

# WEEK 33 – OUTLINE

## The Holy Anointing Oil

Scripture Reading: Exo. 30:22-33

### « DAY 1 »

**I. The significance of the type of the compound ointment as the holy anointing oil in Exodus 30 is greater than the creation of the universe (vv. 22-25).**

**II. The holy anointing oil, a compound ointment of olive oil and four spices, is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection (vv. 22-25; 1 Cor. 15:45; John 7:39; Phil. 1:19):**

A. The significances of the ingredients of this compound anointing oil are as follows:

1. Flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3):
  - a. Myrrh was also used as a painkiller to reduce the suffering of death; when the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain (Mark 15:23).
  - b. Myrrh can also be used for healing the body when it gives off the wrong kind of secretion; in our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem.
2. Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death (Rom. 8:13):
  - a. Cinnamon was prescribed to stimulate a weak heart.
  - b. When we apply the Lord's death in the Spirit to our inner being, our heart is stimulated to make us happy and joyful in the Lord (Phil. 4:4; Neh. 8:10).

### « DAY 2 »

3. Fragrant calamus, from a reed that grew upward in a marsh or a muddy place, signifies the precious resurrection of Christ (Eph. 2:6; Col. 3:1; 1 Pet. 1:3).
4. Cassia, used in ancient times to repel insects and snakes, signifies the repelling power of Christ's resurrection; cassia repels all the evil "insects" and especially the old serpent, the devil (Phil. 3:10).
5. Olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit (Gen. 1:2).

B. Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity; thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit (Lev. 2:4 and footnote 3).

### « DAY 3 »

- C. The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9) through Christ's sufferings (Matt. 26:36).
- D. Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being "split" by His death on the cross.
- E. Since in the Bible five is the number for responsibility (25:2 and footnote 1), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility.
- F. Since the numbers three and five are related to God's building (see footnote 152 in Gen. 6), these numbers in the compound ointment signify that in the compound Spirit there is the element for God's building.
- G. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place.

### « DAY 4 »

## **III. The compound ointment, the holy anointing oil, was used to anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated, sanctified, to God for His divine purpose (Exo. 30:26-30; 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16):**

- A. This ointment signifies the Triune God processed and consummated through Christ's incarnation, crucifixion, and resurrection to become the all-inclusive compound Spirit to reach His chosen and redeemed people, and to anoint

them with Himself, making Himself one with them and making them one with Him (John 20:22; 1 John 2:20, 27; 2 Cor. 1:21; 1 Cor. 6:17).

- B. Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may grow in the divine life with the divine elements and we may be mingled with God as one (Col. 2:19).
- C. The holy anointing oil is solely for the purpose of anointing God's dwelling place and the priesthood (cf. 1 Pet. 2:5); hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit.

## « DAY 5 »

### **IV. “This shall be a holy anointing oil to Me throughout your generations. Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you” (Exo. 30:31-32):**

- A. The flesh of man denotes fallen man in the old creation (Gen. 6:3; Gal. 2:16); those who live and act according to the flesh, the old man, have no share in the all-inclusive Spirit.
- B. To not make anything like the ointment according to its composition means that we should not imitate any spiritual virtue, the fruit of the compound Spirit (5:22-23), by the effort of our natural life.

### **V. “Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people” (Exo. 30:33):**

- A. The stranger here refers to one who is not a priest.
- B. In the sight of God those who live according to the flesh, the old man, are regarded as strangers (cf. Eph. 4:17-21).

## « DAY 6 »

### **VI. The Spirit of God, signified by olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients; regarding this, John 7:39 says, “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”:**

- A. This means that before the Lord's glorification, which was His resurrection (Luke 24:26), the compound Spirit was not yet; it was after Christ's resurrection that the compounding, or the blending, of such a Spirit was

completed.

- B. When the Spirit was the Spirit of God, He had only the divine element; after He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.
- C. Now this all-inclusive compound Spirit, typified by the holy anointing oil, is the bountiful supply of the Spirit of Jesus Christ, the supply of the Body of Christ, by which we can live Christ for His magnification in the Body, through the Body, and for the Body (Phil. 1:19-21a).

**VII. As believers, we have been anointed with the compound ointment, with the all-inclusive Spirit; Psalm 133:2 describes how the anointing oil flowed down from Aaron's head to his beard and then to the hem of his garments; this signifies that the whole Body is anointed with the Spirit:**

- A. The ground of oneness is simply the processed Triune God as the holy anointing oil, the compound Spirit, applied to our being (vv. 1-3).
- B. In order to be "painted" by the ointment (1 John 2:20, 27), we must be one with the church; then we will spontaneously enjoy the application of the anointing oil with all its elements; how marvelous is the oneness produced by the application of this ointment!



## << WEEK 33 — DAY 1 >>

### Morning Nourishment

Exo. 30:23-25 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels,...and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

It is not God's eternal intention merely to give us a Redeemer, or to supply us with heavenly manna and living water. It is God's eternal intention that He would reach us as the all-inclusive compound Spirit, as the Spirit who includes divinity, humanity, incarnation, human living, crucifixion, resurrection, and ascension. All this is blended to form the compound ointment, and this ointment is for the anointing of God's chosen and redeemed people.

What is involved with God's anointing us is much more complicated than His creation of the heavens and the earth. In creation, when God wanted something, He only had to speak. For example, God said, "Let the dry land appear;" and the dry land appeared. But God had to go through a process to produce the ointment, the divine "paint." The elements of this ointment include divinity and humanity. Other ingredients are Christ's incarnation and human living. (Life-study of Exodus, p. 1683)

### Today's Reading

This holy anointing oil, a compound ointment of olive oil and four spices (Exo. 30:23-24), is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection (1 Cor. 15:45; cf. footnote 1 on John 7:39 and footnote 4 on Phil. 1:19). The significances of the [first two] ingredients of this compound anointing oil are as follows: (1) flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3); (2) fragrant cinnamon signifies the sweetness and effectiveness of Christ's death (Rom. 8:13). (Exo. 30:25, footnote 1)

The materials of the holy anointing oil are of two categories and are five in number. The first category includes the four spices: myrrh, cinnamon, calamus, and cassia. The second category consists of one item—olive oil.

Flowing myrrh, smelling sweet but tasting bitter, signifies the precious death of Christ. In the Bible myrrh is used mostly for burial. Hence, myrrh is related to death. According to John 19, when Nicodemus and others were preparing to bury the body of the Lord Jesus, they used myrrh.

Myrrh comes from an aromatic tree. This tree drops its juice either as a result of being cut or through some kind of natural opening or incision. In ancient times, this juice was used to reduce the suffering of death. When the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain. However, He refused to take it. No doubt, the myrrh in Exodus 30 is a symbol of the Lord's death.

The aromatic liquid of myrrh not only reduces pain but also can be used for healing the body when it gives off the wrong kind of secretion. Myrrh can correct this condition in the human body. In our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem.

Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death. Cinnamon not only has a distinctive flavor, but it can also be used to stimulate the heart. Cinnamon may be prescribed to stimulate a weak heart.

Myrrh signifies the precious death of Christ, and cinnamon signifies the effectiveness of His death. If we apply the Lord's death to our situation, it will reduce our pain, correct the wrong secretions, and eventually stimulate us and make us happy and joyful. I can testify of this from my experience. There are times that negative things in my environment would cause me to be low. But when I apply the Lord's death, I am corrected, adjusted, stimulated, and stirred up. (Life-study of Exodus, pp. 1687-1688)

Further Reading: Life-study of Exodus, msg. 157

## << WEEK 33 — DAY 2 >>

### Morning Nourishment

**Eph. 2:6** And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

**Phil. 3:10** To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

[The final three of the five ingredients of the compound anointing oil are:] (3) fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifying the precious resurrection of Christ...; (4) cassia, used in ancient times to repel insects and snakes, signifying the power of Christ's resurrection (Phil. 3:10); and (5) the olive oil as the base of the compound ointment, signifying the Spirit of God as the base of the compound Spirit (Gen. 1:2)...The four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity. Thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit. (Exo. 30:25, footnote 1)

### Today's Reading

The calamus in Exodus 30 is a reed. The Hebrew root of the word...for calamus means standing up. Calamus grows in a marsh or muddy place. But even though it grows in a marsh, it is able to shoot up into the air. According to the sequence of the spices, this calamus signifies the rising up of the Lord Jesus from the place of death. The Lord was put into a marsh, into a death situation, but in resurrection He rose up and stood up. Calamus, therefore, signifies the precious resurrection of Christ.

The fourth spice, cassia, signifies the power of Christ's resurrection. Cassia and cinnamon belong to the same family. Cinnamon is from the inner part of the bark, and cassia, from the outer part of the bark. Both cinnamon and cassia are sweet and fragrant. Furthermore, the plants from which they are derived often live and grow in places where other plants cannot grow.

In ancient times cassia was used as a repellent to drive away insects and snakes. Cassia thus signifies the power, the effectiveness, of Christ's resurrection. Christ's resurrection can withstand any kind of environment, and His resurrection certainly is a repellent. It repels all evil "insects" and especially the old serpent, the devil.

Myrrh, cinnamon, calamus, and cassia are all of one category of materials, the category of the spices. Now we come to the olive oil, the only item in the second category.

In the Bible olive oil signifies the Spirit of God. Olive oil is produced by the pressing of olives. The olive oil signifies the Spirit of God, through the pressure of Christ's death, flowing out.

The olive oil is the base of the ointment; it is the basic element compounded with the spices. The four spices are compounded into the olive oil to make the ointment. This indicates that the Spirit of God, signified by the olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients. Regarding this, John 7:39 says, "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." This means that before the Lord's glorification, the compound Spirit was not yet. It was after Christ's resurrection that the compounding, or the blending, of such a Spirit was completed.

In the Bible the number four signifies God's creation. We have the four living creatures and the four corners of the earth....The four spices themselves are elements of God's creation...[and] signify the humanity of the Lord Jesus. In His incarnation the Lord Jesus was both God and man. The four spices signify the humanity of the Lord Jesus in God's creation. Of course, some Christians do not like to hear the word creation used in the case of the Lord Jesus. This is due to the heretical teaching of Arius who taught that Christ was merely a created being and that He was not the eternal God.

The oil signifies divinity in the Godhead. We have seen that the number four signifies the creatures. The number one signifies God, the unique Creator. (Life-study of Exodus, pp. 1688-1690)

Further Reading: Life-study of Exodus, msg. 158

## « WEEK 33 — DAY 3 »

### Morning Nourishment

**Exo. 30:23-24** You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9 and footnote 4) through Christ's sufferings (Matt. 26:36 and footnote). Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being "split" by His death on the cross. Since in the Bible five is the number for responsibility (Matt. 25:2 and footnote 1), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility. Since the numbers three and five are related to God's building (see footnote 2 on Gen. 6:15), these numbers in the compound ointment signify that in the compound Spirit there is the element for God's building. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place. (Exo. 30:25, footnote 1)

### Today's Reading

Concerning the compound ointment, we cannot avoid using the word mingled. The words compounded and blended actually mean mingled. The four spices were mingled with the oil.

The mingling of the spices with the oil can be compared to the mingling of fine flour and oil in the meal offering (Lev. 2). For the meal offering, the dough is produced by blending, mingling, fine flour with oil. This also signifies that in the one person of Christ we have both divinity and humanity.

Christ is the all-inclusive One. If He were only God and not man, or were merely man and not God, He would not be all-inclusive. Praise the Lord that Christ is God as well as man, man as well as God!

The compound ointment...is all-inclusive....In this all-inclusive compound we have olive oil, myrrh, cinnamon, calamus, and cassia. This indicates that in the compound Spirit typified by the ointment we can see divinity, humanity, the all-inclusive death of Christ, and the effectiveness of Christ's death. Furthermore, we can see the precious resurrection of Christ and the power of His resurrection. All these elements are included in the Spirit of Christ.

As used in the New Testament, the Spirit of Christ is an all-inclusive expression. Philippians 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. However, there is no reference to the bountiful supply of the Spirit of God. In Genesis 1 we read about the Spirit of God. But in the Epistles of Paul we have the Spirit of Christ and the Spirit of Jesus Christ as well.

May we all be deeply impressed that today the all-inclusive Spirit, as the compound ointment, is nothing less than the Triune God processed to become the all-inclusive Spirit to reach us. Some Christians consider this understanding of the Spirit heretical. However, the judgment made today is not final. According to the Bible, this is the day of man, and man's day is not final. Let us wait until the day of the Lord, and let Him judge. I have the assurance that the Lord will say that this understanding of the all-inclusive Spirit is right.

In the Old Testament we have the olive oil signifying the Spirit of God. Eventually, after the tabernacle was built up and the priests were made ready, there was not only the olive oil, but the compound ointment. This indicates that we have not only the Spirit of God, but also the Spirit of Christ. (Life-study of Exodus, pp. 1690-1691)

Further Reading: Life-study of Exodus, msg. 158

## « WEEK 33 — DAY 4 »

### Morning Nourishment

**Exo. 30:26-29** And with it you shall anoint the Tent of Meeting and the Ark of the Testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the laver and its base. Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.

The compound ointment was used to anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated, sanctified, to God for His divine purpose (Exo. 30:26-30; cf. 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16). Thus, this ointment signifies the Triune God processed and consummated through Christ's incarnation, crucifixion, and resurrection to become the all-inclusive compound Spirit to reach His chosen and redeemed people and to anoint them with Himself, making Himself one with them and making them one with Him (John 20:22; 1 John 2:20, 27; 2 Cor. 1:21; 1 Cor. 6:17). Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may grow in the divine life with the divine elements and we may be mingled with God as one.

The holy anointing oil is solely for the purpose of anointing God's dwelling place and the priesthood (cf. 1 Pet. 2:5 and footnote 7). Hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit. (Exo. 30:26, footnote 1)

### Today's Reading

If we see this vision, we shall pray, "Lord, I thank You that the Spirit is now the compound Spirit. This all-inclusive life-giving Spirit is the Triune God Himself reaching me, anointing me, making Himself one with me, and making me one with Him."

In this universe many of the angels rebelled against God, and mankind became fallen. Now the earth is in a state of rebellion against God. It seems that it is not possible for God to find a dwelling place anywhere on earth. But He does have a number of His chosen people to become His dwelling place. Therefore, He would come to them, He would make Himself one with them, and make them one with Him. He would even make them His dwelling place by entering into them and dwelling among them. Furthermore, they can serve Him, commune with Him, be one with Him, and abide with Him. This is real sanctification. This is to sanctify a people to be God's dwelling place on earth. These people are priests serving God, contacting God, communing with God, and even being one with God.

God could not have such a dwelling place in Egypt or in the wilderness on the way to Mount Sinai. Rather, He had to bring the people into His presence at Mount Sinai and show them the heavenly revelation concerning the tabernacle with its furniture and utensils, the sanctification of the priests, and the anointing oil. The ointment used to anoint the tabernacle and the priests was a symbol of the Triune God Himself who, after being processed, has become the compound ointment to reach His chosen and redeemed people.

Why have so many Christians failed to experience the compound ointment? The reason is that this Spirit is for the building up of a spiritual house and for the holy priesthood. In 1 Peter 2 we have the spiritual house and also the holy priesthood. Likewise, in the book of Exodus, we have the tabernacle and the priesthood. In chapters 25 through 27 the tabernacle is revealed. This corresponds to the spiritual house in 1 Peter 2. Then in Exodus 28 and 29 we have the priesthood. Therefore, at Mount Sinai two things were made ready—the tabernacle and the priesthood. After the revelation of the tabernacle and the priesthood, we have the description of the compound ointment. This indicates that the ointment is for God's dwelling place and for the priesthood. (Life-study of Exodus, pp. 1684-1685, 1702)

Further Reading: Life-study of Exodus, msg. 159

## << WEEK 33 — DAY 5 >>

### Morning Nourishment

**Exo. 30:31-32** ...This shall be a holy anointing oil to Me throughout your generations. Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you.

Exodus 30:32 says that the holy anointing oil was not to be poured upon the flesh of man. In the Bible the flesh of man denotes fallen man in the old creation. As believers in Christ, we have all been regenerated, and in regeneration we have become a new creation. On the one hand, we have a regenerated spirit; on the other hand, we still have the old, fallen flesh. The command not to pour the anointing oil upon the flesh of man indicates that the anointing is not to be applied to men of the old creation. Whenever we live and walk according to the flesh, we are through with the Spirit of Christ. If we would partake of this Spirit and enjoy the all-inclusive Spirit, we must remain in our spirit. (Life-study of Exodus, p. 1695)

### Today's Reading

The Spirit of Christ cannot be poured upon our old nature, our old man. Our flesh does not have the position to participate in this compound ointment. Whenever you lose your temper, you are in the flesh and cannot enjoy the Spirit of Christ. But whenever you turn to your spirit, immediately in your spirit you sense the anointing. You realize that you are being painted with the Spirit of Christ, for you are in the new creation, not in your old nature.

Exodus 30:33 indicates that the ointment was not to be put upon a stranger. The word stranger implies a comparison between those who are priests and those who are not. The priests serving in the presence of God do not act according to the old nature. Instead, they live according to their new nature and thereby enjoy the anointing. However, in the sight of God all other people are strangers. We may say that the flesh, the old man, is a stranger...When we act and behave according to our flesh, we are in the old creation and are regarded as strangers in the sight of God. When we are such strangers, we cannot enjoy the Spirit of Christ. We must remain in our spirit, and we must live, act, speak, and contact others in the spirit. Then we shall be in the new creation as priests serving God and participating in the Spirit of Christ.

If we would enjoy the Spirit of Christ, we must be priests in the new creation. Do not be in the flesh, lest you be a stranger in the sight of God. If we are a stranger, then we shall not have any share in the all-inclusive Spirit.

The middle part of verse 32 says, "Nor shall you make any like it, according to its composition." Furthermore, verse 33 goes on to say, "Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people." The command not to make anything like the anointing oil in its proportions means that we should not imitate it...Therefore, we need to discern what is truly of the Spirit and what is an imitation. For example, a person's humility may not be of the Spirit...Because of the influence of certain teachings, many Christians try to act humble. This humility, however, is not of the Spirit of Christ. Rather, it is an imitation.

Do not imitate any spiritual virtue by your own effort. To do this is to make something like the ointment. In the sight of God this is an abomination.

Because Christianity has been in existence for centuries, a great many people, including unbelievers, have been influenced by Bible teachings. Under the influence of these teachings, many try to be honest, loving, and faithful. All this is an imitation of the Spirit. To try to behave in this way is to make an imitation of the genuine ointment. Our honesty must come out of the Spirit of Christ. Likewise, our love, humility, patience, and kindness—indeed, every virtue—must be a product of the indwelling Spirit. Otherwise, we are imitating the ointment; we are making something false in the same way. Therefore, we should not act in our old nature, and we should not imitate anything that is of the Spirit of Christ. (Life-study of Exodus, pp. 1695-1697)

Further Reading: Life-study of Exodus, msg. 159

## « WEEK 33 — DAY 6 »

### Morning Nourishment

John 7:39 ...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.

Psa. 133:1-2 ...For brothers to dwell in unity...is like the fine oil upon the head that ran down upon the beard, upon Aaron's beard, that ran down upon the hem of his garments.

Before the Lord's glorification the compound Spirit was not yet. The Spirit of God was present in Genesis 1, and the Holy Spirit was involved with the birth of Christ. Christ was conceived by the Holy Spirit. But, as Andrew Murray makes clear in the fifth chapter of *The Spirit of Christ*, the term the Holy Spirit is not used in the Old Testament. The Holy Spirit is first mentioned at the beginning of the New Testament when Christ was conceived. For Christ to be conceived of the Holy Spirit means that His humanity, as part of God's creation, is holy. The conceiving Spirit in Greek is called "the Spirit, the Holy." But although the Holy Spirit was present at the conception of the Lord Jesus, the Spirit was not yet until Christ was resurrected, glorified. It was then that the compounding of the Spirit was completed.

In the writings of John, the term the Holy Spirit is seldom used. However, especially in the book of Revelation, John often speaks of the Spirit. "He who has an ear, let him hear what the Spirit says to the churches" (Rev. 2:7). This statement is repeated throughout chapters 2 and 3. Then Revelation 14:13 says, "Yes, says the Spirit..." and Revelation 22:17 says, "And the Spirit and the bride say, Come!" (Life-study of Exodus, pp. 1701-1702)

### Today's Reading

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.

Notice what Paul says in Philippians 1:19: "For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ."...[In] the expression your petition...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.

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. (Life-study of Philippians, pp. 287-288, 286)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 6-7; Life-study of Philippians, msg. 33

## << WEEK 33 — HYMN >>

### Hymns, #1116

1 Pure myrrh and cinnamon,  
Calamus and cassia—  
These are Thy elements,  
Jesus my Lord!  
In olive oil they're blent  
In wondrous measurement—  
O what an ointment this,  
Anointing us!  
Four-in-one mingled,  
Compounded Spirit,  
Sweet with Christ's suffering death,  
Full of the fragrance  
Of resurrection—  
O what an ointment flows  
In spirit, Lord!

2 Stacte and onycha,  
Galbanum and frankincense—  
These are Thy elements,  
Jesus my Lord!  
Stacte doth sons produce,  
Onycha from sin doth loose,  
Galbanum all death repels,  
In spirit, Lord.  
Equal proportion,  
In resurrection;  
Seasoned with salt are they.  
Ground into powder fine,  
Consumed with fire divine—  
O what an incense this,  
Jesus my Lord!

3 Ointment is Christ for us,  
Exceeding glorious!  
Incense is Christ for God,  
Wholly for Him.  
Ointment flows down to us,  
Christ is our portion thus;  
Incense ascends to God,  
Fragrant to Him.  
'Tis by th' anointing  
Christ we experience  
And then the incense burn.  
Christ in our prayer and praise—  
O what a Christ we raise  
From our experience,  
Precious to God.