

Nuggets and Gems from the Bible

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SUPPLY
OF THE SPIRIT
OF JESUS
CHRIST

WITNESS LEE

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Living Stream Ministry
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Scripture Reading: [Phil. 1:19-20](#); [Exo. 30:23-30](#)

A DAILY SALVATION

[Philippians 1:18-21](#) is one long sentence. In this sentence the crucial points are in [verses 19](#) and [20](#), where Paul says that in nothing he would be put to shame, but that Christ would be magnified in his body. Paul knew that his situation would turn out to be for him a particular kind of salvation, a daily, personal, and instant salvation. Like Paul, we have received eternal salvation. But in addition to this salvation, we still need a daily salvation, a salvation we can experience moment by moment. For example, perhaps a minute ago a brother was very kind to his wife. But now he is just the opposite in the way he deals with her; we may even say that his behavior is devilish. From our experience we know that one moment we may be living the life of a true saint, and the next moment our behavior is like that of a devil. The reason

for this is that we lose for a time this personal, daily salvation. However, we may quickly turn to the Lord and continue to experience His salvation moment by moment.

The salvation of which Paul speaks in 1:19 is not eternal salvation; it is not salvation from God's judgment or from hell. On the contrary, it is a daily, continual salvation, a salvation that can be applied at every instant. Experiencing such a salvation, Paul expected that no matter what the circumstances, environment, or suffering might be, he would not be put to shame. Instead, Christ would be magnified in him.

Suppose in the meeting a brother prays in a very released way about living Christ and magnifying Him. However, if this brother, in the presence of guests invited for dinner, expresses unhappiness or anger toward his wife, he will be put to shame. Others will not see on his face the magnification of Christ. But suppose no matter what the situation is at home, the brother's face is glowing with the Lord. That would be glorious, a true instance of Christ being magnified in the brother.

Whenever we fail to live Christ and magnify Him, we are put to shame. Paul's expectation in [Philippians 1](#) was that his circumstances would

turn out for his salvation so that in nothing he would be put to shame, but that Christ would be magnified in him. This was Paul's salvation.

Paul, a typical Jew, was imprisoned by the Roman imperialists. At least part of the time each day, he was chained to a guard. Furthermore, due to imprisonment, he was kept from his work for the Lord. No doubt, in that kind of environment it would be very difficult for anyone to have a shining face. It would be very easy to show sadness or discouragement through his facial expression. If Paul had shown such signs of sadness, he would have been put to shame. But he expected that he would not be put to shame in anything. Instead, the more he was mistreated, the more his face would shine with the Lord. Far from being put to shame, Paul would magnify Christ in his body. This was the salvation he expected to experience in prison.

If we have the bountiful supply of the Spirit of Jesus Christ, we shall experience instant and constant salvation. Then we shall not be put to shame in anything, but we shall magnify Christ in all things.

THE SUPPLY OF THE BODY

How can we have this kind of salvation?

Notice what Paul says in [verse 19](#): “For I know that for me this shall turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.” Do not take this verse for granted. Rather, consider what is the significance of the expression “your petition.” Many readers may think that this refers only to the prayers of the saints who had a loving concern for Paul. It is correct to say that here Paul is referring to the prayers of the saints on his behalf. Paul’s word, however, implies much more than this. To understand the full significance of this phrase, we need to consider it in the light of [verse 7](#), where Paul tells the saints that in the defense and confirmation of the gospel they are partakers of his grace. If we join [verses 7](#) and [19](#) we shall see that the phrase “your petition” indicates the supply of the Body. Apparently Paul was in prison; actually he was in the Body. Imprisonment did not isolate him from the Body or cut him off from the supply of the Body. Paul had the clear sense within that he was in the Body and that the members of the Body were supplying him, supporting him, and standing with him.

It is worthy of note that in [Philippians 1:19](#) Paul speaks first of the saints’ petition, then of the bountiful supply of the Spirit. Why does he

not mention the bountiful supply of the Spirit first? The reason Paul speaks of the supply of the Body before the bountiful supply of the Spirit is that the Spirit is upon the Body. [Psalm 133](#) illustrates this: the ointment poured upon Aaron's head flowed down to the body. This portrays the fact that the ointment, the bountiful supply of the compound Spirit, is upon the Body. Paul realized that he was not the whole Body, but just a member of the Body. As a member, he needed the Body's supply. If the Body would be exercised to supply him, the bountiful supply of the Spirit would come to him through the Body.

We may often ask a brother to pray for us. But even if he prays for us and we pray for him, this prayer may have little effect. The reason for this lack of effectiveness is that in praying we may stand apart from the Body. Whenever we stand apart from the Body as we pray, even our prayer will be dry, and our intercession will be ineffective. The anointing is not upon us individually; it is upon the Body.

Paul and the believers in Philippi were in the Body. Because the Body is universal, they were all in one Body even though Paul was far away from Philippi. Through the petition of the members of the Body, the ointment which is

upon the Body flowed to Paul, a particular member of the Body, and supplied him. Therefore, Paul could say that his circumstances would turn out to him for salvation through the prayer of the Body and through the bountiful supply of the Spirit.

In speaking of the bountiful supply of the Spirit, Paul uses a particular Greek word, choragus. Literally this Greek word refers to the supplying of all the needs of a chorus in ancient times by the leader of the chorus, who was called the choragus. In [1:19](#) Paul uses this word to describe the bountiful supply of the Spirit of Jesus Christ.

THE COMPOUND OINTMENT

We see a wonderful picture of this supply of the Spirit in [Exodus 30:23-30](#), a portion of the Word which speaks of the compound ointment. Because spiritual things are abstract and mysterious, we need something more than words to understand them. For this reason, in the Bible the Lord uses pictures as well as direct statements. In the Old Testament we have many types, figures, and shadows of spiritual things. The ointment in [Exodus 30](#) is a type portraying the Spirit.

In [Genesis 1:2](#) we read of the Spirit of God; in [Philippians 1:19](#), of the Spirit of Jesus Christ;

and in [Revelation 22:17](#), simply of the Spirit. The Spirit of God was active in creation. But with respect to the incarnation, the Spirit of God is called the Holy Spirit ([Matt. 1:20](#)). The Holy Spirit made the element of humanity holy unto God. This was the reason the term Holy Spirit is used concerning the incarnation. After the crucifixion and resurrection of Christ, this Spirit is called the Spirit of Jesus Christ, the Spirit of the One who had become a man, who had died on the cross, and who is now in resurrection. The Spirit of Jesus Christ is not for creation or incarnation, but for our experience of the crucifixion and resurrection of Christ. According to [Philippians 1:19](#), the Spirit of Jesus Christ is the bountiful Spirit.

Thank the Lord for the type of the holy ointment described in [Exodus 30:23-30](#). This ointment is composed not only of oil, but with oil blended with four other ingredients. Olive oil signifies the Spirit of God. The holy ointment was a compound of olive oil with four spices: myrrh, cinnamon, calamus, and cassia. After these spices were compounded with the olive oil, the oil became an ointment.

Each of the four spices has a spiritual significance. Myrrh signifies the precious death of

Christ, and cinnamon, the sweetness and effectiveness of Christ's death. Calamus, a reed that grows in a muddy environment, signifies Christ's resurrection. Cassia was a spice used as a repellent; it is a symbol of the power of Christ's resurrection. Therefore, in these four spices we see the precious death of Christ, the sweetness and the effectiveness of the death of Christ, the resurrection of Christ, and the power of Christ's resurrection. The fact that these four spices were compounded with the olive oil signifies that after the resurrection of Christ, the Spirit of God became the compound Spirit. In this Spirit we have the precious death of Christ, the sweetness and effectiveness of His death, and Christ's resurrection with its power.

The numbers used in the account of the holy anointing oil are also significant. In the ointment the number five is implied—the oil plus four spices. One is the number of God, and four is the number of man as a creature. The number five signifies responsibility: the number one (God) added to the number four (man as God's creation). The number three is implied by the fact that the four spices are in three units of five hundred shekels each: five hundred shekels of myrrh; five hundred shekels made up of two

hundred fifty each of cinnamon and calamus; and five hundred shekels of cassia. The second and third spices, cinnamon and calamus, form one unit, whereas the first and fourth spices, myrrh and cassia, are each a complete unit. These three units point to the Trinity, the Father, the Son, and the Spirit. The fact that the second unit was divided into two measures of two hundred fifty shekels each indicates that the second of the Trinity, the Son, was cut on the cross. Therefore, in the measurements of the spices and in the numbers pertaining to the ointment we have man and the Triune God. We even have the cutting of the second of the Trinity. We have divinity, humanity, crucifixion, the precious death of Christ, the sweetness and effectiveness of His death, Christ's resurrection, and the power of His resurrection. This is the compound Spirit.

THE COMPOUND SPIRIT

According to the type in Exodus 30, the compound ointment was used to anoint the tabernacle, God's dwelling place, as well as all furnishings and utensils used in the service of the tabernacle. Furthermore, the priests were anointed with this compound ointment. This

signifies that the compound Spirit is for the Body, the church, God's house, and also for God's service. If we are not in the Body or if we do not care for God's service, it will be very difficult for us to partake of this compound Spirit. To enjoy the Spirit we need to be part of the tabernacle and of the priesthood, part of God's dwelling and of His service. Then spontaneously we shall be anointed with the ointment and enjoy the bountiful supply of the Spirit.

From our experience we know that if we have a problem with the church or refuse to participate in the service of the church, we do not enjoy the all-inclusive Spirit. Although we may pray very much, our prayer is not effective. Believing in the reality of the compound Spirit, we may cry out to the Lord to have mercy on us, and we tell Him how much we need Him. However, we still do not experience the supply of the Spirit. The reason is that we have severed ourselves from the Body and are not part of the tabernacle in a practical way. Furthermore, we do not partake of the priestly service. According to Exodus 30, the compound ointment was for the anointing of the tabernacle and the priests. It is very important to realize that the compound Spirit, the Spirit of Jesus Christ, is for the Body, God's tabernacle,

and for God's service, the priesthood. Because so many Christians today are cut off from the Body and from the priestly service, it is extremely difficult for them to share the bountiful supply of the Spirit.

We have pointed out that Paul lived in the Body. Although he was a wonderful apostle, he still needed the prayers and petitions of the saints. This is a clear indication that Paul had a right relationship with the Body. Furthermore, Paul also shared in the priesthood. Because he was in the Body, the tabernacle, and because he was part of the priesthood, God's service, he was in a proper position to receive the flow of the ointment which is upon the Body.

A GLORIOUS SALVATION

Again and again we need to say, "Lord Jesus, I love You." The more we contact the Lord in this way, the more we sense the anointing and the more we become happy and released. In this country people enjoy taking a vacation. I can testify that the best vacation is to call on the name of the Lord Jesus and to enjoy the anointing of the compound Spirit in our spirit.

With the Spirit of Jesus Christ there is a bountiful supply. This supply is an all-inclusive

drink containing many ingredients. Everything we need is in this divine beverage. Instant salvation always comes from this bountiful supply of the Spirit of Jesus Christ. When we pray in a genuine way and when we call on the name of the Lord, the compound ointment is applied to us in our situation, and we enjoy the riches of the bountiful supply of the Spirit. Then instead of being put to shame, we experience a glorious salvation. This salvation causes Christ to be magnified in us. By the petitions of the Body and by the bountiful supply of the Spirit of Jesus Christ, our circumstances turn out to be for our salvation. Then we are not put to shame in anything, but Christ is magnified in us.

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