

**PROPAGATING THE RESURRECTED,
ASCENDED, AND ALL-INCLUSIVE CHRIST
AS THE DEVELOPMENT OF THE KINGDOM OF GOD**

(Saturday—First Morning Session)

Message Seven

The Spirit of Jesus

Scripture Reading: Acts 16:6-7; Luke 1:35; Phil. 1:5, 27; 2:1-9

- I. We may experience and enjoy the resurrected and ascended Christ as the Spirit of Jesus, the Holy Spirit—Acts 16:6-7.**
- II. We need to pay careful attention to two divine titles in Acts 16:6 and 7—*the Holy Spirit* and *the Spirit of Jesus*:**
 - A. The interchangeable use of these two titles reveals that the Spirit of Jesus is the Holy Spirit.
 - B. *The Holy Spirit* is a general title of the Spirit of God in the New Testament:
 1. The title *the Holy Spirit* is used for the first time at the conception of the Lord Jesus—Luke 1:15, 35:
 - a. It was when the time came to prepare the way for Christ's coming and to prepare a human body for Him to initiate the New Testament dispensation that the title *the Holy Spirit* came into use—v. 35; Matt. 1:18, 20.
 - b. In order to understand the first usage of the title *the Holy Spirit*, we need to see that this title is involved with the Lord's incarnation.
 - c. According to the principle of first mention, the Holy Spirit is related to Christ's incarnation and birth.
 2. In the New Testament the title *the Holy Spirit* indicates that God is now mingling Himself with man—Luke 1:35.
 - C. *The Spirit of Jesus* is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross—vv. 31, 35; Matt. 1:21; Acts 16:7:
 1. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well.
 2. The Spirit of Jesus is not only the Spirit of God with divinity in Him so that we may live the divine life but also the Spirit of the man Jesus with humanity in Him so that we may live a proper human life and endure its sufferings:
 - a. In his suffering Paul needed the Spirit of Jesus because in the Spirit of Jesus is the suffering element and the suffering strength to withstand persecution—Col. 1:24; Acts 9:15-16; 16:7.
 - b. In our preaching of the gospel today, we also need the Spirit of Jesus to face the opposition and persecution.

- D. In Acts 16:7 Luke turns from the Holy Spirit to the Spirit of Jesus:
 - 1. As a man, Jesus first lived a human life and then was crucified and resurrected—2:23-24, 32-33.
 - 2. He ascended to the heavens and was made Lord and Christ—v. 36.
 - 3. *The Spirit of Jesus* therefore implies the Lord's humanity, human living, death, resurrection, and ascension—16:7.
 - 4. The Spirit of Jesus involves more than the Holy Spirit does—vv. 6-7:
 - a. The Holy Spirit involves only the incarnation and birth of the Lord Jesus—Luke 1:35; Matt. 1:18, 20.
 - b. The Spirit of Jesus involves His humanity, human living, death, resurrection, and ascension—Acts 1:1-3, 8; 2:23, 32, 36.
 - 5. The Spirit of Jesus is the totality and the full realization of the all-inclusive Jesus—16:7.
- E. Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus—Rom. 8:9; Acts 16:7:
 - 1. If we do not have the Spirit of Jesus, Jesus will not be real to us.
 - 2. Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus—v. 7.

III. The Spirit, who was not yet because Jesus had not yet been glorified in resurrection, is the Spirit with the humanity of Jesus; the Spirit today has been constituted with the glorified humanity of Jesus—Luke 24:26; John 7:37-39; Acts 16:7:

- A. This Spirit, who is the living water that we drink and who is flowing out from within us, is constituted with the humanity of Jesus; without the humanity of Jesus, there could never be such a Spirit.
- B. Without the human essence the Spirit of God could not be the flowing water of life; if God would be a flowing river of life, He must be constituted with the human nature of Jesus.
- C. "*There is now* the Spirit of the glorified Jesus:...we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing" (Andrew Murray).
- D. We need to experience and enjoy the Spirit of the humanity of Jesus for gospel preaching, for the church service, for our daily walk, and for the Lord's recovery—Gal. 5:22-23; Phil. 2:15; 4:8.

IV. The move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference or according to any schedule made by a human council but by the Spirit of Jesus—Acts 16:6-7:

- A. Their work was by the Holy Spirit (v. 6), who was involved with the Lord's incarnation and birth, and by the Spirit of Jesus (v. 7), who was involved with the Lord's humanity, human living, crucifixion, resurrection, and ascension; the apostles were moving under the direction and guidance of such an all-inclusive Spirit.
- B. The kind of work we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted:

1. As a vessel containing the Triune God, Paul was fully constituted with the Holy Spirit, who was involved with the Lord's incarnation and birth, and with the Spirit of Jesus, who was involved with the Lord's humanity, human living, all-inclusive death, life-imparting resurrection, and ascension—vv. 6-7.
2. Paul was a person constituted with this all-inclusive Spirit; thus, he could truly preach Jesus Christ—13:26-39; 17:18; 28:31.
3. If the Spirit becomes our constitution, then our work will be the expression of this Spirit, and we will do a work for Jesus as the incarnated One with humanity, human living, death, resurrection, and ascension.
4. If we are constituted with the Spirit of Jesus, we will do the work of ministering Jesus as the all-inclusive One and convey Him as such a One to others—9:20, 22; 17:18; 28:23, 31.

**V. The Spirit of Jesus is clearly portrayed in the first two chapters of Philip-
pians:**

- A. In Philippians 1 we have the preaching of the gospel (vv. 12-18); in order to preach the gospel, we need the Spirit of Jesus:
 1. This chapter is concerned with the fellowship unto the gospel without envy or strife—vv. 5, 15, 17.
 2. The life of Jesus as presented in the Gospels was a life without envy, strife, or rivalry; thus, the Spirit of Jesus does not have envy, strife, or rivalry.
 3. We should preach the gospel in the Spirit of Jesus, without envy, strife, or rivalry.
- B. Fellowship unto the gospel requires that we be in one spirit with one soul (v. 27):
 1. If we are not in the Spirit of Jesus, we are not in the fellowship unto the gospel.
 2. Only in the Spirit of Jesus is it possible for us to be in one spirit and with one soul.
 3. To experience Christ we need to be in the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry.
- C. By the Spirit of Jesus we can take Christ as our pattern—2:1-9:
 1. By the Spirit of Jesus we can be as humble as Jesus was—vv. 5-7.
 2. By the Spirit of Jesus we can fulfill the request of the apostle Paul and care for other saints—v. 3.
 3. By the Spirit of Jesus we can think the one thing and have the same love—vv. 1-2.

Excerpts from the Ministry:

THE SPIRIT OF JESUS

Acts 16:6-7 indicates that we may experience and enjoy Christ as the Spirit of Jesus, the Holy Spirit, who guided the apostles in their ministry. Speaking of Paul and his co-workers, these verses say, "They passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them." The move of the apostle Paul and his co-workers for the spread of the gospel was not according to their

decision and preference or according to any schedule made by human council but by the Spirit of Jesus.

Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus. If we do not have the Spirit of Jesus, Jesus will not be real to us. But today Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus. Jesus was a man who continually suffered intense persecution while He was on earth. Therefore, the Spirit of Jesus is the Spirit of a man with abundant strength for suffering. He is the Spirit of a man as well as the Spirit of suffering strength.

As an evangelist, Paul went out to preach, and he also suffered. In that suffering he needed the Spirit of Jesus because in the Spirit of Jesus there is the suffering element and the suffering strength to withstand persecution. In our preaching today we also need the Spirit of Jesus to face the opposition and persecution. The Spirit of Jesus is not only the Spirit of God with divinity in Him that we may live the divine life but also the Spirit of the man Jesus with humanity in Him that we may live the proper human life and endure its sufferings.

Being the Holy Spirit

We need to pay careful attention to two divine titles in verses 6 and 7—*the Holy Spirit* and *the Spirit of Jesus*. The interchangeable use of these two titles reveals that the Spirit of Jesus is the Holy Spirit. *The Holy Spirit* is a general title of the Spirit of God in the New Testament. *The Spirit of Jesus* is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was needed for the apostle's preaching ministry, a ministry of suffering carried out among human beings and for human beings in the human life.

In Acts 16 Luke first speaks of the Holy Spirit and then of the Spirit of Jesus—two titles for the Spirit of God not found in the Old Testament. The title *the Holy Spirit* was used for the first time at the conception of the Lord Jesus. It was when the time came to prepare the way for Christ's coming and to prepare a human body for Him to initiate the New Testament dispensation that the term *the Holy Spirit* came into use (Luke 1:15, 35; Matt. 1:18, 20). In order to understand the first usage of the title *the Holy Spirit*, we need to see that this title is involved with the Lord's incarnation. Hence, according to the principle of first mention, the Holy Spirit is related to Christ's incarnation and birth. This title indicates God's coming into man to be one with man in incarnation. In the New Testament, the title *the Holy Spirit* indicates that God is now mingling Himself with man.

In Acts 16:7 Luke turns from the Holy Spirit to the Spirit of Jesus. As a man, Jesus first lived a human life and then was crucified and resurrected, and He ascended to the heavens and was made Lord and Christ. Thus, *the Spirit of Jesus* implies the Lord's humanity, human living, death, resurrection, and ascension.

Guiding the Apostles in Their Ministry

In Acts 16 we see that the move of the apostles in their evangelistic work was, strictly speaking, not by the Spirit of God. Rather, it was by the Holy Spirit, who was involved with the Lord's incarnation and birth, and by the Spirit of Jesus, who was involved with the Lord's humanity, human living, death, resurrection, and ascension. These two divine titles indicate strongly that Paul's move in his evangelical work was not something in the way of the old

dispensation. If it had been a move in the old dispensational way, then the Spirit of God or the Spirit of Jehovah should have been mentioned. But in Acts 16 there is no mention of the Spirit of God or of the Spirit of Jehovah. Instead, we are told that Paul and his co-workers were forbidden by the Holy Spirit to speak the word in Asia and were not allowed by the Spirit of Jesus to go into Bithynia. The fact that Luke speaks of the Holy Spirit and the Spirit of Jesus indicates that the evangelical work of the apostles was a new move in God's New Testament economy.

God's New Testament economy is carried out through the Lord's incarnation, humanity, human living, death, resurrection, and ascension. The Holy Spirit and the Spirit of Jesus include these matters. This means that the Spirit, who is now called the Holy Spirit and the Spirit of Jesus, is the totality and ultimate consummation of Christ's incarnation, humanity, human living, death, resurrection, and ascension. When we have this Holy Spirit and the Spirit of Jesus, we have Christ in His incarnation, in His humanity and human living, and in His death, resurrection, and ascension.

Elsewhere we have pointed out that after His resurrection and in His resurrection Christ became the pneumatic Christ. The pneumatic Christ is identical to the Spirit (1 Cor. 15:45; 2 Cor. 3:17). The Holy Spirit, who is also the Spirit of Jesus, is the totality of this pneumatic Christ. The pneumatic Christ is constituted of certain elements: incarnation, humanity, human living, death, resurrection, and ascension. In the entire universe He is the only One who possesses these six qualifications. Only He is qualified with incarnation, humanity, human living, death, resurrection, and ascension. Hence, the Spirit of Jesus is the realization of this qualified Jesus. The Spirit of Jesus is the totality of such an all-inclusive One. In Acts 16 Paul and his co-workers were moving under the direction of such a Spirit, the Spirit who is the totality of the all-inclusive Christ.

The Spirit of Jesus is the totality and realization of Christ as the uniquely qualified One, the One qualified through incarnation, humanity, human living, death, resurrection, and ascension. The Spirit of Jesus is the Spirit of the One with humanity, who lived a human life on earth for thirty-three and a half years, who died an all-inclusive death, who resurrected from the dead to propagate the divine life by imparting it into all His believers, and who ascended to the heavens to be made Lord and Christ. The Spirit who did not allow the apostles to go into Bithynia was the Spirit of this Jesus. This Spirit is the totality and the full realization of the all-inclusive Jesus. These verses prove that the apostles were moving under the direction and guidance of such an all-inclusive Spirit.

The kind of work we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted. Paul was not constituted of the Spirit of God or of the Spirit of Jehovah but of the Holy Spirit and the Spirit of Jesus. As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit, who was involved with the Lord's incarnation and birth, and of the Spirit of Jesus, who was involved with the Lord's humanity, human living, all-inclusive death, life-imparting resurrection, and ascension. Paul was a person constituted of this all-inclusive Spirit. Thus, when he came out to preach, he could truly preach Jesus Christ.

We need to be impressed with the fact that the kind of work we do for the Lord depends on the Spirit by whom we are guided and of whom we are constituted. Actually, this Spirit should become our constitution. Then our work will be the expression of this Spirit, and we will do a work for Jesus as the incarnated One with humanity, human living, death, resurrection, and ascension. If we are constituted of the Spirit of Jesus, we will do the work of ministering Jesus as the all-inclusive One and convey Him as such a One to others. (*The Conclusion of the New Testament*, pp. 2999-3002)

ONE IN SOUL BY THE SPIRIT OF JESUS

The first two chapters of Philippians are related to the Spirit of Jesus, and the last two are related to the Spirit of Christ. Chapters 1 and 2 are related not to resurrection but to Jesus. Chapters 3 and 4 are related to resurrection. For example, Philippians 3:10 says, "To know Him and the power of His resurrection." Furthermore, Philippians 4:13 says, "I am able to do all things in Him who empowers me." This is the Spirit of Christ, who is related to resurrection. In the first chapter of Philippians we have the preaching of the gospel. To preach the gospel we need the Spirit of Jesus. The Spirit of Jesus is clearly portrayed in the first two chapters. The Spirit of Jesus does not strive, and it has no rivalry or enmity. When Jesus the Nazarene was on earth, He did not have any envy, strife, or rivalry. These three negative things are mentioned in chapter 1. In this chapter there are also some positive things, such as the fellowship and the matter of being in one spirit and one soul. How can we have one spirit and one soul? This is not possible by our spirit, for our spirit is a spirit of envy. When we see others taking the lead, we are envious. Then we begin to strive in the spirit of rivalry. Although our spirit is like this, the Spirit of Jesus is not. Consider the life of Jesus as presented in the Gospels. His life was a life without envy, strife, or rivalry. To be one in spirit and in soul is possible only in the Spirit of Jesus.

To be one soul mainly means to be one mind. The reason Christians cannot be one soul is that each desires to be first and that no one is willing to be last. But it is possible for us to be one soul by the Spirit of Jesus. If we say, "I want to be in the Spirit of Jesus," we will immediately have the experience of Christ and be one spirit and one soul with others. Then we will strive together for the gospel. The word *together* in Philippians 1:27 means that we are coordinated and that we are not individualistic but corporate. When we are all in the Spirit of Jesus and are in one soul, we will strive together.

Although the first chapter of Philippians is rather long, it may be outlined quite simply. This chapter is concerned with the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry. It is in this way that we experience Christ. It is not simply a matter of clearing the past, consecrating ourselves, or caring for the inner anointing. That is not the way from the Body to the Head. In order to reach the Head, we need the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry. In our gospel-preaching life there should be no envy, strife, or rivalry, not even with the opposers. Instead, we should simply preach the gospel by the Spirit of Jesus. But as long as there is the slightest bit of rivalry, we cannot be in the Spirit of Jesus. Moreover, if we are not in the Spirit of Jesus, we are not in the fellowship unto the gospel, and we are through with the experience of Christ. To experience Christ we need the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry.

HAVING THE SAME LOVE

Now we come to Philippians 2. The first verse says, "If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions." It took me more than thirty years to understand this verse. Verse 2 indicates that in saying all this, the apostle Paul was begging the saints in Philippi to make his joy full. Paul seemed to be saying, "Please make my joy full. Do you have a tender heart? Do you have compassion toward me? Your strife and rivalry have made me sorrowful. If you have tenderheartedness, if you have encouragement and trust, if you have some consolation of love toward me, if you have any fellowship of spirit with me, please make my joy full."

Verse 2 says, "Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing." In this verse Paul was beseeching the Philippians to think the same thing and to have the same love. We should not have special friendships but

have the same love toward one another. In his latter years the apostle Paul, who was soon to be poured out to the Lord as a drink offering, was asking the Philippians to make his joy full by having the same love toward everyone. If Paul had heard that the Philippians had the same love, he would have been very happy. But because they had a different love for various people, he was sorrowful, for that kind of love caused them to lose the oneness and to be out of the fellowship unto the gospel.

ONE IN SOUL

Verse 2 also speaks of being one in soul. To be one in soul means to be one in our affection, love, thought, and decisions. Such oneness is very practical. If we want to experience Christ, we need to be one in soul. If we are not one in our affections, thoughts, and decisions, we are not one in soul. As long as we are not one in soul, we are not in the fellowship unto the gospel.

THE SPIRIT OF JESUS AND THE FELLOWSHIP UNTO THE GOSPEL

Verse 3 says, “Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves.” To desire a high position among the saints is vainglory. We should not do anything in the way of selfish ambition or vainglory, in the way of seeking glory for ourselves. Rather, in lowliness of mind, we should consider others as surpassing us. This is the way to experience Christ and to stay in the fellowship unto the gospel. Although we may preach the gospel, we may not have the fellowship unto the gospel, because we consider ourselves higher than others.

In verse 4 Paul says, “Not regarding each his own virtues, but each the virtues of others also.” The word *virtues* means “attributes, or qualities.” We are accustomed to regarding our own virtues but not the virtues of others. Thus, Paul says that we should regard not just our own qualities but also the qualities of others.

Verses 5 and 6 continue, “Let this mind be in you, which was also in Christ Jesus, who, existing in the form of God, did not consider being equal with God a treasure to be grasped.” Christ was equal to God; He did not rob God of His position. However, often we commit robbery. For example, we may want to be first but may not have the necessary qualifications. In this way we rob others of what is theirs. A brother may not be qualified to be an elder, yet he desires to be an elder. Thus, he robs those who are qualified for the eldership because he desires something he is not equal to. But if someone is equal to the eldership and wants to have it, that is not robbery. Christ was God. Therefore, for Him to be equal with God was not robbery, but for us to desire to be an apostle like Paul is robbery. In doing this, we rob Paul of his apostleship.

In verses 7 through 9 we are told that Christ emptied Himself, took upon Himself the form of a slave, and became in the likeness of men. Found in fashion as a man, He humbled Himself and became obedient unto death, even unto the death of the cross. This is the Spirit of Jesus. In verse 9 Paul says that God has exalted Christ and has bestowed on Him the name which is above every name. Thus, according to verse 10, “in the name of Jesus every knee should bow.” All this is related to the Spirit of Jesus. For the preaching of the gospel, we need this Spirit.

Our life should be a life of gospel preaching. In our preaching of the gospel, we need the Spirit of Jesus. In this Spirit there is no envy, strife, rivalry, robbery, or regarding our own qualities. Rather, in the Spirit of Jesus, we regard the qualities of others. This is the Spirit of Jesus for the experience of Christ. If we have this Spirit, we will be in the fellowship unto the gospel, and our preaching of the gospel will be prevailing and fruitful. Furthermore, our

fellowship will be full of the enjoyment of Christ. This is the way to enjoy Christ and to experience Him all day long. This is possible by the bountiful supply of the Spirit of Jesus Christ. When we have no envy, strife, or rivalry but stay in the bountiful supply of the Spirit of Jesus Christ, there is no need for us to try to experience Christ. We will experience Him spontaneously. (*The Collected Works of Witness Lee, 1978*, vol. 1, "The Experience of Christ," pp. 332-336)