

**Monday 1/10****Phil. 1:19-20**

**19** For I know that for me this will turn out to salvation through <sup>1</sup>your petition and the <sup>2</sup>bountiful supply of the <sup>3</sup>Spirit of Jesus Christ,

**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.

**Related Verses****Luke 1:35**

**35** And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

**John 7:39**

**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.

**Rom. 8:9, 13-14**

**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.

**13** For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

**14** For as many as are led by the Spirit of God, these are sons of God.

**Rev, 1:4**

**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, 4:5**

**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**

**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.

**Portions from the footnotes****Phil. 1:19, note 1 your**

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.

**Phil. 1:19, note 2 bountiful**

The Greek word refers to the supplying of all the needs of the chorus by the choragus, the leader of the chorus. The bountiful supply of the all-inclusive Spirit enabled Paul to live and magnify Christ in his sufferings for Him.

**Phil. 1:19, note 3 Spirit**

The revelation in the Bible concerning God, Christ, and the Spirit is progressive. The Spirit is mentioned first as the Spirit of God, in relation to creation (Gen. 1:2). Then, He is mentioned as the Spirit of Jehovah, in the context of God's relationship with man (Judg. 3:10; 1 Sam. 10:6); as the Holy Spirit, in relation to the conception and birth of Christ (Luke 1:35; Matt. 1:20); as the Spirit of Jesus, in relation to the Lord's human living (Acts 16:7); as the Spirit of Christ, in relation to the Lord's resurrection (Rom. 8:9); and here as the Spirit of Jesus Christ.

The Spirit of Jesus Christ is “the Spirit” mentioned in John 7:39. This is not merely the Spirit of God before the Lord's incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's incarnation (humanity), human living under the cross, crucifixion, and resurrection. The holy anointing ointment in Exo. 30:23-25, a compound of olive oil and four kinds of spices, is a full type of this compound Spirit of God, who is now the Spirit of Jesus Christ. Here it is not the Spirit of Jesus (Acts 16:7) or the Spirit of Christ (Rom. 8:9) but the Spirit of Jesus Christ. The Spirit of Jesus is related mainly to the Lord's humanity and human living; the Spirit of Christ is related mainly to the Lord's resurrection. To experience the Lord's humanity, as illustrated in 2:5-8, we need the Spirit of Jesus. To experience the power of the Lord's resurrection, as mentioned in 3:10, we need the Spirit of Christ. In his suffering the apostle experienced both the Lord's suffering in His humanity and the Lord's resurrection. Hence, the Spirit to him was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God. Such a Spirit has, and even is, the bountiful supply for a person like the apostle, who was experiencing and enjoying Christ in His human living and resurrection. Eventually, this compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before God's throne to carry out His administration on earth for the accomplishing of His economy concerning the church, and who are the seven eyes of the Lamb for the transfusing of all that He is into the church (Rev. 1:4; 4:5; 5:6).

**Portions from the Life-study messages**

Philippians 1:18-20 is one sentence....Verse 19 begins with the word "for." This indicates that verse 19 is an explanation of verse 18....The word "this"

[in verse 19] refers to the different preachings of Christ mentioned by Paul in the foregoing verses....Paul realized that both ways of preaching Christ would turn out to salvation. [Salvation here is the same Greek word as in 2:12 and is the working out of salvation in 2:12. It]...means to be sustained and strengthened to magnify Christ and to live Him. The circumstances in which Paul found himself forced him to experience Christ and enjoy Him in a fuller way through the bountiful supply of the Spirit of Jesus Christ. In Paul's experience God's salvation was carried out to the uttermost. (*Life-study of Philippians*, pp. 55, 36-37)

**Corporate Reading of “How to Enjoy God and How to Practice the Enjoyment of God” Chapter 8 – Sections: Eating And Drinking—The Focus Of God's Salvation; The Lord's Desire Being for Us To Live Him; Man's Concept Being to Work, Not to Eat and Drink**

**Tuesday 1/11**

**Phil. 1:20-21a**

**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 <sup>1</sup>magnified in my body, whether through life or through death.

**21a** For to me, to <sup>1</sup>live is Christ...

**Related Verses**

**1 Cor. 6:20**

**20** For you have been bought with a price. So then glorify God in your body.

**Rom. 5:5-6**

**5** And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

**6** For while we were yet weak, in due time Christ

died for the ungodly.

**Rom. 7:4-6 (4)**

**4** So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

**5** For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.

**6** But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

**Rom. 14:8-9**

**8** For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's.

**9** For Christ died and lived again for this, that He might be Lord both of the dead and of the living.

**Gal. 2:20**

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

**Portions from the footnotes**

**Phil. 1:20, note 1 magnified**

In the apostle's suffering in his body, Christ was magnified, i.e., shown or declared to be great (without limitation), exalted, and extolled. The apostle's sufferings afforded him opportunity to express Christ in His unlimited greatness. The apostle would have only Christ magnified in him, not the law or circumcision. This book is concerned with the experience of Christ. To magnify Christ

under any circumstances is to experience Him with the topmost enjoyment.

**Phil. 1:21, note 1 live**

Paul's life was to live Christ. To him, to live was Christ, not the law or circumcision. He would not live the law but would live Christ, not be found in the law but be found in Christ (3:9). Christ was not only his life but also his living. He lived Christ because Christ lived in him (Gal. 2:20). He was one with Christ in both life and living. He and Christ had one life and one living. They lived together as one person. Christ lived within Paul as Paul's life, and Paul lived Christ without as Christ's living. The normal experience of Christ is to live Him, and to live Him is to magnify Him always, regardless of the circumstances.

**Portions from the Life-study messages**

We must consider what it means to magnify Christ. The word magnify means to make something large to our sight. Perhaps you are wondering how Christ can be magnified since He is already universally great....At the time of Paul's imprisonment, the Jews were despised by the Romans. The Romans were the conquerors, and the Jews were the conquered ones. Among these conquered ones there was a man named Jesus. Although He is great and most wonderful, in the eyes of the Romans He was nothing. But as Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors.

At the time Paul wrote the book of Philippians, he was an elderly person. No doubt, the guards expected him to be exhausted by his imprisonment. But far from being exhausted, Paul was full of joy and rejoicing in the Lord....Even though Paul must have been mistreated in prison, he could be happy and display to the guards the unlimited greatness of

Christ.... I do not believe that Paul was offended by the jailers or that he offended them. Rather, he was a living witness of Christ, testifying of His ability, power, patience, love, and wisdom, all without measure. The guards may have considered Paul to be strange or peculiar, viewing him as possessing something which they did not have. What they sensed in Paul was Christ magnified....Paul expressed the greatness of Christ in an enlarged way. He magnified Christ with all boldness both through life and through death. By magnifying Christ in this way, Paul could overcome any situation.

In verse 19 Paul mentions the bountiful supply of the Spirit of Jesus Christ. If we allow the bountiful supply of the Spirit to work in us, our daily living will be changed. We shall be burdened to magnify Christ always and with all boldness. Through our

magnifying of Christ, others will see His greatness and His unlimitedness. To magnify Christ in such a way surely is to live Him.

The little word "for" at the beginning of [verse 21] is important. It indicates that what is to follow is an explanation of the preceding verse. Christ could be magnified in Paul's body because Paul lived Christ. In order to magnify Christ, we must live Him....God wants His people to live Christ. We should not care for holiness, spirituality, or victory as things in themselves, and we should not care for our natural virtues or attributes. Instead, we should focus our whole attention on living Christ and care only to live Christ that He might be magnified in us. (*Life-study of Philippians, pp. 48, 49-50, 49, 50-51, 53*)

**Corporate Reading of “How to Enjoy God and How to Practice the Enjoyment of God” Chapter 8 – Sections: The Lord Being Our Savior by Entering into Us through**

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*Eating and Drinking; Salvation Being a Matter of Eating and Drinking; In the Old Testament Types (paragraphs 1-3)*

### Wednesday 1/12

#### Phil. 1:21-26

**21** For to me, to live is Christ and to die is gain.

**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.

**23** But I am constrained between the two, having the desire to depart and be with Christ, for this is far better;

**24** But to remain in the flesh is more necessary for your sake.

**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,

**26** That your boast may abound in Christ Jesus in me through my coming again to you.

#### Related Verses

#### John 15:4-5

**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.

**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 Tim 4:7

**7** I have fought the good fight; I have finished the course; I have kept the faith.

#### Portions from the Life-study messages

In [verse 21] we have a contrast between Christ and gain.... 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 [for His Body's sake].... [Paul] 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.... 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....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. [Hence, Paul chose to live Christ.]

In verse 22 Paul...could speak of "fruit for my work."... [Paul] was living in prison; he was not working. This indicates that his living was his work....The fruit of this work was Christ lived out, magnified, and ministered to others....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.

When Paul wrote [verse 23], he was in bonds suffering mistreatment. Under those circumstances, we would expect him to long to be with Christ.... To be with Christ is a matter of degree, not of place....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....In verse 24 Paul continues....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.

The faith [in verse 25] 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.

In verse 26...the Greek word [translated boast] has a threefold meaning: boasting, rejoicing, and glorying....If we would experience Christ, we...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.... 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....As long as Paul continued to live, they were able to boast in him in Christ....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. (*Life-study of Philippians*, pp. 57-59, 59-61, 62, 63-64)

**Corporate Reading of “How to Enjoy God and How to Practice the Enjoyment of God” Chapter 8 – Sections: In the Old Testament Types (paragaphs 4-7)**

### Thursday 1/13

#### Phil. 1:27-30

**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 <sup>1</sup>one soul striving together along with <sup>2</sup>the faith of the gospel,

**28** And in nothing being frightened by the opposers, which is to them a proof of their destruction, but of your salvation, and that from God;

**29** Because to you it has been graciously granted on behalf of Christ not only to believe into Him but also to suffer on His behalf,

**30** Having the same struggle which you saw in me and now hear to be in me.

#### Related Verses

#### 1 Cor. 1:10

**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.

#### Jer. 32:39

**39** And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.

#### Acts 4:32

**32** And the heart and soul of the multitude of those who had believed was one; and not even one said that any of his possessions was his own, but all things were common to them.

#### 2 Tim. 1:8

**8** Therefore do not be ashamed of the testimony of our Lord nor of me His prisoner; but suffer evil with the gospel according to the power of God;

#### Phil. 3:10

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

#### Portions from the footnotes

#### Phil. 1:27, note 1 one

We need not only to stand firm in one spirit in order to experience Christ but also to strive together with one soul along with the faith of the gospel. To be of one soul for the gospel work is more difficult than to be in one spirit for the experience of Christ (see 2:20). To be of one soul requires that, after having been regenerated in our spirit, we go further and be transformed in our soul, especially in our mind, which is the main and leading part of our soul.

#### Phil. 1:27, note 2 the

The faith here is personified. The believers should strive together with one soul along with the personified faith (cf. note 83 in 2 Tim. 1).

#### Portions from the Life-study messages

If we would stand firm, we must be in one spirit....If we do not stay in our spirit, we shall be divided. First opinions will enter in, then there will be dissension, and eventually division will come about....In order to stand firm in our spirit, we also need to strive, to fight together, with one soul.

The faculties of our soul may be likened to weapons used in warfare. We need to strive together with these weapons of the soul. Do not think that it is sufficient only to be in spirit. No, we also need to be exercised in our mind, emotion, and will....Then we shall have powerful weapons with which to fight.

Some seemingly spiritual people are like jellyfish in the soul. They are very wishy-washy. They never want to fight or strive. This indicates that they do not have the needed weapons. They are

very different from the apostle Paul. When Paul stood, he stood in spirit. But when he strove, he strove with a very strong soul.

Our problem is that either we are wishy-washy and do not use the faculties of our soul, or we become dissenting and fight each other instead of fighting the enemy.... This is the reason Paul tells us to strive with one soul.... We who fight for God's interest must be in one spirit, and we must strive with one soul.

In 1:28 [Paul] charges us not to be frightened in anything by the opposers. He says that this would be proof to them of destruction, but of our salvation. Destruction here refers to the destruction of all the opposers are and do, whereas salvation denotes the salvation of all we are and do. Paul's strong example of suffering for Christ strengthened the brothers and made them willing to suffer for Him in carrying out God's economy on earth.

The use of the word "into" [in verse 29] implies the organic union the believer has with Christ through believing into Him. To believe into Christ is to have our being merged into His that the two may be organically one. To suffer on behalf of Christ, after receiving Him and being made one with Him through believing, is to participate in, to have the fellowship of, His sufferings (3:10), that we may experience and enjoy Him in His sufferings. This is to live Him and magnify Him in a situation that rejects and opposes Him.

Paul was a pattern [v. 30] set up by God's grace for His New Testament economy (1 Tim. 1:14-16). The...believers should experience and enjoy Christ by living and magnifying Him as Paul did in his sufferings for Christ, that they may be partakers with him of grace. (*Life-study of Philippians*, pp. 67-69, 69-70, 71, 28-29)

*Corporate Reading of “How to Enjoy God and How to*

*Practice the Enjoyment of God” Chapter 8 – Sections: In the New Testament Parables (paragraphs 1-3)*

**Friday 1/14**

**Phil. 2:1-4**

**1** <sup>1</sup>If there is therefore any encouragement in Christ, if any <sup>2</sup>consolation of love, if any fellowship of spirit, if any <sup>3</sup>tenderheartedness and compassions,

**2** Make my <sup>1</sup>joy full, that you <sup>2</sup>think the same thing, having the <sup>3</sup>same love, <sup>4</sup>joined in soul, <sup>2</sup>thinking the <sup>5</sup>one thing,

**3** <sup>1</sup>Doing nothing by way of selfish ambition nor by way of vainglory, but in <sup>2</sup>lowliness of <sup>3</sup>mind considering one another more excellent than yourselves;

**4** Not regarding each his own *virtues*, but each the *virtues* of others also.

**Related Verses**

**Rom. 12:16**

**16** Be of the same mind toward one another, not setting your mind on the high things but going along with the lowly; do not be wise in yourselves.

**Phil. 3:8**

**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

**Rom. 15:5-6**

**5** Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus,

**6** That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

**2 Cor. 13:11**

**11** Finally, brothers, rejoice, be perfected, be

comforted, think the same thing, be at peace; and the God of love and peace will be with you.

**1 Pet. 3:8-9**

**8** And finally be all of the same mind, sympathetic, loving the brothers, tenderhearted, humble-minded;

**9** Not rendering evil for evil or reviling for reviling, but on the contrary blessing one another, because you were called to this, that you might inherit blessing.

**Portions from the Life-study messages**

In 2:1-4 we see the fellowship between the believers and the apostle....This two-way traffic is for the experience of Christ.... Paul appealed to the Philippians that...they would make his joy full.... He was concerned about the attitude of the believers and for the kind of spirit they had toward him. Nothing hurt the apostle as much as a negative attitude of the believers toward him....[Also] what troubled Paul in his imprisonment was the dissension among the Philippians....Although they all loved the Lord, they were not thinking the same thing....Out of heaviness of heart, he appealed to the Philippians to make his joy full by being joined in soul and by thinking the same thing. (*Life-study of Philippians*, pp. 73-74, 75)

**Portions from the footnotes**

**Phil. 2:1, note 1 If**

In ch. 1 Paul, being rich in the experience of Christ, presented to the believers an account of his experience. Now in this chapter he asked the believers to have fellowship with him. Such a mutual fellowship of the believers and the apostle is needed for the experience of Christ.

**Phil. 2:1, note 2 consolation**

Or, exhortation, encouragement.

**Phil. 2:1, note 3 tenderheartedness**

I.e., inward affection. Lit., bowels. The same word as in 1:8.

**Phil. 2:2, note 1 joy**

Since this book 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; 2:17-18, 28-29; 3:1; 4:1, 4).

**Phil. 2:2, note 2 think**

Among the Philippians there was dissension in their thinking (4:2), which troubled the apostle. Hence, he asked them to think the same thing, even the same one thing, that they might make his joy full.

**Phil. 2:2, note 3 same**

This indicates that because of the dissension in their thinking, the Philippian believers had different levels of love. They did not have the same love toward all the saints for the keeping of oneness.

**Phil. 2:2, note 4 joined**

This indicates that the dissension among the Philippians was due to their not being joined in soul, to their not thinking the one thing in their mind, the leading part of their soul. The Philippians' problem was not with their spirit but with their soul, that is, with their mind. They had Christ in their spirit through regeneration, but they did not have Christ in their soul through transformation. Only by having Christ saturate and occupy their entire soul could they be made one in soul.

**Phil. 2:2, note 5 the**

According to the context of this book, *the one thing* here must refer to the subjective knowledge and experience of Christ (1:20-21; 2:5; 3:7-9; 4:13). Christ, and Christ alone, should be the centrality and universality of our entire being. Our thinking should be focused on the excellency of the knowledge and experience of Christ. Focusing on

anything else causes us to think differently, thus creating dissensions among us.

**Phil. 2:3, note 1 Doing**

This may indicate that the dissenting Philippians were doing things out of selfish ambition or vainglory, both of which cause dissensions among believers.

**Phil. 2:3, note 2 lowliness**

Lowliness is in contrast to both selfish ambition and vainglory. This must be not our natural lowliness but the lowliness of Christ, as illustrated in vv. 7-8.

**Phil. 2:3, note 3 mind**

This indicates again that the problem of dissension among the Philippians was a matter of their untransformed mind. They needed to have the mind that was in Christ (see v. 5).

*Corporate Reading of “How to Enjoy God and How to Practice the Enjoyment of God” Chapter 8 – Sections: In the New Testament Parables (paragraphs 4-6)*

**Saturday 1/15****Phil. 2:5-8**

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

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

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

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

**Related Verses****2 Cor. 8:9**

**9** For you know the grace of our Lord Jesus Christ,

that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.

**Heb. 12:2**

**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.

**1 Pet. 2:21**

**21** For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

**1 John 2:6**

**6** He who says he abides in Him ought himself also to walk even as He walked.

**1 Cor. 6:19-20**

**19** Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and you are not your own?

**20** For you have been bought with a price. So then glorify God in your body.

**Portions from the Life-study messages**

The last part of Philippians 1 and the first part of Philippians 2 are actually one portion and should not be separated. One thought flows from 1:27 through 2:8....Chapter one reveals that the way to experience Christ is through keeping ourselves in the fellowship unto the gospel by the bountiful supply of the Spirit of Jesus Christ. If we would remain in [this] fellowship,...we need to be in one spirit with one soul [1:27]. In Philippians the special point regarding the experience of Christ is this matter of being with one soul. Being one in soul is not only for the experience of Christ, but even the more for the enjoyment of Christ....Enjoyment is mainly related to the soul. In

order to enjoy Christ, we need to have a proper soul, a soul that is one with the souls of other saints.

In the second chapter of this book Paul begged the Philippians to sympathize with him [v. 1].... [He] expected that all the believers...would think the same thing, have the same love, and be joined together in one soul [v. 2]. In verses 4 and 5 Paul offers the Philippians the remedy for their sickness...of not being one in soul.... Paul told the Philippians that they should not regard each his own virtues, but each the virtues of others also. Paul was telling them not only to take care of him, but also to take care of the other saints. (*The Experience of Christ*, pp. 29, 35, 37-39)

In verse 5 Paul says, "Let this mind be in you which was also in Christ Jesus." The Greek words translated "let this mind be in you" can also be rendered "think this in you." The word "this" refers to the considering and regarding in verses 3 and 4. This kind of thinking, mind, attitude, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to such an extent, that is, in His tender inward feeling and in His thinking.

In 2:5-8 Paul presents Christ as our pattern... Although Christ had the expression of deity, He laid aside this expression. However, He did not lay aside the reality of His deity. He laid aside the higher form, the form of God, and took on a much lower form, the form of a slave. In this, He emptied Himself.... Then, after becoming a man and being found in the appearance of a man, Christ humbled Himself even unto the death of the cross. This was the crucified life lived out in a full and absolute way.

Christ is not only an outward pattern for us; He is also the life within us. As this inner life, He would have us experience Him and thereby live a crucified life. In this crucified life there is no room for rivalry, vainglory, or self-exaltation. On the contrary, there is self-emptying and self-humbling. Whenever we experience Christ and live Christ, we automatically live such a crucified life. This means that when we live Christ, we live the One who is the pattern of a crucified life. Then we also shall empty ourselves and humble ourselves.

[The Philippians'] experience of Christ as such a pattern and inward life would make the apostle extremely happy....Living a crucified life shows that toward the apostles we have encouragement in Christ, consolation of love, fellowship of spirit, and tenderheartedness and compassion [v. 1]. Only when we live a crucified life can we make the apostles happy and cause their joy to be full....[Paul's] concern was whether or not the believers would take Christ as their pattern and live a crucified life. This was the desire of Paul's heart, and only this would make his joy full. (*Life-study of Philippians*, pp. 86, 83, 88-89, 89-90)

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**Hymns, #187; #542, #887**

### Outline

- II. Living Christ to magnify Him (1:3-30)
  - B. Magnifying Christ by living Him (vv. 19-26)
  - C. Striving with the gospel with one soul (vv. 27-30)
- III. Taking Christ as the pattern and holding Him forth (2:1-30)
  - A. Joined in soul, thinking the one thing (vv. 1-4)
  - B. Taking Christ as the pattern (vv. 5-11)

### Crucial points

In Philippians 1:19-26 we see that Paul magnified Christ by living Him. Paul realized that both ways of preaching Christ, in pretense or in truth (v. 18), would turn out to salvation (v. 19). The meaning of salvation here is to be sustained and strengthened to magnify Christ and to live Him. The circumstances in which Paul found himself forced him to experience Christ and enjoy Him in a fuller way through the saints' petitions and the bountiful supply of the Spirit of Jesus Christ.

To magnify Christ is to be a living witness of Christ, expressing Him in His unlimited greatness. As Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors. Christ could be magnified in Paul because Paul lived Christ (v. 21). He lived Christ because Christ lived in him (Gal. 2:20). He and Christ had one life and one living. They lived together as one person.

In verse 21 we have a contrast between Christ and gain. Paul both enjoyed Christ's presence and lived Christ. To Paul it would have been a gain to die and be with Christ, enjoying His presence, in a higher degree (v. 23). But in terms of the fulfilling of God's eternal purpose, being with Christ cannot compare with living Christ for His Body's sake (v.



24). Hence, Paul chose to live Christ in order to minister Christ to the saints and the churches for their progress and joy of the faith (v. 25).

Because Paul lived Christ and magnified Him, he could transfuse Christ into the saints and minister Christ to all the churches. He was such a channel of supply between us and the Head. Therefore, the saints in Philippi had reason to boast in such an apostle in Christ (v. 26). If Paul had died prematurely, their boasting in him would have been cut short.

Philippians 1:27-2:8 can be considered as one portion concerning striving with the gospel with one soul, being joined in soul, and thinking the one thing by living Christ, who is the pattern of a crucified life. We need not only to stand firm in one spirit in order to experience Christ, but also to strive together with one soul with the faith of the gospel (v. 27). To be of one soul requires that we be transformed in our soul. In 2:1 and 2 Paul appealed to the Philippians to make his joy full. What troubled Paul was not his imprisonment but the dissension among the Philippians (v. 3; 1:27). This caused Paul's heart to be heavy. In verse 5 Paul says, "Let this mind be in you which was also in Christ Jesus." The word "this" refers to considering others more excellent and regarding the virtues of others in verses 3 and 4. This kind of thinking, mind, attitude, was also in Christ when He emptied Himself, taking the form of a slave, and being found in fashion as a man, humbled Himself (vv. 7-8). This was the crucified life lived out in a full and absolute way. Whenever we experience Christ and live Christ, we automatically live the One who is the pattern of a crucified life. Then we also shall empty ourselves and humble ourselves.

<b>Lord's Day 1/16</b>
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*Related Verses*

**Rom. 12:3-5**

**3** For I say, through the grace given to me, to every one who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

**4** For just as in one body we have many members, and all the members do not have the same function,

**5** So we who are many are one body in Christ, and individually members one of another.

**Eph. 4:1-6**

**1** I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,

**2** With all lowliness and meekness, with long-suffering, bearing one another in love,

**3** Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

**4** One Body and one Spirit, even as also you were called in one hope of your calling;

**5** One Lord, one faith, one baptism;

**6** One God and Father of all, who is over all and through all and in all.

**Further Reading:**

*Life-study of Philippians, msgs. 5-10*