

THE BOUNTIFUL SUPPLY OF THE SPIRIT OF JESUS CHRIST¹

Scripture Reading: Phil. 1:19

I. THE BOUNTIFUL SUPPLY

The words *bountiful supply* are not simply a translation of the Greek, but an interpretation of the Greek term used. Literally, the Greek word refers to the supplying of all the needs of the chorus by someone known as the choragus, the leader or director of the chorus. The Greek word Paul uses thus implies a bountiful supply. The choragus supplied all the needs of everyone in the chorus, the needs for food, clothing, lodging, and musical instruments. The supply of the choragus truly was bountiful, even all-inclusive. Once a person had joined the chorus, there was no need for him to be concerned about the necessities of life; the choragus would supply whatever he needed. Paul likens the supply of the Spirit to that of the choragus. Therefore, to have a proper understanding of 1:19, we need the word *bountiful* with the word *supply*. This bountiful supply of the all-inclusive Spirit was for Paul to live Christ and magnify Christ in his sufferings for Him. The supply of the Spirit of Jesus Christ is bountiful and all-inclusive. What we have today is not a partial supply, but a bountiful, all-inclusive supply.

II. THE SPIRIT OF JESUS CHRIST

The Spirit of Jesus Christ includes the Spirit of God before and during creation, the Holy Spirit involved with incarnation, the Holy Spirit in the Lord's human living and death, the life-giving Spirit as a result of the Lord's resurrection and ascension and the seven-fold intensified Spirit revealed in the book of Revelation.

A. The Spirit of God in Creation

The revelation in the Bible concerning God, Christ, and the Spirit is progressive. This revelation begins in Genesis 1 and develops progressively until it reaches its consummation in the book of Revelation. The first mention of the Spirit in the Scriptures, we are told that the Spirit of God (**Gen.1:2**) was brooding over the waters (Heb.). In relation to God's creation, the Spirit is specifically called the Spirit of God.

B. The Spirit of Jehovah in Relationship with Man

God's relationship with man, of course, is more intimate than His relationship with creation. Hence, in speaking of God's relationship with man, the title of the Spirit is the Spirit of Jehovah (**Judg.3:10; 1Sam. 10:6**).

C. The Holy Spirit in Making Man Holy

At the time of the conception and birth of Christ, the term "Holy Spirit" was used (**Luke 1:35; Matt. 1:20**). This title of the Spirit is related to holiness, sanctification, and separation unto God. Through the Holy Spirit something in man is sanctified, made holy.

D. The Spirit—the All-inclusive Life-giving Spirit of the Triune God

John 7:39 says, "But this He said concerning the Spirit...for the Spirit was not yet, because Jesus was not yet glorified." Before the Lord Jesus was crucified and resurrected, "the Spirit"

¹ Except for the contents of the first paragraph under roman numeral two, this outline is excerpted from the Life Study of Philipians, by Witness Lee. The adapter is solely responsible for any copy or editorial errors.

was not yet. The Spirit of God was there from the beginning (**Gen. 1:1-2**), but “the Spirit” as the Spirit of Jesus Christ was “not yet” at the time of John 7:39, because the Lord had not yet been glorified. After His resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ. Even though, before the Lord’s death and resurrection, the Spirit of God was the Spirit of Jehovah and the Holy Spirit, “the Spirit” was not yet. This term—“the Spirit”—is used often by Paul in his Epistles and by John in the book of Revelation. Instead of saying the Spirit of God or the Holy Spirit, Paul often said “the Spirit”—the all-inclusive life-giving Spirit of the Triune God (**1Cor.15:45b**).

Like the compound ointment in Exodus, the Spirit today can be called the compound Spirit. (**Ex.30:23-24**) In typology, oil signifies the Spirit of God, and the compound ointment, the oil blended with four spices, signifies the Holy Spirit. The four spices used to make the ointment typify the effectiveness of Christ’s death, the sweetness of His death, the power of His resurrection, and the fragrance of His resurrection. Before Christ was crucified, resurrected, and glorified, the Spirit as the all-inclusive life-giving Spirit was “not yet.” But through the process of Christ’s crucifixion and resurrection, the Spirit of God, typified by the oil, became the compound Spirit, typified by the ointment and called “the Spirit.”

E. The Seven Spirits of God

The book of Revelation refers to the seven Spirits of God (**Rev. 1:4; 4:5; 5:6**). The one Spirit is called the seven Spirits. God sent forth the Spirit onto the earth as the seven-fold intensified Spirit to overcome the degraded situation of the church, i.e., to overcome the church’s coldness and deadness in this dark age. The seven-fold Spirit was Intensified to search and enlighten the church.

E. The Spirit of Jesus Christ in His Suffering and in His Resurrection

We have seen that in 1:19 Paul speaks of the Spirit of Jesus Christ. Since the Spirit of Jesus has particular reference to the Lord’s suffering (**Acts 16:7**), and the Spirit of Christ, to His resurrection (**Romans 8:9-11**), the Spirit of Jesus Christ is related both to suffering and resurrection. In his imprisonment Paul was enjoying the Spirit both as the Spirit of Jesus in suffering and as the Spirit of Christ in resurrection. As he was suffering, Paul was enjoying Christ’s resurrection. Since he was experiencing both suffering and resurrection, to him the Spirit was the Spirit of Jesus Christ.

The Spirit we are enjoying today is not only the Spirit of God, the Spirit of Jehovah, and the Holy Spirit; this Spirit is not even limited to the Spirit of Jesus or the Spirit of Christ. The Spirit we are enjoying is the Spirit of Jesus Christ. This Spirit is “the Spirit,” the all-inclusive, compound, life-giving Spirit of the Triune God. Because this Spirit is so rich, bountiful, and all-inclusive, He has the supply to meet our every need. For this reason, when Paul was suffering for the sake of the gospel, he enjoyed the bountiful supply of the all-inclusive Spirit.

We are not satisfied simply to have a doctrinal understanding of the Spirit of Jesus Christ. We must go on to experience the Spirit, the compound Spirit, and the seven Spirits of God. We need more and more experience of the compound, all-inclusive, life-giving Spirit who is the processed Triune God as everything to us. By such a Spirit Paul suffered for God’s economy and simultaneously enjoyed a bountiful supply to strengthen him in resurrection. Paul was an overcomer not because he had a strong will. He could be an overcomer because he experienced and enjoyed the all-inclusive Spirit with His bountiful supply dwelling in him to be everything to him.