

#1 The Intrinsic Significance of the Experience of Christ

(The Memorial Day Conference) 2019/7/1-7

I . The Experience of Christ is a mystery:

A. God is a mystery, Christ is the mystery of God, and the church is the mystery of Christ; hence, the church is actually a mystery within a mystery.

B. Our Christian living is a mystery; for example, although human love is limited, the proper love loved out by a Christian is unlimited; hence, it is a mystery.

C. To magnify Christ is to express Christ without limitation; it is to show the whole universe that the very Christ by whom we live is unlimited. [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. Paul's experience of Christ as his unlimited endurance was the magnification of the unlimited Christ; any attribute we have through living Christ by the bountiful supply of the Spirit of Jesus Christ will be unlimited and thus mysterious.

[Phil. 1:21](#) For to me, to live is Christ and to die is gain. [Mon](#)

E. Even our forgiveness of others needs to be a magnification of Christ; our forgiveness is the inexhaustible Christ Himself being magnified in us. F. In the midst of suffering, we should simply love the Lord and experience Him; then we will magnify Christ, expressing Him as the One who is unlimited; it is a joy to magnify Christ through suffering. [2 Cor. 12:9](#) And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weakness that the power of Christ might tabernacle over me.

G. The experience of Christ is a mystery, and whatever we experience of Christ is unlimited; if we see this vision it will not only control our life but also strengthen our Christian walk; God's intention is to magnify Christ through us.

H. The church life is the sum total of our Christian living; we all live Christ, and our Christian living is added together to make the church life; when we come together as the church, we are a complete mystery.

[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. [16](#) And confessedly, great is the mystery of godliness: He who was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the nations, Believed on in the world, Taken up in glory.

I. Paul says, "To me, to live is Christ"; this means that we can live to be Christ; the Christ whom we experience and whom we live is a mystery; we should not have any assurance of our experience, for all experiences of Christ are mysterious. [Tue](#)

[II . Philippians unveils that the experience of Christ is our fellowship unto the furtherance of the gospel until the Lord Jesus comes back:](#) [Phil. 1:3](#) I thank my God upon all my remembrance of you, [4](#) Always in my every petition on behalf of you all, making my petition with joy, [5](#) For your fellowship unto the furtherance of the gospel from the first day until now, [6](#) Being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus;

[A. From the time that we are saved until the time the Lord Jesus comes back, our Christian life should be a gospel-preaching life:](#)

1. The Christ-experiencing and -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.

[Wed](#)

[B. 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](#) 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.

[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. [Phil. 2:20-21](#) For I have no one like-souled who will genuinely care for what concerns you; For all seek their own things, not the things of Christ Jesus. [2](#). To be with one soul requires that, after having been regenerated in our spirit, we go further to be transformed in our soul. [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. [Thu](#)

[III . Strictly speaking, Philippians is a book not only on the experience of Christ but also on the enjoyment of Christ:](#)

[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.](#) [Phil. 2:2](#) Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing, [4:4](#) Rejoice in the Lord always; again I will say, rejoice.

[B. The experience of Christ is primarily in our spirit, but the enjoyment of Christ is in our soul; like children who are made to eat without enjoying their food, many times we experience Christ without enjoying Him.](#)

[C. Thus, we can have the experience of Christ without the enjoyment of Christ; the problem here is with our soul—our mind, emotion, and will.](#)

[D. "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.](#) [Fri](#)

[E. Among the Philippians there was dissension in their thinking, 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:](#) [1](#). According to the context of this book, the one thing must refer to the subjective knowledge

and experience of Christ; Christ, and Christ alone, should be the centrality and universality of our entire being.

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.

2. The one thing is the subjective experience of Christ as our enjoyment for the church life, the Body life; this one thing should occupy our mind all the time; if we think the one thing, immediately the enjoyment of Christ will be our portion. **3.** 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. 3:10** To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death. **4.** 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.

5. 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; if our love toward the saints has been regulated and dealt with, then we will enjoy Christ as we love the saints. **6.** Being one in soul, joined in soul, is not only for the experience of Christ but even more for the enjoyment of Christ; our experience of Christ should also be an enjoyment of Christ. **7.** To experience Christ with enjoyment, we need to be in one spirit with one soul; in order to enjoy Christ, we need to have a proper soul, a "co-soul" that is one with the souls of other saints. **8.** The most important thing for us to do is to experience Christ as our enjoyment today so that the church may be built up for His glory; this is the way for us to be preserved in the Lord's recovery until He comes back. **Sat**

Crucial Point ①: The experience toward Christ is a mystery

OL1: God is a mystery, Christ is the mystery of God, and the church is the mystery of Christ; hence, the church is actually a mystery within a mystery. **Col. 2:2** That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ.

OL2: Our Christian living is a mystery; for example, although human love is limited, the proper love loved out by a Christian is unlimited; hence, it is a mystery. **OL3:** To magnify Christ is to express Christ without limitation; it is to show the whole universe that the very Christ by whom we live is unlimited. **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.

OL4: The church life is the sum total of our Christian living; we all live Christ, and our Christian living is added together to make the church life; when we come together as the church, we are a complete mystery.

The experience of Christ is a mystery, and whatever we experience of Christ is unlimited. If we see this vision, it will not only control our life but also strengthen our Christian walk. ...The church life is the sum total of our Christian living. We all live by Christ, and our Christian living is added together to make the church life.

All human virtues are limited. For example, human

tolerance will eventually be exhausted. But the very magnification of Christ lived out of us cannot be exhausted. This mystery subdues the devil, the demons, and all the evil angels. It also convinces everyone. Any proper human being will be convinced by seeing the magnification of Christ. Our Christian patience is a mystery because it is the magnification of Christ. This is not merely Christ manifested; it is Christ manifested as the unlimited One.

Even our forgiveness of others needs to be a magnification of Christ. In Matthew 18 Peter asked the Lord how many times he should forgive his brother. He asked if he should forgive him even seven times. But the Lord told him that he must forgive seventy times seven. This is inexhaustible forgiveness.

To magnify Christ means to express Him as the One who is unlimited. He is magnified through the increase of our sufferings. Do not be afraid of suffering, for it is a joy to magnify Christ through suffering. ...Over and over again, in this book Paul tells us to rejoice in the Lord. When we are in a pleasant environment, it may not mean very much to be joyful. But to rejoice when we are in prison means a great deal.

Application to young people/ college students

Because your experience of Christ is the mystery, you need to magnify the unlimited Christ. For example, you might experience Christ as love in certain relationship so you could love someone. That experience is wonderful but please remember. The love of Christ is unlimited. Also you might experience Christ as wisdom, understanding and endurance in your entrance exams, tests, English Test or TOEIC, Japanese Test. But the wisdom, understanding, endurance of Christ is unlimited. You should not remain in the past experience of Christ. Today you need to open anew to the Lord with brothers and sisters to experience in a fresh way the wider, the longer, the higher and the deeper Christ. Every aspect of Christ is unlimited. Do not think you have already experienced Christ enough. **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 **18** May be full of strength to apprehend with all the saints what the breadth and length and height and depth are **19** And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Prayer : "Oh, Lord Jesus, the riches of my Lord is unlimited. Please open my eyes to experience the unlimitedly expanding Christ and let me magnify Christ. The experience of Christ is the mystery. Let me daily experience and enjoy this unlimited Christ together with brothers and sisters. And fill us with all the fulness of God. Let us keep the appetite for this unlimited Christ by always opening to the Lord in the church life."

Crucial Point ②: To experience Christ is to have the fellowship in the furtherance of the gospel and continues until coming back of the Lord Jesus

OL1: The Christ-experiencing and -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. **OL2:** To be with one soul requires that, after having been regenerated in our spirit, we go further to be transformed in

our soul.

OL3: 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.

OL4: 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. Phil. 1:3 I thank my God upon all my remembrance of you, 4 Always in my every petition on behalf of you all, making my petition with joy, 5 For your fellowship unto the furtherance of the gospel from the first day until now, 6 Being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus;

In Philippians 1:27 Paul says, "Only, conduct yourselves in a manner worthy of the gospel of Christ." When I read this verse years ago, I thought that conduct worthy of the gospel was behavior that was perfect before those to whom we preach the gospel. But this is not Paul's meaning here. The remainder of verse 27 says, "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." Paul does not speak here of loving our wives, submitting to our husbands, honoring our parents, or behaving in kind, lovable manner. Rather, he tells us to stand firm in one spirit with one soul. If we are not in one spirit with one soul, then our conduct is not worthy of the gospel. ...We will enjoy Christ by being in one spirit with one soul. By preaching the gospel we express our oneness in spirit and in soul. ...If we do not sense that we are feasting on Christ as we preach the gospel, something is wrong. ...The primary thing is that in the course of our preaching, we will be feasting on Christ and enjoying Him.

Application to the priests of the New Testament gospel (All brothers/sisters are priests of the New Testament gospel)

Since the New Testament believers are all priests of the gospel, you need to have a life of preaching the gospel. Paul preached the gospel and shepherded the new ones and traveled around as he built up the churches. And during the period, he wrote the Epistles of the New Testament. As he preached the gospel, he experienced Christ and renewed the vision. If you are not participating in the fellowship unto the furtherance of the gospel, you can not experience and enjoy Christ in a right way. In another words, if you do not practice the gospel on the street, or the gospel to your relatives, friends and neighbors, your experience of Christ is poor and your vision concerning Christ and the Church is not renewed. "For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life (John 3:16)." Whether or not a man will perish in the lake of fire depends only on his/her believing in Christ. The believing one will gain the eternal life and become the member of the Body of Christ. Do you desire your relatives and friends would perish? Or do you desire that they would become the members of the Body of Christ to express God's glory corporately?

Because the fellowship unto the furtherance of the gospel is not the individual matter but a corporate matter, it is

required for us not only becoming one spirit but also one soul. For example, if you don't have a burden for the gospel, do not criticize the church's gospel propagation but be one mind to pray for the gospel. When we pray in one soul, if you receive the burden from the Lord, please join in the gospel propagation even one hour. If you do this, you would experience and enjoy Christ more richly in the fellowship unto the furtherance of the gospel. Hallelujah!

Prayer :"Oh Lord Jesus, I will participate in the fellowship unto the furtherance of the gospel in the church life. I will train to be one spirit and one soul in the preaching of the gospel. Lord, transform my soul by spreading Yourself from my spirit to my mind, emotion and will of my soul. I can experience and enjoy You richly in the fellowship unto the furtherance of the gospel. I pray for the gospel friends together with brothers and sisters and preach the gospel to them. Save the people around me. Cause them to escape the perish and express God corporately. Amen!"

Crucial Point ③:A normal church life is not just a life experiencing Christ but a life enjoying 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, 4:4 Rejoice in the Lord always; again I will say, rejoice.

OL1: Since Philippians is concerned with the experience and enjoyment of Christ, which issue in joy, it is a book filled with joy and rejoicing. **OL2:** The experience of Christ is primarily in our spirit, but the enjoyment of Christ is in our soul; like children who are made to eat without enjoying their food, many times we experience Christ without enjoying Him. **OL3:** "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. **OL4:** 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.

The church life robs the devilish things from our minds. In the church life we help all the saints to think one thing — the enjoyment of Christ for the church life. ... Whenever we think other things, we are disobedient and rebellious. 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. Has a certain brother offended you? You should not think about that offense, for God's economy does not allow you to do so. If you think about the offense, you rebel against God. This is a serious matter. Murmuring is also rebellious. God's economy does not allow us to murmur. To do so is to be disobedient. We all have our disposition, and we all are accustomed to murmuring, reasoning, and complaining. But if we are enlightened concerning reasoning and murmuring, we will say, "Lord, forgive my rebellion. ... I want to be obedient, obeying Your economy to think the one thing. Although certain ones have offended me, I do not want to think about the offenses. Instead, I want to think only of the enjoyment and experience of Christ."

Application to young working saints/ graduate students

God's economy does not allow you to murmur and be rebellious. Murmuring and complaining are actually devilish

thoughts in your mind that comes from Satan. Because of this, you must stop talking with the devil, Satan. One who let you stand against the church or let you misunderstand the other saints and hate them is not you but Satan in your flesh. [1Peter 5:5](#) In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble. [6](#) Therefore be humbled under the mighty hand of God... [7](#) Casting all your anxiety on Him because it matters to Him concerning you. [8](#) Be sober; watch. Your adversary, the devil, as a roaring lion, walks about, seeking someone to devour.

Verse 8, FN “seeking someone to devour” : Peter here warned the believers who were suffering in persecution. If they would not be humbled under God’s mighty hand and cast their anxiety on God, they would be devoured by the roaring lion, the devil, their adversary. This teaches us that pride and anxiety make us delicious prey to satisfy the hunger of the roaring lion.

If you talk to Satan, you will become prey for Satan. You should not respond to the words from Satan and have a talk with Satan. To avoid it, practice to be humbled and cast all your anxiety on God. The more you have a talk with Satan, the more Satan makes you a person with pride, a person with full of anxiety, and an unbelieving person. If you become humbled and cast your anxiety on God, you can resist communicating with Satan, can deal with the Satanic thought in your soul, and can think the same thing with the other saints to be joined in soul. Then, you experience and enjoy Christ richly in your church life with full of joy.

If you can cast the Satanic thought in your soul away and have a church life with full of joy, then you can have a wonderful and positive effect to your business life or research life.

Prayer: “O Lord Jesus, sweep out my Satanic thought in my soul. For this purpose, I watch and never have any talk with the devil, but I breathe out my pride and anxiety, so that I can think the same thing and be joined in soul with brothers and sisters, enjoying Christ and being filled with joy. In God’s economy, please bless my business life.”

The High Gospel Topic 13: Jesus Is the Sinner’s Friend

[Matt.11:19](#) The Son of Man came eating and drinking; and they say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners. Yet wisdom is justified by her works.

In the Gospels, the Lord Jesus is presented as the Friend of sinners, for historically He was found, first of all, moving among men as their Friend before He became their Savior. But do you realize that today He is still in the first place our Friend, in order that He may be our Savior? Before we have reached the point where we are willing—or indeed able—to receive Him as Savior, He comes to us as a Friend, so that personal encounter is not debarred to us and the door is held open for us to receive Him as Savior. This is a precious discovery.

Since I saw the Savior as the Friend of sinners I have seen many unusual and difficult people brought to the Lord. I remember how in one place a young woman came and attacked me, saying that she did not want to be saved. She said that she was young and intended to have a good time,

and did not want to have to leave her ways and become sedate and sober, for then there would be no joy in life. She said she had no intention of forsaking her sins and had not the least desire for salvation! It transpired that she knew quite a lot about the gospel, for she had been brought up in a mission school, and this was her reaction against it. After she had more or less raved at me for a while, I said, “Shall we pray?” “What should I pray?” she replied scornfully. I said, “I can’t be responsible for your prayer, but I will pray first and then you can tell the Lord all that you have been saying to me.” “Oh, I couldn’t do that!” she said, somewhat taken aback. “Yes, you can,” I replied. “Don’t you know that He is the Friend of sinners?” This touched her. She did pray—a very unorthodox prayer—but from that hour the Lord worked in her heart, for in a couple of days’ time she was saved.

LEADING PEOPLE TO MEET HIM: Too often those who have been saved merely through knowledge developed big heads. They progress without seeming to feel much need of God. They know it all and they even feel qualified to criticize the preacher’s presentation of facts. But when it comes to a crisis in which they lose their known bearings and have to trust the Lord over something, they cannot do so. They are not in living touch with Him. Yet there are others, who may know very little but have come out of themselves, and have touched the living God, who develop and grow in faith even through the severest trial. That is why our first object must be to lead people to meet Him.

It is the living Lord who becomes our Savior. Jesus is no longer the crucified but the reigning One, and today therefore we go for salvation not to the foot of the cross but to the throne, to believe in Him as Lord. Perhaps we need to see more clearly the difference between redemption and salvation. Redemption was secured by the Lord Jesus on the cross two thousand years ago. Our salvation rests today upon that redemption, accomplished once for all in time.

SALVATION AS A PERSONAL AND A SUBJECTIVE EXPERIENCE (1): It comes to this, that salvation, which is a personal and a subjective experience, may be said to rest rather upon the Lord’s resurrection than upon His death. The death of Christ was necessary for atonement objectively before God. But for salvation the New Testament lays emphasis upon our faith in His resurrection, for the resurrection is the proof that His death has been accepted. We believe in the Lord Jesus Christ, personally risen and ascended to glory, and we seek to bring sinners now into immediate contact with Him.