating Christ in every respect—Col. 1:9-10.

Col 1:9  Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,
Col 1:10  To walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God,

3. We must allow God to work Christ into us to such an extent that He is everything to us—our exceeding joy and our exceedingly great reward—Eph. 3:16-19; Psa. 43:4a; Gen. 15:1; John 15:11; Rom. 14:17; Phil. 3:14.
   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.
   Psa 43:4a And I will go to the altar of God, / To God my exceeding joy; …
   Gen 15:1 After these things the word of Jehovah came to Abram in a vision, saying, Do not be afraid, Abram; I am your shield and your exceedingly great reward.
   John 15:11 These things I have spoken to you that My joy may be in you and that your joy may be made full.
   Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
   Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

4. The greatest need for us today is to see that Christ is the Spirit indwelling our spirit; if we do not see this point, everything of Christ will be merely an objective doctrine to us—1 Cor. 15:45b; 2 Cor. 3:17—4:1; 2 Tim. 4:22; 1 Cor. 6:17; John 4:24.
   1 Cor 15:45b  … the last Adam became a life-giving Spirit.
   2 Cor 3:17  And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
   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.
   2 Cor 4:1  Therefore having this ministry as we have been shown mercy, we do not lose heart;
   2 Tim 4:22  The Lord be with your spirit. Grace be with you.
   1 Cor 6:17  But he who is joined to the Lord is one spirit.
   John 4:24  God is Spirit, and those who worship Him must worship in spirit and truthfulness.

5. Christ is also the Word; when we contact the Lord’s Word with our spirit, His words become spirit, and when His words become spirit, the Spirit enters into us so that we can be completely occupied by Him, transformed by Him, and mingled with Him to satisfy the desire of God’s heart—Eph. 6:17-18; John 5:39-40; 6:63.
   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,
   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.

E. When we have seen the all-inclusive Christ and have learned the secret of enjoying Him, we will be faithful to the Lord’s recovery—Mark 9:7-8; Acts 26:19, 22; 1 Cor. 1:2, 9-10; 2:9-10; 2 Cor. 2:10; 2 Tim. 4:9-18; Phil. 1:19-21a:
   Mark 9:7  And a cloud appeared, overshadowing them, and a voice came out of the cloud: This is My Son, the Beloved. Hear Him!
   Mark 9:8  And suddenly, when they looked around, they no longer saw anyone, but Jesus only with them.
   Acts 26:19  Therefore, King Agrippa, I was not disobedient to the heavenly vision,
Acts 26:22 Having therefore obtained the help which is from God, I have stood unto this day, testifying both to small and great, saying nothing apart from the things which both the prophets and Moses have said would take place,

1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

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.

2 Cor 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven anything, it is for your sake in the person of Christ;

2 Tim 4:9 Be diligent to come to me quickly;

2 Tim 4:10 For Demas has abandoned me, having loved the present age, and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia.

2 Tim 4:11 Luke alone is with me. Take Mark and bring him with you, for he is useful to me for the ministry.

2 Tim 4:12 But Tychicus I have sent to Ephesus.

2 Tim 4:13 The cloak which I left in Troas with Carpus, bring when you come, and the scrolls, especially the parchments.

2 Tim 4:14 Alexander the coppersmith did many evil things to me; the Lord will recompense him according to his works.

2 Tim 4:15 You also guard against him, for he greatly opposed our words.

2 Tim 4:16 At my first defense no one was with me to support me, but all abandoned me. May it not be counted against them.

2 Tim 4:17 But the Lord stood with me and empowered me that through me the proclamation of the gospel might be fully accomplished and all the Gentiles might hear; and I was delivered out of the lion's mouth.

2 Tim 4:18 The Lord will deliver me from every evil work and will save me into His heavenly kingdom, to whom be the glory forever and ever. Amen.

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 ...

1. We should concentrate on Him, not on any persons, things, or matters other than Him; we should focus on Him as our unique center appointed by God so that all the problems among the believers may be solved—1 Cor. 1:9; Rev. 2:4-5; Col. 1:17b, 18b.

2. For a person to leave the Lord’s recovery means that he has never seen what the recovery is; whether or not we are secure in the recovery and protected from divisiveness depends on the vision we have seen; it is only by focusing on Christ that we can be saved from division.
3. If we care only for Christ as our unique center, choice, preference, taste, and enjoyment, this will preserve us in the church in the Lord’s recovery until He comes back; otherwise, we will be disappointed or distracted and forsake the Lord’s recovery.

II. We must follow the pattern of Paul in Philippians to take Christ as everything:
   A. “For to me, to live is Christ”—Paul took Christ as his living—1:21a.
   B. “As always, even now Christ will be magnified in my body, whether through life or through death”—Paul took Christ as his expression—v. 20.
   C. “Let this mind be in you, which was also in Christ Jesus”—Paul took the mind of Christ as his mind—2:5.
   D. “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”—Paul took Christ as his lived-out righteousness—3:9.
   E. “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”—Paul considered the knowledge of Christ to be supereminent—v. 8.
   F. “One thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward”—Paul took Christ as his goal—vv. 13-14.
   G. “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”—Paul took Christ as his virtues—4:8.
   H. “I am able to do all things in Him who empowers me”—Paul took Christ as his power to live out Christ as his magnificent living—v. 13.
   I. “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”—Paul took Christ as his secret—vv. 11-12; cf. vv. 4-7.

   Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.
   Phil 4:5 Let your forbearance be known to all men. The Lord is near.
   Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
   Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

   J. “Our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ, who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself”—Paul took Christ as his expectation—3:20-21.

III. We gain Christ that He might gain us (v. 12; cf. Hab. 1:1) according to the following aspects:
   A. Gaining Christ causes us to have a sense of God’s presence (the pneumatic Christ)—John 20:22; Exo. 33:11a, 14:
      John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
      Exo 33:11a And Jehovah would speak to Moses face to face, just as a man speaks to his companion. …
      Exo 33:14 And He said, My presence shall go with you, and I will give you rest.
1. We should be afraid of only one thing—that we would lose the presence of our Lord—2 Cor. 2:10; cf. Eph. 4:30; 1 Thes. 5:19.

   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;
   Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
   1 Thes 5:19 Do not quench the Spirit;

2. “He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence” (Hosea 6:2)—the reality of the third day is the person, the presence, of the resurrected Christ with the reality of revival (Hab. 3:2).

   Hab 3:2 O Jehovah, I have heard the report concerning You and am afraid. / O Jehovah, revive Your work / In the midst of the years; / In the midst of the years make it known; / In wrath remember compassion.

B. Gaining Christ causes us to feel bright and clear inwardly—Rev. 22:1; John 1:4; 8:12; Ezek. 1:22, 26.

   Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
   John 1:4 In Him was life, and the life was the light of men.
   John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
   Ezek 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.
   Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

C. Gaining Christ causes us to feel inwardly supplied with Christ as our spiritual food and spiritual drink—1 Cor. 10:3-4; John 6:57; 4:10, 14, 24; 1 Cor. 12:3b, 13.

   1 Cor 10:3 And all ate the same spiritual food,
   1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
   John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
   John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
   John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
   John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
   1 Cor 12:3b ... and no one can say, Jesus is Lord! except in the Holy Spirit.
   1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

D. Gaining Christ causes us to grow in life and be transformed into His image—Col. 2:19; 2 Cor. 3:18; Rom. 12:2.

   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.
   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.

E. Gaining Christ causes us to have vitality and to take action—Dan. 11:32b; Acts 1:8; 5:20; 13:1-4; 1 Cor. 14:31; cf. Ezek. 3:1-3; Psa. 68:11-13, 19.

   Dan 11:32b ... But the people who know their God will show strength and take action.
   Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be
My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.
Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.
Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.
Acts 13:3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.
Acts 13:4 They then, having been sent out by the Holy Spirit, went down to Seleucia; and from there they sailed away to Cyprus.
1 Cor 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.
Ezek 3:1 Then He said to me, Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.
Ezek 3:2 So I opened my mouth, and He gave me that scroll to eat.
Ezek 3:3 And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I ate it, and it was like honey in my mouth in its sweetness.
Psa 68:11 The Lord gives the command; / The women who bear the glad tidings are a great host.
Psa 68:12 The kings of the armies flee. / They flee! / And she who abides at home / Divides the spoil.
Psa 68:13 Though you lie among the sheepfolds, / There are dove wings covered with silver, / And its pinions, with greenish yellow gold.
Psa 68:19 Blessed be the Lord, who day by day loads us with good; / God is our salvation. Selah.

IV. In order to take Christ as everything and gain Him in all things, we must learn to continually deny our self and turn to our spirit:
A. We must enter into our spirit completely because the Lord as the Spirit, the reality of the Body, is in our spirit—2 Tim. 4:22; Eph. 1:17; 2:22; 3:5, 16; 4:23, 5:18; 6:18.
2 Tim 4:22 The Lord be with your spirit. Grace be with you.
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 2:22 In whom you also are being built together into a dwelling place of God in spirit.
Eph 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,
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 4:23 And that you be renewed in the spirit of your mind
Eph 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,
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. We must learn how to set our mind on the spirit; in other words, we must learn how to trust in God and depend on the Lord; the real secret of living the Christian life for the church life is for us to set our mind on the spirit—Rom. 8:6.
Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
C. Turning to the spirit is the secret of being a Christian; the way to follow the Lord, enjoy the Lord’s riches, live in the reality of the Body of Christ, and function in the New Testament ministry is to continually exercise to reject our self, lose our soul-life, and turn to our spirit—2 Cor. 3:3, 6, 16—4:1; 2 Tim. 4:22; Phil. 1:19; Rom. 8:16.
2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
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.
2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.
2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
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.
2 Cor 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;
2 Tim 4:22 The Lord be with your spirit. Grace be with you.
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,
Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

D. The work of the Lord, which we carry out by the power of the Holy Spirit, is a work that begins with the spirit and ends with the spirit; this work begins from our spirit and ends in others’ spirits—1 Cor. 2:4-5, 13, 15; 2 Cor. 3:6; 13:3; cf. Psa. 42:7a.
1 Cor 2:4 And my speech and my proclamation were not in persuasive words of wisdom but in demonstration of the Spirit and of power,
1 Cor 2:5 In order that your faith would not stand in the wisdom of men but in the power of God.
1 Cor 2:13 Which things also we speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual words.
1 Cor 2:15 But the spiritual man discerns all things, but he himself is discerned by no one.
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.
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.
Psa 42:7a Deep calls unto deep / At the sound of Your water spouts; ...

E. We have a spirit to contact and receive God and a soul to live out and express God; taking in God, living out God, and expressing God should be our joy, amusement, and entertainment—John 4:10, 14, 24; 6:57; Luke 1:46-47; 1 Cor. 10:31.
John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
Luke 1:46 And Mary said, My soul magnifies the Lord.
Luke 1:47 And my spirit has exulted in God my Savior;
1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

F. The soul was created by God for the purpose of expressing Him, not to have its own enjoyment or preferences; in God’s economy there is no selfish enjoyment; Paul’s ministry was to dispense the riches of Christ as grace to the believers for their enjoyment—Gen. 1:26; 2:7; Eph. 3:2.
Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
Gen 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

G. To deny our self means to reject the soul’s desire, preference, and choice; man’s first sin was to do something for himself, to satisfy the self—Gen. 3:1-7.
Gen 3:1 Now the serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden?
Gen 3:2 And the woman said to the serpent, Of the fruit of the trees of the garden we may eat;
Gen 3:3  But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die.
Gen 3:4  And the serpent said to the woman, You shall not surely die!
Gen 3:5  For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil.
Gen 3:6  And when the woman saw that the tree was good for food and that it was a delight to the eyes, and that the tree was to be desired to make oneself wise, she took of its fruit and ate; and she also gave some to her husband with her, and he ate.
Gen 3:7  And the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

H. Anything that comes out of our self (the mind, emotion, and will of our fallen soul) is connected to Satan and to demons—Matt. 16:21-27:
Matt 16:21  From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.
Matt 16:22  And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!
Matt 16:23  But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.
Matt 16:24  Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
Matt 16:25  For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.
Matt 16:26  For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?
Matt 16:27  For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

1. As the unchaste wife of Jehovah, Israel became evil; we need to realize that once we forsake God, we too can do any kind of evil—Hosea 4:1; Eph. 4:17-21.
Hosea 4:1  Hear the word of Jehovah, / O children of Israel; / For Jehovah has a controversy / With the inhabitants of the land. / For there is no faithfulness or kindness / And no knowledge of God in the land.
Eph 4:17  This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
Eph 4:18  Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
Eph 4:19  Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.
Eph 4:20  But you did not so learn Christ,
Eph 4:21  If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

2. We must realize that if we do not remain in fellowship with God in our spirit, we lose God’s presence and are capable of being in the flesh and of behaving like the worldly people—Phil. 2:1-2; 1 John 1:3; Eph. 4:17-19; Gen. 20; cf. 12:11-13; 13:18.
Phil 2:1  If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions,
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 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.
Eph 4:17  This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
Eph 4:18  Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
Eph 4:19  Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.
Gen 20:1 And Abraham journeyed from there toward the region of the Negev and dwelt between Kadesh and Shur; then he sojourned in Gerar.

Gen 20:2 And Abraham said of Sarah his wife, She is my sister. And Abimelech the king of Gerar sent and took Sarah.

Gen 20:3 But God came to Abimelech in a dream by night and said to him, You are now about to die because of the woman whom you have taken, for she is a man's wife.

Gen 20:4 But Abimelech had not come near her, so he said, Lord, will You slay even a righteous nation?

Gen 20:5 Did he himself not say to me, She is my sister? And even she herself said, He is my brother. In the integrity of my heart and the innocence of my hands I have done this.

Gen 20:6 And God said to him in the dream, Yes, I know that in the integrity of your heart you have done this, and I also prevented you from sinning against Me; therefore I did not let you touch her.

Gen 20:7 Now therefore return the man's wife, for he is a prophet; and he will pray for you, and you will live. But if you do not return her, know that you shall surely die, you and all who are yours.

Gen 20:8 And Abimelech rose early in the morning and called all his servants and spoke all these things in their hearing. And the men were very afraid.

Gen 20:9 Then Abimelech called Abraham and said to him, What have you done to us? And how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things that ought not to be done.

Gen 20:10 And Abimelech said to Abraham, What were you thinking, that you have done this thing?

Gen 20:11 And Abraham said, Because I thought, Surely there is no fear of God in this place, and they will slay me because of my wife.

Gen 20:12 But she is also truly my sister, the daughter of my father, but not the daughter of my mother; and she became my wife.

Gen 20:13 And when God caused me to wander from my father's house, I said to her, This is your kindness which you must do to me: At every place where we go, say of me, He is my brother.

Gen 20:14 Then Abimelech took sheep and oxen and male servants and female servants, and gave them to Abraham; and he returned Sarah his wife to him.

Gen 20:15 And Abimelech said, My land is now before you; dwell wherever it pleases you.

Gen 20:16 And to Sarah he said, I have now given your brother a thousand pieces of silver. It is now your vindication in the eyes of all who are with you. And in every respect you have been cleared.

Gen 20:17 And Abraham prayed to God; and God healed Abimelech and his wife and his female servants, so that they bore children.

Gen 20:18 For Jehovah had completely shut up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

Gen 12:11 And when he was about to enter into Egypt, he said to Sarai his wife, I know indeed that you are a beautiful woman to look at;

Gen 12:12 And when the Egyptians see you, they will say, This is his wife, and they will kill me; but they will keep you alive.

Gen 12:13 Now say you are my sister, that it may be well with me on account of you and I may live because of you.

Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.

3. We cannot afford to take a vacation from our fellowship with God in our spirit; our protection is not our self; it is God's presence—1 John 1:3; cf. Psa. 31:20.

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.

Psa 31:20 You hide them in the hiding place of Your presence / Apart from the conspiracies of men; / You lay them away secretly in a shelter / Apart from the contention of tongues.
I. Prayer is the real denial of the self:

1. Actually, we do not need to pray in a lengthy way; it is sufficient simply to call “O Lord Jesus”; even such a short prayer means “no longer I but Christ” —Rom. 10:12-13; Gal. 2:20.

   Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
   Rom 10:13 For “whoever calls upon the name of the Lord shall be saved.”
   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 in the Son of God, who loved me and gave Himself up for me.

2. Our prayer testifies that we do not exercise our self-effort to deal with the situation (to “cast out demons”); instead, we apply Christ—Mark 9:14-29.

   Mark 9:14 And when they came to the disciples, they saw a great crowd around them, and some scribes disputing with them.
   Mark 9:15 And immediately, when all the crowd saw Him, they were amazed, and they ran to Him and greeted Him.
   Mark 9:16 And He questioned them, What are you disputing with them?
   Mark 9:17 And one from the crowd answered Him, Teacher, I brought to You my son, who has a dumb spirit;
   Mark 9:18 And wherever it seizes him, it throws him down, and he foams at the mouth and grinds his teeth; and he is wasting away. And I told Your disciples to cast it out, and they were not able.
   Mark 9:19 And He answered them and said, O unbelieving generation! How long shall I be with you? How long shall I bear with you? Bring him to Me.
   Mark 9:20 And they brought him to Him. And when it saw Him, the spirit immediately convulsed him greatly, and falling on the earth, he rolled about, foaming at the mouth.
   Mark 9:21 And He questioned his father, How long has this been happening to him? And he said, From childhood.
   Mark 9:22 And it has often thrown him both into fire and into water to destroy him. But if You can do anything, have compassion on us and help us.
   Mark 9:23 And Jesus said to him, You say, If You can. All things are possible to him who believes.
   Mark 9:24 Immediately, crying out, the father of the child said, I believe; help my unbelief!
   Mark 9:25 And Jesus, seeing that a crowd was running together toward them, rebuked the unclean spirit, saying to it, Dumb and deaf spirit, I order you, come out of him and enter into him no more.
   Mark 9:26 And after crying out and convulsing him terribly, it came out. And he became as though he were dead so that many said that he died.
   Mark 9:27 But Jesus took hold of his hand and raised him, and he stood up.
   Mark 9:28 And when He entered into the house, His disciples questioned Him privately, Why were we not able to cast it out?
   Mark 9:29 And He said to them, This kind cannot come out by any means except prayer.

3. To pray is to practice the vision concerning Christ with His death and resurrection being our replacement so that we may be fully “Christified” to satisfy the desire of God’s heart—vv. 2-13.

   Mark 9:2 And after six days Jesus took with Him Peter and James and John, and brought them up alone into a high mountain privately. And He was transfigured before them,
   Mark 9:3 And His garments became sparkling, exceedingly white, such as no fuller on earth could whiten them.
   Mark 9:4 And Elijah with Moses appeared to them, and they were conversing with Jesus.
   Mark 9:5 And Peter answered and said to Jesus, Rabbi, it is good for us to be here; and let us make three tents, one for You and one for Moses and one for Elijah.
   Mark 9:6 For he did not know what to answer, for they had become extremely frightened.
   Mark 9:7 And a cloud appeared, overshadowing them, and a voice came out of the cloud: This is My Son, the Beloved. Hear Him!
Mark 9:8  And suddenly, when they looked around, they no longer saw anyone, but Jesus only with them.
Mark 9:9  And as they were coming down from the mountain, He ordered them not to relate to anyone the things which they had seen, except when the Son of Man has risen from the dead.
Mark 9:10 And they kept the word, discussing among themselves what rising from the dead was.
Mark 9:11 And they asked Him, saying, Why do the scribes say that Elijah must come first?
Mark 9:12 And He said to them, Elijah does indeed come first and restore all things. And how is it that it is written of the Son of Man that He should suffer many things and be counted as nothing?
Mark 9:13 But I tell you that Elijah has indeed come, and they did to him the things that they wished, even as it is written of him.
Message Two
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

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

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

Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil 4:7 And the peace of God, which surpasses every man’s understanding, will guard your hearts and your thoughts in Christ Jesus.

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.

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 4:13 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:

Phil 4:11b … 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 4:13 I am able to do all things in Him who empowers me.

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).

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

Phil 1:21a For to me, to live is 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 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 3:12 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 1:8  For God is my witness how I long after you all in the inward parts 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 2:1  If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions,
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 2:3  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 2:19  But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you.
Phil 2:20  For I have no one like-souled who will genuinely care for what concerns you;
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 4:2  I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord.
Phil 4:3  Yes, I ask you also, genuine yokefellow, assist them, since they contended with me in the gospel, as well as with Clement and the rest of my fellow workers, whose names are in the book of life.

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).

John 5:19  Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.
John 5:30  I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
Phil 3:10  To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Phil 1:21a  For to me, to live is Christ ...

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.

Matt 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.


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.

**Titus 2:3** Older women likewise to be in demeanor as befits those who engage in sacred things, not slanderers, nor enslaved by much wine, teachers of what is good,

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.

**Matt 9:12** Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill.

**Matt 9:13** But go and learn what this means, “I desire mercy and not sacrifice,” for I did not come to call the righteous, but sinners.

**Micah 6:6** With what shall I come before Jehovah / And bow myself before the high God? / Shall I come before Him with burnt offerings, / With one-year-old calves?

**Micah 6:7** Will Jehovah be pleased with thousands of rams, / With tens of thousands of rivers of oil? / Shall I give my firstborn for my transgression, / The fruit of my body for the sin of my soul?

**Micah 6:8** He has declared to you, O man, what is good; / And what does Jehovah require of you, / But that you would execute justice and love mercy / And walk humbly with your God?

**Mark 12:33** And to love Him from the whole heart and from the whole understanding and from the whole strength and to love one’s neighbor as himself is much more than all the burnt offerings and sacrifices.

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

**Phil 4** be omitted.

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

**Hymns #564**

1. I have learned the wondrous secret Of abiding in the Lord; I have tasted life’s pure fountain, I am drinking of His word; I have found the strength and sweetness I am sinking into God.

**CHORUS**

I’m abiding in the Lord And confiding in His word; I am hiding in the bosom of His love. Yes, abiding in the Lord I am hiding in the bosom of His love.

2. I am crucified with Jesus, And He lives and dwells with me; I have ceased from all my struggling, ’Tis no longer I, but He. All my will is yielding to Him, And His Spirit reigns within; And His precious blood each moment Keeps me cleansed and free from sin.

3. All my sicknesses I bring Him, And He bears them all away; All my fears and griefs I tell Him, All my cares from day to day, All my strength I draw from Jesus, By His breath I live and move; E’en His very mind He gives me, And His faith, and life, and love.

4. For my words I take His wisdom, For my ways His ceaseless presence Of my heart, He is the portion, For my works His Spirit’s power; Savior, Sanctifier, Healer, Of my joy the boundless spring; Glorious Lord, and coming King.

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.”

2 Cor 12:2a  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; …

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

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.

2 Cor 12:2a  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; …

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.

Phil 3:9a  And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in 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.

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).

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.

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.

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.

Isa 9:6  For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

John 14:27  Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, neither let it be afraid.

Luke 7:50  But He said to the woman, Your faith has saved you. Go in peace.

Rom 3:17  And the way of peace they have not known.

Rom 5:1  Therefore having been justified out of faith, we have peace toward God through our Lord Jesus 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 15:13  Now the God of hope fill you with all joy and peace in believing, that you may abound in hope in the power of the Holy Spirit.

Rom 16:20  Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

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.

Phil 4:6  In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

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).

Phil 4:9  The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with 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.

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).

Isa 30:15a  For thus says the Lord Jehovah, the Holy One of Israel, / In returning and rest you will be saved; / In quietness and in trust will be your strength; ...

Rom 8:28  And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom 8:29  Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Rom 8:30  And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Matt 10:29  Are not two sparrows sold for an assarion? And not one of them will fall to the earth apart from your Father.

Matt 10:30  But even the hairs of your head are all numbered.

Matt 10:31  Therefore do not fear; you are of more value than many sparrows.

2 Cor 4:15  For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.

2 Cor 4:16  Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

2 Cor 4:17  For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory.

2 Cor 4:18  Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

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:

*Hymns* #784

1    Pray to fellowship with Jesus,  
     Ask and listen in His presence,  
     In the spirit seek His face;  
     Waiting in the secret place.

CHORUS

    Pray to fellowship with Jesus,  
    Ask and listen in His presence,  
    In the spirit seek His face;  
    Waiting in the secret place.

2    Pray to fellowship with Jesus,  
    With thy face unveiled, beholding,  
    Fully opened from within,  
    Single, pure, and genuine.

3    Pray to fellowship with Jesus,  
    Learn to touch Him as the Spirit,  
    Seeking Him in confidence;  
    Looking up in reverence.
4 Pray to fellowship with Jesus, Speaking nothing in pretense;
   Ask according to the spirit, Praying by the inner sense.
5 Pray to fellowship with Jesus, List'ning earnestly to Him;
   Be impressed with His intentions, Yielding to Him from within.
6 Pray to fellowship with Jesus, Bathing in His countenance;
   Saturated with His beauty, Radiate His excellence.

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.

Psa 62:6 He alone is my rock and my salvation, / My high retreat; I will not be shaken.
Psa 62:7 On God my salvation and my glory depend; / The rock of my strength, my refuge, is in God.
Psa 62:8 Trust in Him at all times, O people; / Pour out your heart before Him; / God is a refuge to us. Selah.
Psa 56:8 You have counted my wanderings. / Put my tears into Your bottle. / Are they not in Your book?
1 Sam 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.

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.

Num 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.
1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
Exo 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

Hymns #248

1 Fainting in the desert, Israel's thousands stand
   At the rock of Kadesh. Hark! the Lord's command,
   Speak to the Rock, Bid the waters flow,
   Strike not its bosom Opened long ago.
   Speak to the Rock, Till the waters flow.
   CHORUS
   Speak to the Rock, Bid the waters flow,
   Doubt not the Spirit, Given long ago;
   Take what He waiteth, Freely to bestow,
   Drink till its fulness All Thy being know.

2 Blessed Rock of Ages, Thou art open still;
   Thy blest Holy Spirit All our being fill;
   Still Thou dost say, Wherefore struggle so?
   Call for the Spirit, Whisper soft and low.
   Speak to the Rock Bid the waters flow.
3 Oh, for trust more simple, Fully to believe;
   Oh, for hearts more childlike, Freely to receive;
   E’en as a babe, On its mother’s breast,
   So on Thy bosom Let my spirit rest,
   Filled with Thy life, With Thy blessing blest

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 may be 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.

Ps 102:1 O Jehovah, hear my prayer; / And let my cry come unto You.
Ps 102:2 Do not hide Your face from me / On the day of my distress; / Incline Your ear to me; / On the day when I call out, answer me quickly.
Ps 102:3 For my days are consumed in smoke, / And my bones burn like a hearth.
Ps 102:4 My heart is stricken like grass and dried up; / Indeed I have even forgotten to eat my bread.
Ps 102:5 Because of the voice of my groaning / My bones cling to my flesh.
Ps 102:6 I am like a pelican of the wilderness; / I have become like an owl of the desolate places.
Ps 102:7 I watch, and I am like / A lone sparrow on a housetop.
Ps 102:8 All day long my enemies reproach me; / Those who deride me use me as a curse.
Ps 102:9 For I have eaten ashes like bread, / And have mixed my drink with weeping,
Ps 102:10 Because of Your indignation and Your wrath; / For You have taken me up and cast me away.
Ps 102:11 My days are like a shadow that declines, / And I am dried up like grass.
Ps 102:12 But You, O Jehovah, abide forever; / And Your memorial is from generation to generation.
Ps 102:13 You will arise and have compassion on Zion, / For it is time to be gracious to her; the appointed time has come.
Ps 102:14 For Your servants take pleasure in her stones, / And show favor to her soil.
Ps 102:15 And the nations will fear the name of Jehovah, / And all the kings of the earth, Your glory;
Ps 102:16 For Jehovah has built up Zion; / He has appeared in His glory.
Ps 102:17 He has regarded the prayer of the destitute, / And has not despised their prayer.
Ps 102:18 This will be written for a generation to come, / And a people to be created will praise Jehovah.
Ps 102:19 For He has looked down from the height of His sanctuary; / From heaven Jehovah beheld the earth,
Ps 102:20 To hear the groaning of the prisoner, / To release those appointed to die;
Ps 102:21 That the name of Jehovah may be declared in Zion, / And His praise, in Jerusalem,
Ps 102:22 When the peoples are gathered together, / And the kingdoms, to serve Jehovah.
Ps 102:23 He has weakened my strength in the way; / He has shortened my days.
Ps 102:24 I said, My God, / Do not take me away in the middle of my days; / Your years are throughout all generations.
Ps 102:25 Of old You laid the foundation of the earth, / And the heavens are the work of Your hands.
Ps 102:26 They will perish, but You endure; / Indeed all of them will wear out like a garment; / Like clothing You will change them, / And they will be changed.
Ps 102:27 But You are the same, / And Your years are without end.
Ps 102:28 The children of Your servants will continue, / And their seed will be established before You.
Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

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:

Psa 73:1  Surely God is good to Israel, / To those who are pure in heart.
Psa 73:2  But as for me, my feet were nearly turned aside; / My steps had almost slipped.
Psa 73:3  For I was envious of the arrogant, / When I saw the prosperity of the wicked.
Psa 73:4  For they have no pangs in their death, / And their body is well nourished.
Psa 73:5  They do not find themselves in the hardship of men, / Nor are they plagued like other men.
Psa 73:6  Therefore pride is a necklace for them, / Violence covers them like a garment.
Psa 73:7  Their eyes bulge out from fatness; / The imaginations of their heart overflow.
Psa 73:8  They mock and wickedly speak of oppression; / They speak loftily.
Psa 73:9  They set their mouth against the heavens, / And their tongue walks about on the earth.
Psa 73:10  Therefore His people return here, / And waters of abundance are drained by them;
Psa 73:11  And they say, How does God know? / And is there knowledge with the Most High?
Psa 73:12  Behold, these are the wicked; / And always at ease, they heap up riches.
Psa 73:13  Surely I have purified my heart in vain, / And I have washed my hands in innocence.
Psa 73:14  For I have been plagued all day long / And chastened every morning.
Psa 73:15  If I had said, I will speak thus; / Behold, I would have betrayed the generation of Your children.
Psa 73:16  When I considered this in order to understand it, / It was a troublesome task in my sight.
Psa 73:17  Until I went into the sanctuary of God; / Then I perceived their end.
Psa 73:18  Surely You set them in slippery places; / You cast them down into ruins.
Psa 73:19  How they are made desolate in a moment! / They are utterly consumed by terrors.
Psa 73:20  Like a dream, when one awakes, You, O Lord, / Upon arising, will despise their image.
Psa 73:21  When my heart was embittered, / And inwardly I was pricked;
Psa 73:22  I was brutish and knew nothing; / I was like a beast before You.
Psa 73:23  Nevertheless I am continually with You; / You have taken hold of my right hand.
Psa 73:24  You will guide me with Your counsel, / And afterward You will receive me in glory.
Psa 73:25  Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.
Psa 73:26  My flesh and my heart fail, / But God is the rock of my heart and my portion forever.
Psa 73:27  For behold, those who are far from You will perish; / You destroy all who go about as harlots away from You.
Psa 73:28  But as for me, drawing near to God is good for me; / I have made the Lord Jehovah my refuge, / That I may declare all Your works.

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.

Psa 73:17  Until I went into the sanctuary of God; / Then I perceived their end.
Eph 2:22  In whom you also are being built together into a dwelling place of God in spirit.
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.

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.

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 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
Isa 43:7 Everyone who is called by My name, / Whom I have created, formed, and even made for My glory.
1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.
1 Cor 6:20 For you have been bought with a price. So then glorify God in your body.
1 Pet 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.
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.
Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
Message Three
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

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

Phil 1:4 Always in my every petition on behalf of you all, making my petition with joy.
Phil 1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.
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 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 2:12 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 2:17 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.
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.
Phil 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;
Phil 4:16 For even in Thessalonica you sent both once and again to my need.

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.
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 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. 10, 15-16:

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.

Phil 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;

Phil 4:16 For even in Thessalonica you sent both once and again to my need.

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.

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

2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

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:

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

Phil 2:19 But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you.

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.

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
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.

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

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:

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

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 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.

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

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).

2 Cor 3:14 But their thoughts were hardened; for until the present day the same veil remains at
the reading of the old covenant, it not being unveiled to them that the veil is being
done away with in Christ.

2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the
illumination of the gospel of the glory of Christ, who is the image of God, might not
shine on them.

2 Cor 10:4 For the weapons of our warfare are not fleshly but powerful before God for the
overthrowing of strongholds,

2 Cor 10:5 As we overthrow reasonings and every high thing rising up against the knowledge of
God, and take captive every thought unto the obedience of Christ.

2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband
2 Cor 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

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.

1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

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 3:15 Let us therefore, as many as are full grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.

Phil 4:2 I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord.

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:

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,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

1. The one thing that should be focused on, stressed, and ministered in the Lord’s recovery is the eternal economy of God—I Tim. 1:3-4.

1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God’s economy, which is in faith.

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).

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.

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

Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven spirits who are before His throne,

Rev 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.

Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven spirits of God;

Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

Col 1:17b ... and all things cohere in Him;

Col 1:18b ... He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

2 Cor 12:2a 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; ...

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;
2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

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):

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. 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.

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

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.

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:

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

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).

Psa 16:3 As for the 1saints who are on the earth, they are the excellent; / All my delight is in them.

note 1 In His human living Christ loved God the Father (John 14:31) and delighted not in the law but in the saints, the excellent people on the earth, because they are the members of His Body, the church (Eph. 1:22b-23; 5:30).

Psa 16:7 I will bless Jehovah, who 1counsels me; / Indeed in the nights my inward parts instruct me.

note 1 Christ, the humble Servant of Jehovah, was counseled by God, and His inward parts instructed Him in the nights (Isa. 50:4; Luke 6:12). When God counseled Christ as a man, Christ’s inward parts instructed Him through His contact with God. The inward parts of Christ were one with God. This is the proper experience of a God-man (cf. Phil. 1:8).

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.

Col 3:12 Put on therefore, as God’s chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;

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:

Philem 7 For I had much joy and encouragement over your love, because the inward parts of the saints have been refreshed through you, brother.

Philem 10 I entreat you concerning my child, whom I have begotten in my bonds, Onesimus,

Philem 11 Who formerly was useless to you but now is useful both to you and to me.

Philem 12 Him I have sent back to you—him, that is, my very heart—

Philem 20 Yes, brother, may I have profit from you in the Lord; refresh my inward parts in Christ.
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.

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”:

I. 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.

S. S. 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.

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:

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 2:12 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.

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.

Gen 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.

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

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,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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.

Gen 8:13 And in the six hundred first year, in the first month, the first day of the month, the water was dried up from the earth. And Noah removed the covering of the ark and saw that now the surface of the ground was dry.

Gen 8:14 And in the second month, on the twenty-seventh day of the month, the earth was dry.

Gen 8:15 And God spoke to Noah, saying,

Gen 8:16 Go forth from the ark, you and your wife and your sons and your sons’ wives with you;

Gen 8:17 Bring out with you every living thing that is with you of all flesh-birds and cattle and every creeping thing that creeps upon the earth—that they may swarm on the earth and be fruitful and multiply upon the earth.

Gen 8:18 So Noah went forth, as well as his sons and his wife and his sons’ wives with him.
Gen 8:19  Every animal, every creeping thing, and every bird, everything that moves upon the earth, went forth from the ark according to their families.

1 Pet 3:20  Who had formerly disobeyed when the long-suffering of God waited in the days of Noah, while the ark was being prepared; entering into which, a few, that is, eight souls, were brought safely through by water.

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.

Matt 24:37  For just as the days of Noah were, so will the coming of the Son of Man be.
Matt 24:38  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,
Matt 24:39  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.
Luke 17:26  And even as it happened in the days of Noah, so will it be also in the days of the Son of Man:
Luke 17:27  They were eating, they were drinking, they were marrying, they were being given in marriage, until the day in which Noah entered into the ark and the flood came and destroyed them all.
1 Thes 5:3  When they say, Peace and security, then sudden destruction comes upon them, just as birth pangs to a woman with child; and they shall by no means escape.
Luke 21:36  But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man.
Rev 3:10  Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.
Message Four

Knowing Christ and the Power of His Resurrection

Scripture Reading: Phil. 3:10, 12-14; John 11:25; Acts 2:24; 2 Cor. 1:8-9; Rev. 1:17b-18; 2:8

I. Paul aspired to know Christ—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,

A. In the book of Philippians, the central matter is the subjective knowledge and experience of Christ—2:2, 5; 3:7-10; 4:10, 13.

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 2:5 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 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

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.

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

B. To have the excellency of the knowledge of Christ in Philippians 3:8 is by revelation, but to know Him in verse 10 is by experience.

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,

C. The excellency of the knowledge of Christ is the excellency of Christ realized by us—v. 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
D. Paul first received the revelation of Christ, then sought the experience of Christ—to know and enjoy Christ in an experiential way.

E. The word know in Philippians 3:10 is equal to experience:

1. To know Christ means to experience Him, to enjoy Him, to participate in Him, and to partake of Him—vv. 9-10.

2. To know Christ is thus to apprehend Him by experiencing Him—v. 8.

F. To know Christ is not merely to have the knowledge concerning Him but to gain His very person—v. 8; 2 Cor. 2:10; cf. Col. 2:9, 16-17:

1. To gain something requires the paying of a price—Phil. 3:7-8.

2. To gain Christ is to experience, enjoy, and take possession of His unsearchable riches by paying a price—Eph. 3:8; cf. Rev. 3:18.

3. The Christian life is a life of gaining Christ in His all-inclusiveness—Eph. 3:8:

   a. Even though Paul had experienced and gained Christ tremendously, he did not consider that he had experienced Him in full or gained Him to the uttermost—Phil. 3:12.

   b. Paul was still advancing toward the goal—the gaining of Christ to the fullest extent—vv. 12-14.
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.

4. In order to gain Christ to the fullest extent, Paul not only forsook his experience in Judaism but also would not linger in his past experiences of Christ—vv. 7-8, 13:

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 3:13 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,

a. Not to forget but to linger in our past experiences, however genuine they were, frustrates our further pursuing of Christ—v. 13; Heb. 6:1a.

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,
Heb 6:1a Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, …

b. Because Christ is unsearchably rich, and there is a vast territory of His riches to be possessed, Paul was stretching out to reach the farthest extent of this territory—Eph. 3:8; Phil. 3:13.

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 
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,

G. To know Christ is a result of being found in Him—vv. 9-10:

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. The righteousness “which is through faith in Christ, the righteousness which is out of God and based on faith,” caused Paul to know Christ—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, 

2. The righteousness that we work out by our own effort does not cause us to know Christ; the more we do by our own effort, the less we know Christ—v. 9a.

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

II. Paul aspired to know and experience the power of Christ’s resurrection—v. 10:

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

A. 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, 

B. Christ Himself is resurrection—John 11:25:

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
1. “I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades”—Rev. 1:17b-18:
   a. Because of the fall, death came in and is now working to gather everyone into Hades.
   b. The keys of death and of Hades are in the hand of our Savior, who died and was resurrected—v. 18.
      Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

2. “These things says the First and the Last, who became dead and lived again”—2:8:
   a. Lived again refers to resurrection.
   b. The Lord suffered death and lived again; He entered into death, but death could not hold Him because He is the resurrection—Acts 2:24; John 11:25.
      Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
      John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
   c. Christ went into Hades, passed through death, overcame death, and came out of death triumphantly; this is resurrection—cf. 1 Pet. 3:18-22.
      1 Pet 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the spirit;
      1 Pet 3:19 In which also He went and proclaimed to the spirits in prison,
      1 Pet 3:20 Who had formerly disobeyed when the long-suffering of God waited in the days of Noah, while the ark was being prepared; entering into which, a few, that is, eight souls, were brought safely through by water.
      1 Pet 3:21 Which water, as the antitype, also now saves you, that is, baptism, not a putting away of the filth of the flesh but the appeal of a good conscience unto God, through the resurrection of Jesus Christ.
      1 Pet 3:22 Who is at the right hand of God, having gone into heaven, angels and authorities and powers being subjected to Him.

3. Resurrection means that a man—our Lord Jesus—has broken through the barriers, even the greatest barrier of all—death—Acts 2:24; Eph. 1:19-20:
   a. The Lord’s resurrection broke all the barriers of the natural realm; thus, Jesus is no longer bound by anything, including space and time—cf. John 7:6-8.
      John 7:6 Jesus therefore said to them, My time has not yet come, but your time is always ready.
      John 7:7 The world cannot hate you, but it hates Me, because I testify concerning it, that its works are evil.
      John 7:8 You go up to the feast; I am not going up to this feast, because My time has not yet been fulfilled.
   b. Our biggest limitations are space and time, but these two things cannot limit the resurrected Christ.
   c. Death is the greatest limitation, but resurrection has conquered death; therefore, resurrection is the greatest power of all—Phil. 3:10; Eph. 1:19-20.
      Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
      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,

C. Resurrection is life that overcomes death without being damaged or injured by death—John 11:25; Rev. 1:17 b-18; 2:8:

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

Rev 1:17b ... and He placed His right hand on me, saying, Do not fear; I am the First and the Last

Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Rev 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:


Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

2. Death can inflict all kinds of damage on other forms of life; only one kind of life cannot be hurt by death, and this is resurrection life—John 11:25; Phil. 3:10:

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

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

a. Resurrection is life that passes through death and cannot be held by it.

b. According to the full revelation of the Scriptures, God Himself is the resurrection life—Rom. 4:17.

Rom 4:17 (As it is written, "I have appointed you a father of many nations") in the sight of God whom he believed, who gives life to the dead and calls the things not being as being.

D. The Spirit is the reality of Christ’s resurrection and its power—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.

1. In order to experience the resurrection life of Christ, we need to see that in resurrection Christ became the life-giving Spirit—1 Cor. 15:45b.

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

2. The highest definition of resurrection is that it is the process by which Christ, the last Adam, became the life-giving Spirit.

3. Christ’s resurrection was His transfiguration into the life-giving Spirit in order to enter into His believers—v. 45b; John 20:22.

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

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

E. The principle of resurrection is that the natural life is killed and that the divine life rises up in its place—2 Cor. 1:8-9:

2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
2 Cor 1:9  Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

1. That which passes through death and still remains is resurrection—Rev. 2:8.
   Rev 2:8  And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:

2. Resurrection is something that has come out of death and that is beyond the natural realm—Acts 2:24.
   Acts 2:24  Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

3. Resurrection means that no event or circumstance can cause us, who have the resurrection life of Christ, to be held down—2 Cor. 1:8-9.
   2 Cor 1:8  For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
   2 Cor 1:9  Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

4. To be in resurrection means that our natural life is crucified and that the God-created part of our being is uplifted in resurrection to be one with Christ in resurrection—Rom. 6:4-6.
   Rom 6:4  We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
   Rom 6:5  For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,
   Rom 6:6  Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

5. When we do not live by our natural life but live by the divine life within us, we are in resurrection—John 6:57; Rom. 8:11.
   John 6:57  As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
   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.
Message Five

Knowing the Fellowship of Christ’s Sufferings and Being Conformed to His Death

Scripture Reading: Phil. 3:7-10; John 11:25; Eph. 1:19-20; Col. 1:24

RM Hymns: 639, 749

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,

John 11:25
Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

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 heavens;

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;

I. Paul aspired to know the fellowship of Christ’s 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,

A. With Christ, the sufferings and death came first, followed by the resurrection; with us, the power of His resurrection comes first, followed by the participation in His sufferings and conformity to His death—v. 10.

B. We first receive the power of His resurrection; then by this power we are enabled to participate in His sufferings and live a crucified life in conformity to His death.

C. Christ’s sufferings are of two categories: those for accomplishing redemption, which were completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers—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;

1. We cannot participate in Christ’s sufferings for redemption, but we must take part in the sufferings of Christ for the producing and building up of the Body—cf. Rev. 1:9; 2 Tim. 2:10; 2 Cor. 1:5-6; 4:12; 6:8-11.

Rev 1:9
I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

2 Tim 2:10
Therefore I endure all things for the sake of the chosen ones, that they themselves also may obtain the salvation which is in Christ Jesus with eternal glory.

2 Cor 1:5
For even as the sufferings of the Christ abound unto us, so through the Christ our comfort also abounds.

2 Cor 1:6
But whether we are afflicted, it is for your comforting and salvation; or whether we are comforted, it is for your comforting, which operates in the endurance of the same sufferings which we also suffer.

2 Cor 4:12
So then death operates in us, but life in you.

2 Cor 6:8
Through glory and dishonor, through evil report and good report; as deceivers and yet true;

2 Cor 6:9
As unknown and yet well known; as dying and yet behold we live; as being disciplined and yet not being put to death;
2 Cor 6:10  As made sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things.

2 Cor 6:11  Our mouth is open to you, Corinthians; our heart is enlarged.

2. Christ as the Lamb of God suffered for redemption (John 1:29); Christ as the grain of wheat suffered for reproducing and building (12:24):

John 1:29  The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

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.

a. The Lord, as a grain of wheat that fell into the ground, lost His soul-life through death so that He might release His eternal life in resurrection to the many grains—10:11, 15, 17-18.

John 10:11  I am the good Shepherd; the good Shepherd lays down His life for the sheep.

John 10:15  Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.

John 10:17  For this reason the Father loves Me, because I lay down My life that I may take it again.

John 10:18  No one takes it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from My Father.

b. The one grain did not complete all the sufferings that are needed for the building up of the Body; as the many grains, we must suffer in the same way the one grain suffered—12:24-26:

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.

(1) As the many grains, we also must lose our soul-life through death that we may enjoy eternal life in resurrection—v. 25.

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.

(2) This is to follow Him that we may serve Him and walk with Him on this way, the way of losing our soul-life and living in His resurrection—v. 26.

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.

(3) The way for the church to come into being and to increase is not by human glory; it is by the death of the cross—vv. 20-24.

John 12:20  And there were some Greeks among those who went up to worship at the feast.

John 12:21  These then came to Philip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus.

John 12:22  Philip came and told Andrew; Andrew came, and Philip too, and they told Jesus.

John 12:23  And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

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.

D. There is a difference between the sufferings that are for our transformation and the sufferings that are for the Body—2 Cor. 3:18; Phil. 3:10; Col. 1:24:

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.

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

1. Paul’s word in Philippians 3:10 does not refer to sufferings for transformation.

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

2. If we compare 3:10 with Colossians 1:24, we will see that the sufferings about which Paul was speaking in Philippians 3:10 are those that make up the lack of Christ’s afflictions for the Body.

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

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;

3. In Colossians 1:24 Paul regarded his own sufferings as the filling up of what is lacking of Christ’s sufferings for His Body.

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;

4. The sufferings of Christ for His Body are still going on, and we need to share in them—Phil. 3:10; cf. Acts 9:4-5.

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

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.

5. It is when we suffer for the Body that we experience the power of Christ’s resurrection—Col. 1:24; Phil. 3:10.

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;

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

II. In Philippians 3:10 Paul spoke of “being conformed to His death”; this expression indicates that Paul desired to take Christ’s death as the mold of his life:

A. The excellency of the knowledge of Christ, counting all things as loss, gaining Christ, being found in Him, knowing Him, knowing the power of His resurrection, and knowing the fellowship of His sufferings all issue in one thing—being conformed to Christ’s death—vv. 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,

B. Being conformed to Christ’s death indicates that His death is a mold—v. 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 center of Philippians 3 is the matter of being conformed to the mold of Christ’s death—vv. 7, 9, 12-16.

Phil 3 be omitted.

Phil 3:7 But what things were gains to me, these I have counted as loss on account of 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 3:12 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.
Phil 3:15 Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.
Phil 3:16 Nevertheless whereunto we have attained, by the same rule let us walk.

2. We have been placed into this mold of death, and now we need to be conformed to this mold—Gal. 2:20; Rom. 6:3-5.
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 in the Son of God, who loved me and gave Himself up for me.
Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
Rom 6:4 We have been buried therefore with Him through baptism into Christ Jesus, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
Rom 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

3. The power of the resurrection life of Christ in us leads us, carries us, bears us, and places us into the mold of Christ’s death—John 11:25; Eph. 1:19-20.
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
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,

C. The mold of Christ’s death refers to Christ’s experience of continually putting to death His human life 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, …

1. When the Lord Jesus was on earth, He lived a crucified life; by living a crucified life He was alive to God and lived Him—Gal. 2:20; 3:1; 5:24.
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 in 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 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

2. He always put His human life to death so that the divine life within Him could flow out—John 10:10b-11, 17.
John 10:10b ... I have come that they may have life and may have it abundantly.
John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.
John 10:17 For this reason the Father loves Me, because I lay down My life that I may take it again.

3. As He was living, He was also dying—dying to the old creation in order to live a life in the new creation; this is the meaning of “His death” in Philippians 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,
D. To be conformed to Christ’s death is to take Christ’s death as the mold of our life—v. 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. Christ’s death is a mold to which we are conformed in much the same way that dough is put into a cake mold and conformed to it.
2. God has put us into the mold of Christ’s death, and day by day God is molding us to conform us to this death—Rom. 6:3-4.
   Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
   Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

3. Our life should be conformed to such a mold—dying to our human life in order to live the divine life—Gal. 2:20; 2 Cor. 4:10-11.
   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 in the Son of God, who loved me and gave Himself up for me.
   2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
   2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus’ sake that the life of Jesus also may be manifested in our mortal flesh.

4. If we put to death our natural life, we will have the consciousness that we have another life, the divine life, within us; this life will be released, and then in our experience we will be conformed to Christ’s death—John 10:10b; 1 John 5:11-12.
   John 10:10b ... I have come that they may have life and may have it abundantly.
   1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
   1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

5. In the mold of Christ’s death the natural man is killed, the old man is crucified, and the self is nullified—2 Cor. 4:16; Rom. 6:6; Matt. 16:24.
   2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
   Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
   Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

6. If we allow our circumstances to press us into this mold, our daily life will be molded into the form of Christ’s death—Rom. 8:28-29.
   Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
   Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

E. The only way to glorify God is to be conformed to Christ’s death; the more we are conformed to Christ’s death, the more we glorify the Father—John 12:28; 13:31.
   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.
Message Six
Attaining to the Out-resurrection

Scripture Reading: Phil. 3:10-14; Rom. 6:3-5; 8:11; Rev. 1:17b-18

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.
Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
Rom 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,
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.
Rev 1:17b … and He placed His right hand on me, saying, Do not fear; I am the First and the Last
Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

I. “The out-resurrection” refers to the outstanding resurrection, the extra-resurrection, which will be a prize to the overcoming saints—Phil. 3:11; Rev. 20:4, 6:

Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.
Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

A. All believers who are dead in Christ will participate in the resurrection from the dead at the Lord’s coming back—1 Thes. 4:16; 1 Cor. 15:52.

1 Thes 4:16 Because the Lord Himself, with a shout of command, with the voice of the archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first.
1 Cor 15:52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.

B. The Lord’s overcomers will enjoy an extra, outstanding portion of that resurrection, a resurrection in which they will receive the reward of the kingdom; this is what the apostle Paul sought after—Phil. 3:11; Heb. 11:35, 26.

Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
Heb 11:35 Women received their dead by resurrection; and others were tortured to death, not accepting deliverance, in order that they might obtain a better resurrection.
Heb 11:26 Considering the reproach of the Christ greater riches than the treasures of Egypt; for he looked away to the reward.

II. For Paul, to live was Christ as the out-resurrection—Phil. 1:21a; 3:11:

Phil 1:21a For to me, to live is Christ …
Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
A. The Christ who lived in Paul is the One who, in His own person, is the reality of the out-
  John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if
he should die, shall live;
  Rev 1:17b ... and He placed His right hand on me, saying, Do not fear; I am the First and the
Last
  Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and
I have the keys of death and of Hades.
  Rev 2:8 And to the messenger of the church in Smyrna write: These things says the First and
the Last, who became dead and lived again:

B. The out-resurrection is actually the dear, precious, excellent person of Christ, the One who,
through crucifixion and resurrection, has passed out of the old creation and has entered into
  John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to
Myself, so that where I am you also may be.
  John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
  Heb 6:19 Which we have as an anchor of the soul, both secure and firm and which enters
within the veil,
  Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High
Priest according to the order of Melchizedec.

C. In order to attain to the out-resurrection, we need to know Christ in the power of His
resurrection, know Him in the fellowship of His sufferings, and know Him by being
conformed to His death—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.

D. In verses 13 and 14 we see that Paul did not account of himself to have laid hold of the out-
resurrection already; he pursued toward the goal of the out- resurrection for the prize to which God in Christ Jesus had called him upward.
  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.

III. Our Christian life has a goal, and this goal is the out-resurrection, the
extraordinary resurrection—v. 11:
  Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
A. Paul aspired to be conformed to Christ’s death so that, by any means, he might arrive at the
out-resurrection from the dead—v. 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. The Christ whom we should live is Himself the out-resurrection—1:21a; 3:11; John 11:25.
  Phil 1:21a For to me, to live is Christ ...
  Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
  John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if
he should die, shall live;

C. We all are on the way to the out-resurrection; the out-resurrection should be the goal and
destination of our Christian life—Phil. 3:11-15.
  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.
Phil 3:15  Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.

D. The way toward the out-resurrection is the process of resurrection—Rom. 8:11:
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. This process began on the day that we were baptized and will conclude when we arrive at the outstanding resurrection—6:3-5.
   Rom 6:3  Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
   Rom 6:4  We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
   Rom 6:5  For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

2. As we move toward the goal, we are in the process of being resurrected; eventually, every part of our being will be 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.

3. We will continue in this process until we arrive at the goal of the out-resurrection—Phil. 3:11.
   Phil 3:11  If perhaps I may attain to the out-resurrection from the dead.

E. To attain to the out-resurrection is to arrive at the out-resurrection; this requires us to triumphantly run the race for the prize—1 Cor. 9:24-26; 2 Tim. 4:7-8; Heb. 12:1-2.
   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.
   1 Cor 9:25  And everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible.
   1 Cor 9:26  I therefore run in this way, not as though without a clear aim; I box in this way, not as though beating the air;
   2 Tim 4:7  I have fought the good fight; I have finished the course; I have kept the faith.
   2 Tim 4:8  Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.
   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.

IV. The result of being conformed to Christ’s death is that we may attain to the out-resurrection from the dead—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. Death is the condition for our attaining to the out-resurrection—v. 11.
   Phil 3:11  If perhaps I may attain to the out-resurrection from the dead.
B. Arriving at the out-resurrection is the result, the issue, of being conformed to Christ’s death—v. 10.
   Phil 3:10  To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
C. To be conformed, molded, to the death of Christ means that we remain always in His death—Rom. 6:6; Gal. 2:20; Phil. 3:10.
   Rom 6:6  Knowing this, that our old man has been crucified with Him in order that the body of
sin might be annulled, that we should no longer serve sin as slaves;

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 in the Son of God, who loved me and gave Himself up for me.

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

D. If we are being conformed to Christ’s death, we will be in the resurrection life of Christ, and in resurrection we will meet Christ, experience Christ, and enjoy Christ—John 11:25; Eph. 3:8; Phil. 1:8, 19, 21a; 2:5-8; 3:12.

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

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

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

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,

For to me, to live is Christ …

Let this mind be in you, which was also in Christ Jesus,

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

But emptied Himself, taking the form of a slave, becoming in the likeness of men;

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

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.

E. If we remain in Christ’s death, allowing ourselves to be molded into its likeness, the outcome will be that every part of our being will be gradually resurrected—vv. 10-11.

If perhaps I may attain to the out-resurrection from the dead.

Concerning attaining to the out-resurrection, we need to ask an important question: Can we reach the goal of the out-resurrection in this age, or can we only run the race and hope to reach the goal in the coming age?

A. If we think that we must wait until the coming age to reach the goal of the out-resurrection but do not arrive at this goal in this age, we will not attain to it in the next age.

B. We should endeavor to arrive at the out-resurrection during our lifetime—v. 11.

If perhaps I may attain to the out-resurrection from the dead.

C. Romans 8:11 reveals that we can attain to the out-resurrection in this age:

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. This verse says that if the Spirit of the One who raised Jesus from the dead dwells in us, He who raised Christ from the dead will also give life to that part of our being that is dying—our mortal body.

2. Gives life in verse 11 does not refer to healing but to the result of our allowing the Spirit of God to make His home in us and saturate our entire being with the divine life.

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.

3. The Spirit is dwelling in us to work the out-resurrection into our being in a real and practical way.
VI. To arrive at the out-resurrection indicates 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.

A. God first resurrected our deadened spirit; He proceeds to resurrect our soul and our mortal body until our whole being—spirit, soul, and body—is fully resurrected out of our old being by His life and with His life—Eph. 2:5-6; Rom. 8:6, 11.

Eph 2:5  Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)

Eph 2:6  And raised us up together with Him and seated us together with Him in the heavens in Christ Jesus,

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.

B. This is a process in life through which we must pass and a race that we must run until we arrive at the out-resurrection as the prize—Phil. 3:11-14.

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.

C. If we are conformed to Christ’s death, every part of our being will be gradually resurrected; thus, the Christian life is a process of resurrection.

D. We can reach this goal only by living a crucified life—v. 11; Gal. 2:20.

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

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 in the Son of God, who loved me and gave Himself up for me.

VII. We need to be conformed to Christ’s death so that by any means we may attain to the out-resurrection from the dead; this is the only way for the Lord to go on in His recovery, the only way to build up His church, the only way for the bride to make herself ready, and the only way to bring the Lord back—Phil. 3:10-11; Matt. 16:18; Rev. 19:7-9a; 22:14, 20.

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.

Matt 16:18  And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rev 19:7  Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

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.

Rev 19:9a  And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb, ...

Rev 22:14  Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

Rev 22:20  He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!