

**KNOWING, EXPERIENCING, AND LIVING  
THE ALL-INCLUSIVE CHRIST  
FOR THE GENUINE CHURCH LIFE**

(Saturday—First Morning Session)

Message Four

**Taking Christ as Our Living for His Magnification  
and Dealing with the Self for Our Oneness in the Divine Glory  
in the Genuine Church Life**

MC Hymns: 499, 500

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

- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil 1:21 For to me, to live is Christ and to die is gain.
- Phil 1:22 But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.
- Phil 1:23 But I am constrained between the two, having the desire to depart and be with Christ, for this is far better;
- Phil 1:24 But to remain in the flesh is more necessary for your sake.
- 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 1:26 That your boast may abound in Christ Jesus in me through my coming again to you.
- Phil 4:22 All the saints greet you, and especially those of Caesar's household.
- 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.
- Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

- I. “I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ”—Phil. 1:19-21a:**
- A. To live Christ for His magnification is to participate in Christ’s salvation in life, in which we are saved from the failure of not living Christ and from the defeat of not magnifying Christ—Rom. 5:10.  
Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- B. Salvation in Philippians 1:19 means to be sustained and strengthened to live and magnify Christ; this requires the bountiful supply of the Spirit of Jesus Christ.  
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,
- C. Paul said that his salvation was “through your petition”; this is the supply of the Body of Christ, the church; imprisonment did not isolate Paul from the Body of Christ or cut him off from the supply of the Body.

- D. The key to Paul's experience of salvation was the bountiful supply of the Spirit of Jesus Christ; when we enjoy the all-inclusive and bountifully supplying Spirit of Jesus Christ and are filled with Him, Christ is magnified and becomes our expression—Heb. 1:9b; 3:14a; 6:4b; 1 Cor. 12:3b.

Heb 1:9b ... therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";

Heb 3:14a For we have become partners of Christ, ...

Heb 6:4b ... who have once been enlightened and have tasted of the heavenly gift and have become partakers of the Holy Spirit

1 Cor 12:3b ... and no one can say, Jesus is Lord! except in the Holy Spirit.

- E. We need to be in the Body life and remain in the priestly service that builds up the Body so that we can maintain our enjoyment of the bountiful supply of the Spirit, the supply of the Body, in order to live Christ for magnifying Christ—Psa. 133:2; Exo. 30:26-31; Phil. 1:19; Rom. 15:16; 1 Pet. 2:5, 9.

Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;

Exo 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,

Exo 30:27 And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,

Exo 30:28 And the altar of burnt offering with all its utensils, and the laver and its base.

Exo 30:29 Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.

Exo 30:30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.

Exo 30:31 And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.

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 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

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

- 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.

- A. The apostle's sufferings afforded him opportunity to express Christ in His unlimited greatness—Acts 9:16; 2 Cor. 6:4; 11:23; Col. 1:24.

Acts 9:16 For I will show him how many things he must suffer on behalf of My name.

2 Cor 6:4 But in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses,

2 Cor 11:23 Ministers of Christ are they? I speak as being beside myself, I more so! In labors more abundantly, in imprisonments more abundantly, in stripes excessively, in deaths often.

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;

- B. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment—Phil. 1:18; 4:23.

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 4:23 The grace of the Lord Jesus Christ be with your spirit.

- C. As Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors:
1. Regardless of the circumstances, Paul was full of joy and rejoicing in the Lord— cf. Acts 16:23-26.
    - Acts 16:23 And when they had laid many stripes upon them, they threw them into prison, charging the jailer to keep them securely,
    - Acts 16:24 Who, having received such a charge, threw them into the inner prison and secured their feet in the stocks.
    - Acts 16:25 And about midnight Paul and Silas, while praying, sang hymns of praise to God; and the prisoners were listening to them.
    - Acts 16:26 And suddenly there was a great earthquake, so that the foundations of the prison house were shaken. And instantly all the doors were opened and everyone's bonds were unfastened.
  2. Since Philippians is concerned with the experience and enjoyment of Christ, which issue in joy, it is a book filled with joy and rejoicing—1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.
    - Phil 1:4 Always in my every petition on behalf of you all, making my petition with joy,
    - Phil 1:18 What then? Only that in every way, whether in pretense or in truthfulness, Christ is announced; and in this I rejoice; yes, and I will rejoice;
    - Phil 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,
    - Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,
    - Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.
    - Phil 2:18 And in like manner you also rejoice, and you rejoice together with me.
    - Phil 2:28 I have sent him therefore the more eagerly, so that when you see him again, you may rejoice and I may be less sorrowful.
    - Phil 2:29 Receive him therefore in the Lord with all joy, and hold such in honor,
    - Phil 3:1 Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.
    - Phil 4:1 So then, my brothers, beloved and longed for, my joy and crown, in the same way stand firm in the Lord, beloved.
    - Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.
  3. Paul's shining forth and expressing Christ in his joy were a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible— Eph. 3:8; cf. Isa. 9:6.
    - 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
    - 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.
- D. All of Paul's life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points; what he was and what he did were for expressing Christ, even for magnifying Christ—Phil. 1:20; 3:3-10; 4:22; 2 Cor. 4:5:
- 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 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,
  - Phil 3:4 Though I myself have something to be confident of in the flesh as well. If any other man thinks that he has confidence in the flesh, I more:
  - Phil 3:5 Circumcised the eighth day; of the race of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee;
  - Phil 3:6 As to zeal, persecuting the church; as to the righteousness which is in the law, become blameless.

- Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.
- Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
- 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 4:22 All the saints greet you, and especially those of Caesar's household.
- 2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
1. To “put on the Lord Jesus Christ” is to live by Christ and live out Christ, thus magnifying Christ for His corporate expression in the genuine church life— Rom. 13:14.
 

Rom 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.
  2. The expression of Christ, signified by the priestly garments, qualifies us to serve as priests and sanctifies us unto God for His unique purpose; the expression of Christ as our “holy garments” is for glory and beauty—Exo. 28:2-4; 1 Pet. 2:5:
 

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

Exo 28:3 And you shall speak to all who are wise in heart, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may serve Me as a priest.

Exo 28:4 And these are the garments which they shall make: a breastplate and an ephod and a robe and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.

1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

    - a. *For glory* means to express Christ’s divinity with the divine attributes— John 1:14; Heb. 1:3; John 17:22; 2 Cor. 3:18.
 

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.

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

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.
    - b. *For beauty* means to express Christ’s humanity with the human virtues— Luke 24:19; Acts 16:7; Psa. 27:4.
 

Luke 24:19 And He said to them, What things? And they said to Him, The things concerning Jesus the Nazarene, who was a Prophet powerful in work and word before God and all the people;

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

- c. Whenever we express the divine glory blended with the beauty of human virtues, we are built up together as the priesthood—1 Pet. 2:5.  
 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 3. We should be those who “do all to the glory of God” (1 Cor. 10:31) so that we can “glorify God in [our] body” (6:20); to glorify God in our body is to allow God, who dwells in us (1 John 4:13), to occupy and saturate our body and express Himself through our body.  
 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 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

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

- 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 1:22 But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.
- Phil 1:23 But I am constrained between the two, having the desire to depart and be with Christ, for this is far better;
- Phil 1:24 But to remain in the flesh is more necessary for your sake.
- 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 1:26 That your boast may abound in Christ Jesus in me through my coming again to you.
- A. In Paul’s chained body, Christ was exalted, extolled, praised, and appreciated because Paul lived Christ—v. 21; Eph. 6:20.  
 Phil 1:21 For to me, to live is Christ and to die is gain.  
 Eph 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.
- B. Christ’s being magnified is so that He may be seen by others in the reality of His resurrection and ministered to others in the reality of His Spirit.
- C. When Paul wrote to the Philippians, he was living in prison and not outwardly working; his speaking of “fruit for my work” indicates that his work was actually his living—Phil. 1:22:  
 Phil 1:22 But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.
  - 1. The fruit of this work was Christ lived out, magnified, ministered, and transfused into others.
  - 2. The fruit of this work was the issue, the result, of Paul’s living in prison.
  - 3. Paul’s living work was to minister Christ to others and to transfuse the Christ whom he magnified into them.
  - 4. Through Paul’s magnification of Christ, even some in Caesar’s household were saved—4:22.  
 Phil 4:22 All the saints greet you, and especially those of Caesar’s household.
- D. All of us should aspire to be strong factors, channels of supply, to the saints for their “progress” (their growth in life) and their “joy of the faith” (their enjoyment of Christ); whether or not we are such factors of the saints’ growth in life and of their enjoyment of Christ depends on whether or not we magnify Christ by living Him—1:25:  
 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,

1. Because Paul lived and magnified Christ to the uttermost, he could transfuse Christ into the saints and minister Christ to all the churches.
2. Paul's consideration to either depart and be with Christ or to remain in the flesh was not selfish but was for the saints' sake; he was absolutely occupied by the Lord and the church—vv. 23-24.
  - Phil 1:23 But I am constrained between the two, having the desire to depart and be with Christ, for this is far better;
  - Phil 1:24 But to remain in the flesh is more necessary for your sake.
3. It should matter to the church whether we remain or go to be with the Lord, but this depends on our living Christ, magnifying Christ, ministering Christ, and transfusing Christ from the depths of our being into that of the saints— cf. 2:25-30.
  - Phil 2:25 But I considered it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, and your apostle and minister to my need,
  - Phil 2:26 Since he longed after you all and was greatly distressed because you heard that he had become sick;
  - Phil 2:27 For indeed he had become sick, near to death, but God had mercy on him, and not on him only but also on me that I might not have sorrow upon sorrow.
  - 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 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.
4. In the Body life there is the urgent need of certain ones to function as channels of supply—Zech. 4:12-14.
  - Zech 4:12 And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?
  - Zech 4:13 And he spoke to me, saying, Do you not know what these are? And I said, No, sir.
  - Zech 4:14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

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

- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
  - 2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
- A. Leprosy signifies the serious sin that issues from within man's self, which is the enemy of the Body; leprosy results from man's rebellion and disobedience, and the cleansing of the leper is to recover the sinner from the self to the fellowship with God and with men—cf. Lev. 13:45-46.
    - Lev 13:45 And as for the leper in whom the infection is, his clothes shall be torn, and the hair of his head shall be let loose, and he shall cover his upper lip and cry, Unclean, unclean!
    - Lev 13:46 He shall be unclean all the days during which the infection is in him; he is unclean. He shall live alone; his dwelling shall be outside the camp.
  - B. In order for a leper to be cleansed, he must "shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair" (14:9); each of the different kinds of hair signifies different aspects of the self:
    - Lev 14:9 And on the seventh day he shall shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair. Then he shall wash his clothes and bathe his flesh in water, and he shall be clean.
    1. The hair of the head signifies man's glory in self-display; everyone has his boasts in

- certain areas; some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord; everyone can find an area in which to boast, to glorify himself, and to make a display before man.
2. The beard signifies man's self-assumed honor; people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a feeling that they are above others.
  3. The eyebrows signify man's natural beauty, his excellencies, merits, virtues, and strong points, issuing from his natural birth, not from the experience of God's salvation.
  4. The hair of the whole body signifies man's natural strength and ability; as human beings, we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things.
- C. These problems of the self must be "shaved with a razor," which means that they must be dealt with by the cross:
1. In order to deal with the self, we must be those who bear the cross, allowing the cross to work on us continually in order to put our self to death.
  2. We need to remain on the cross, keeping our self under the termination of the cross day by day—Luke 14:27; Rom. 6:6; Gal. 2:20; Phil. 3:10; 1 Cor. 15:31.
 

[Luke 14:27](#) Whoever does not carry his own cross and come after Me cannot be My disciple.  
[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;  
[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.  
[Phil 3:10](#) To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,  
[1 Cor 15:31](#) I protest by the boasting in you, brothers, which I have in Christ Jesus our Lord, I die daily.
  3. By exercising our spirit, we can apply the death of Christ in the compound Spirit (flowing myrrh signifies the precious death of Christ, and fragrant cinnamon signifies the sweetness and effectiveness of Christ's death) for the subjective crucifixion of our self—Exo. 30:23-25.
 

[Exo 30:23](#) You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,  
[Exo 30:24](#) And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.  
[Exo 30:25](#) And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.
- D. Stanzas 5 and 6 of *Hymns*, #866 show how we are freed from the self when we exercise our spirit:
1. "Freed within the spirit/From self-righteousness,/From self-condemnation/And self-consciousness."
  2. "Freed within the spirit/From self-will and pride,/From self-love and glory,/All to override."
- E. We need to follow the pattern of Paul, who said, "I die daily" (1 Cor. 15:31); as we die to ourselves daily, we do not preach ourselves for our glory, but we live to the Lord for His divine glory; furthermore, we are being transformed from glory to glory as Christ is making His home in our hearts for His glory in the genuine church life (2 Cor. 3:18; 4:5; 5:14-15; Eph. 3:16-17, 21a).
- [1 Cor 15:31](#) I protest by the boasting in you, brothers, which I have in Christ Jesus our Lord, I die daily.

- 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 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
- 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- 2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.
- 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 3:21a To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. ...
- F. The glorification of God is the purpose of our living and our service; the highest living and service that we can render to God is to “do all to the glory of God” for the corporate expression of God—1 Cor. 10:31; Isa. 43:7; John 7:18; 8:50a; 17:4; Rom. 11:36.
- 1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.
- Isa 43:7 Everyone who is called by My name, / Whom I have created, formed, and even made for My glory.
- John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.
- John 8:50a But I do not seek My glory; ...
- John 17:4 I have glorified You on earth, finishing the work which You have given Me to do.
- Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

## Excerpts from the Ministry:

### PAUL’S EXPERIENCE OF SALVATION

When Paul wrote to the Philippians, he was in prison in a foreign country, far away from his homeland. Paul had good reason to worry and be sad. Since his circumstances were so difficult, he could have easily wept about his situation. However, if Paul had been weeping instead of rejoicing, he could not have said, “For me this shall turn out to salvation” (1:19). If he had wept, he would not have experienced salvation in that environment. Suppose you were a Jew held captive in a Roman prison. Would you have rejoiced? I am sure we all would have felt sorrowful and homesick. But instead of weeping, Paul rejoiced in the Lord. For him, everything that happened turned out to salvation.

According to the context of Philippians 1:19-26, salvation means that Paul was not put to shame in anything. Not only did he not feel shameful, but nothing caused him to be put to shame. Christ was magnified in Paul’s body. This magnification of Christ, spoken of in verse 20, is the very salvation mentioned in verse 19. This means that the salvation which was according to Paul’s earnest expectation and hope was that he would not be put to shame, but would magnify Christ in his body. Therefore, in verse 20 we have a definition of the practical enjoyment of salvation.

To enjoy this kind of salvation is to live Christ. This is the reason Paul says in verse 21, “For to me to live is Christ.”

Paul’s sufferings did not put him to shame. Instead, they afforded him an opportunity to magnify Christ. If we experience the salvation mentioned in these verses, then when we undergo suffering, we shall magnify Christ and not be put to shame. But if we are defeated by suffering, suppressed by it, and filled with worry, we shall be put to shame. But if we magnify Christ in sufferings, we shall experience this salvation.

One day the wife of a certain brother died. Her death was a great loss to her husband and children. If in our contact with this brother we had seen nothing but sorrow and tears, we would have had a sense

of shame. In such a case, the loss of his wife would have brought him into shame, and there would have been no manifestation of Christ and no magnification of Him. As a result, there would have been no experience of salvation. Rather, the brother's experience in grieving over the loss of his wife would not have been different from the experience of an unbeliever. However, with this brother the situation was very different. He could rejoice, praise the Lord, and testify of the Lord's grace. Truly in his situation the Lord was manifested and magnified, and the brother experienced salvation. In this experience of salvation, the brother was saved in his suffering from the loss of his wife. Furthermore, this salvation enabled the brother to magnify Christ.

The experience of this brother in magnifying Christ after the loss of his wife illustrates Paul's experience in prison. Although he was a prisoner in a foreign country, his suffering did not put him to shame. According to Paul's earnest expectation and hope, Christ was magnified in him, and Paul enjoyed the Lord's salvation.

### **THE KEY TO PAUL'S EXPERIENCE**

The key to Paul's experience of salvation was the bountiful supply of the Spirit of Jesus Christ. Everything that happened to Paul turned out to salvation through this bountiful supply. Between salvation in verse 19 and the magnifying of Christ in verse 20, we have the bountiful supply of the Spirit of Jesus Christ. Actually, in our experience, salvation, Christ, and the bountiful supply of the Spirit are one. But if we would enjoy Christ and experience Him as our salvation in every circumstance, we need the bountiful supply of the Spirit. Just as this Spirit dwelt in the apostle Paul during his imprisonment, He also dwells within us today. Through the supply of such a Spirit, Paul enjoyed salvation.

### **THE CONTRAST BETWEEN CHRIST AND GAIN**

In verse 21 Paul says, "For to me to live is Christ, and to die is gain." In this verse we have a contrast between Christ and gain. Some may think that the gain here refers to Christ. Although in a sense it may refer to Christ, it refers to Christ in a different way, not to the Christ we experience by living Him. In a practical way, the gain in verse 21 is the presence of Christ. When Paul said, "To die is gain," he meant that to die is to enjoy Christ's presence in a better way. In verse 23 Paul says that his desire is to depart and to be with Christ. To be with Christ is a matter of degree, not of place. While Paul was desiring to be with Christ in a higher degree, he was already with Him continually. Through his physical death, he would be with Christ to a fuller extent than he enjoyed in this earthly life.

When Paul was in prison, he enjoyed Christ and experienced Him in two ways. One way was to enjoy the presence of Christ, and the other way was to live Christ. There is a vast difference between enjoying the presence of Christ and living Christ. For example, I may enjoy my wife's presence, but I cannot live her. By this we see that we may enjoy a person's presence without living that person. Paul not only enjoyed the Lord's presence, but he also lived Him. He knew that when he died he would have no further opportunity to live Christ, but he would enter into a higher enjoyment of the presence of Christ. Therefore, to die would be gain. What Paul valued was not only the presence of Christ, but also the opportunity to live Him.

Throughout the centuries, Christians have been encouraged to practice the presence of the Lord. However, there has been little encouragement, if any, to live Him. Many believers are familiar with the famous book *The Practice of the Presence of God* and have been encouraged by it to endeavor to live in God's presence. However, the concept of practicing the presence of God is mainly an Old Testament concept, not a New Testament one. Yes, according to the New Testament, we may enjoy the Lord's presence on the one hand. But, on the other hand, we should practice living Him. We have not only the Lord's presence, but we also have His Person. Not only do we need to be in His presence; we also need to be one person with Him and live Him. To live Christ is a much deeper experience than simply to be in His presence. Living Him goes far beyond the enjoyment of His presence.

Do you intend just to practice the presence of Christ, or is it your desire also to live Christ? To live the Lord is even better than to be with the Lord. Yes, it is a gain to die and be with the Lord in a greater degree than on earth. But it is even better to live Him while we are on earth. Probably you have thanked the Lord for His presence, but have you ever thanked Him for the experience of living Him? It is easy for us to thank the Lord for the sweetness and loveliness of His presence. Many have the habit of doing this. Sometimes when I am about to utter such a thanksgiving to the Lord, I have the conviction within that I am simply following an Old Testament practice. I am then reminded of my need to live Christ. First Corinthians 6:17 says, "He that is joined unto the Lord is one spirit." We are one spirit with the Lord not only that we may enjoy His presence, but even more that we live Him. But what Christians today are being instructed and helped to live Christ? For years we have been helped to develop the habit of practicing the Lord's presence. This experience is on the first floor of the Christian life. Now in the Lord's recovery we must go on to the second floor, to the practice of living Christ.

There certainly is a difference in verse 21 between living Christ and gaining a greater degree of His presence. I can testify that my preference is to live Christ and not just to gain a greater degree of His presence.

### **FRUIT FROM WORK**

In Philippians 1:22 Paul goes on to say, "But if to live in the flesh, this to me is fruit from work, and what I shall choose I cannot tell." To a great extent, the word *work* has been spoiled. Many Christians care only for a work; they do not care for Christ. But Paul could speak of "fruit from work." Paul's use of the word *fruit* indicates that his work was actually his living. When Paul wrote to the Philippians, he was living in prison; he was not working. This indicates that his living was his work. From such a living work, fruit would come forth. The fruit of this work was Christ lived out, magnified, and ministered to others. The fruit of Paul's work was thus the transfusion of Christ into others. Therefore, the fruit of work in verse 22 is the issue, the result, of Paul's living in prison.

Paul's living work was to minister Christ to others and to transfuse the Christ he magnified into them. As far as Paul was concerned, to die was to gain, but to live was to carry on such a living and fruitful work. It was difficult for him to choose between the two. This was the reason he said, "What I shall choose I cannot tell." If you had to choose between the gain which comes from dying physically and the fruit which comes from a living work, what would be your choice? I would definitely prefer to live in the flesh in order to carry on the living work of magnifying Christ and transfusing Him into others.

### **PAUL'S DESIRE TO BE WITH CHRIST**

Verse 23 says, "But I am constrained by the two, having the desire to depart and be with Christ, for it rather is much better." When Paul wrote these words, he was in bonds suffering mistreatment. Under those circumstances, we would expect him to long to be with Christ. Any believer in Paul's situation would have the same desire.

We have indicated that to be with Christ is a matter of degree, not of place. No doubt, Paul was with Christ in prison. The fact that he was already with Christ indicates that being with Christ is not a matter of place. But although Paul was with Christ to a certain degree, he desired to be with Him in a higher degree. Paul knew that as a result of physical death he would be with Christ to a greater extent than in his earthly life. For this reason, he could desire to depart and to be with Christ, regarding this as much better.

### **REMAINING FOR THE SAINTS' PROGRESS AND JOY**

In verse 24 Paul continues, "But to remain in the flesh is more necessary for your sake." The words *your sake* mean for the sake of the church. The apostle's consideration was not selfish, but was

for the sake of the saints. He was absolutely occupied by the Lord with the church. Paul realized that the churches needed more of the ministry of Christ. For their sake, he would remain in order to minister Christ to them.

Paul was a person full of Christ. When he spoke, he spoke Christ. When he lived, he lived with Christ. When he worked, he worked with Christ and ministered Christ to the churches. For the sake of the church, he was willing to remain in the flesh that he might minister Christ to the saints.

Verse 25 says, “And being confident of this, I know that I shall remain and continue with you all for your progress and joy of the faith.” The faith here refers to what the saints believe in (Jude 3; 2 Tim. 4:7); progress, to the growth in life; and joy, to the enjoyment of Christ. Paul was willing to remain for the sake of the saints’ progress and joy of the faith.

It is possible to be a Christian for years without having any progress or joy, without growing in life and without enjoying the Lord. We need both the growth in life and the enjoyment of Christ. I have known some saints who have been faithful to stay in the Lord’s recovery. But with them there have been little growth in life and little enjoyment of Christ. As a result, they have had little progress and little joy. How about you? What can you say about your progress and your joy? Oh, we need the progress and the enjoyment!

Whether Paul was in prison or out of prison, he was a strong factor of the saints’ progress and joy. Because of him the churches could have the growth in life and could be filled with the enjoyment of Christ. This should also be true of us today. All the elders in the local churches should be factors of the saints’ growth in life and of their enjoyment of Christ. But whether or not the elders are such factors of progress and joy depends on whether or not they magnify Christ by living Him. If the elders live Christ, He will surely be magnified in them. Then the elders will become factors to enable the saints to grow in life and enjoy the Lord.

### **BOASTING IN CHRIST IN PAUL**

In Philippians 1:26 Paul says, “That your boasting may abound in Christ Jesus in me through my presence again with you.” This verse is not easy to understand. What does boasting refer to? The Greek word has a threefold meaning: “boasting,” “rejoicing,” and “glorying.” When we boast, we are glorying, and when we are glorying, we are rejoicing. Here Paul says that the saints’ “boasting may abound in Christ Jesus in me.” It may be better to place “in me” before “in Christ Jesus,” since this arrangement corresponds more closely to Paul’s thought. Here Paul is saying that the believers may boast, rejoice, glory in Paul in Christ. Their boasting in Paul must be in Christ. It is rather easy to boast in Christ, but it is not so easy to boast in someone in Christ. However, what does this mean? The King James Version says, “rejoicing...in Jesus Christ for me.” This rendering may be logical, but it is not accurate according to the Greek. The Greek does not say “for me”; it clearly says “in me.” Paul was not saying that the Philippians boasted in Christ for him or because of him. He was saying that they boasted in Christ in him.

In this difficult verse lies a deep secret concerning the experience of Christ. If we would experience Christ, we, the believers, must be able to boast, rejoice, and glory not only in Christ Himself, but also in someone in Christ. It was necessary for the saints in Philippi to boast in the apostle Paul in Christ. This boasting is related to the crucial fact that what we receive of Christ is not received directly in Christ, but is received from the Head through other members of the Body. Hence, we receive spiritual blessing from the Head through another member. No doubt, Paul was a very important member of the Body. If he had been lost to the Body, the Body would have been deprived of a very important means of spiritual blessing.

Our physical body illustrates how members can be a means of supply to the Body. The arm, for example, is such a means of supply for the fingers. Apart from the arm as a means, the fingers cannot receive any supply from the head. As an important member of the Body of Christ, Paul was such a means of supply between us and the Head. If we did not have him, we would lack an important channel

of supply.

None of us can boast, rejoice, and glory directly in the Head. Rather, we need to boast in Christ in and through a certain channel of supply. In verse 26 Paul says, “That your boasting may abound in Christ Jesus in me.” The words *in me* include the meaning of “through me,” but are not limited to this meaning. During the time of Paul’s imprisonment, Gentile believers, like those in Philippi, were boasting in Paul. Their boasting, rejoicing, glorying was not in the Judaistic preachers; it was in the apostle Paul. They could boast in Paul because he magnified Christ and lived Christ to the uttermost. Because Paul lived Christ and magnified Him in this way, he could transfuse Christ into the saints and minister Christ to all the churches. Therefore, the saints had reason to boast in such an apostle. If Paul had died prematurely, their boasting in him would have been cut short. But as long as Paul continued to live, they were able to boast in him in Christ. Hence, in verses 25 and 26 Paul said that he was confident that he would remain and continue with the saints for their progress and joy of the faith so that their boasting could abound in Christ Jesus in him through his presence with them again.

### **CHANNELS FOR THE ENJOYMENT OF CHRIST**

In these verses we see the very crucial point that in the Body life there is the urgent need of certain ones to function as channels of supply. We need members like Paul. When such members die, the transfusion of Christ is in a very real sense interrupted. But as long as such ones are with us, the transfusion continues unabated, and we can boast in them in Christ. The leading ones in all the local churches should be such channels, such means of supply.

It should matter to the church whether we live or die. Our living should matter greatly to the saints. But whether or not this is so depends on the degree to which we live Christ, minister Christ, and infuse others with Christ. I am sorry to say that, with respect to infusing Christ into the church, there are certain leading ones about whom it makes little difference whether they live or die. But with others their continuing with us or their being taken from us in death makes a great difference. I think of the example of a brother very dear to us, Eugene Gruhler, Sr. He surely was a means of supply to the Body. From the depths of my heart, I can say that his going to be with the Lord was a loss to us in the church life. It made a difference to us whether this brother remained or went to be with the Lord. The same should be true of every one of us. It should matter to the church whether we live or die. But this depends on our living Christ, magnifying Christ, ministering Christ, and transfusing Christ from the depths of our being into that of the saints. If we experience Christ and enjoy Him in this way, it will make a difference to the church whether we remain or go to be with the Lord.

We have seen that we cannot boast directly in Christ as the Head. Rather, there need to be some members to function as channels through which others may enjoy Christ and grow in life. There is an urgent need for such means of supply. Even if there are only one or two in a particular country, many others will receive the supply of Christ. Because Paul was this kind of member, he chose to remain and continue with the saints for their progress and their joy in the faith so that they could glory in him in Christ. If the saints are to experience Christ, there is the need for someone to serve as such a channel. In certain countries there is no way for people to experience Christ because there is not even one person in that country who truly lives Christ and magnifies Him. As a result, the believers there have no way to enjoy Christ. There is a great need for people like Paul. When Paul was alive, many could experience Christ and have the progress and joy in the faith. (*Life-study of Philippians*, pp. 55-64)