

## **Message Three**

# **The Intrinsic Significance and Revelation of the Compound Ointment as the Holy Anointing Oil— a Full Type of the Compound, All-inclusive Spirit of the Processed Triune God**

Hymns: E242

Scripture Reading: Exo. 30:22-30; 1 Cor. 15:45b; John 7:37-39; Phil. 1:19

### **§ Day 1**

**I. The holy anointing oil, a compound ointment of olive oil and four spices, “compounded according to the work of a compounder,” 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—Exo. 30:22-25; 1 Cor. 15:45b; John 7:37-39; 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.
3. Fragrant calamus, from a reed that grew upward in a marsh or 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.

## § Day 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.
- 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).

### § Day 3

- 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 15<sup>2</sup> 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

- II. **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

**III. 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. 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.

## § Day 6

**IV. 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 3—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...

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...In our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem. (Life-study of Exodus, pp. 1687-1688)

## Today's Reading

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.

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...When I apply the Lord's death, I am corrected, adjusted, stimulated, and stirred 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... 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.

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 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. (Life-study of Exodus, pp. 1688-1689)

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



# WEEK 3—DAY 2

## Morning Nourishment

**John 7:39** 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.

**Rom. 8:9** But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

In the Bible the number four signifies God's creation...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...The number one signifies God, the unique Creator.

In this compound ointment we have the numbers four and one, with the number four blended with the number one. This signifies humanity blended, mingled, with divinity. 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. (Life-study of Exodus, pp. 1689-1690)

## Today's Reading

The five elements of the anointing oil—the four spices and the olive oil—all had to pass through a process that involved either pressure or cutting. For instance, if olives are not put into the press, they cannot give forth olive oil. Likewise, in order to have myrrh and cinnamon, some kind of incision must be made on the bark of a tree...When a tree flows out the resin of myrrh, this resin has the appearance of tears.

Cinnamon comes from the inner part of the bark of a tree, and cassia comes from the outer part of the bark. Cinnamon can be used to stimulate the heart, and cassia, to repel insects and snakes.

All the spices were prepared for use through suffering. This indicates that the Spirit of God could become the Spirit of Christ as the compound ointment only through Christ's sufferings...It was through the sufferings of Christ that the spices were blended with the oil to form the compound Spirit.

The Lord Jesus suffered death throughout His life, not only during the six hours He was on the cross. As soon as He was born, He began to suffer. This suffering is signified by myrrh...A crucified life is a life of suffering...Daily He lived a life of crucifixion. This is the experience of myrrh dropping as tears from cuts made in the tree.

After the Lord Jesus was born, the magi expressed their appreciation of Him by offering Him gold, frankincense, and myrrh. At the time of His death, Nicodemus and Joseph of Arimathea also showed their appreciation of the Lord by putting myrrh upon His body when they buried Him. Therefore, at the beginning of the Lord's life on earth and at the end, at His birth and at His death, there was myrrh. This indicates that the Lord's life from birth to death was a life of suffering, a life of tears. He lived a crucified life, a life of myrrh.

We need to learn how to apply the myrrh in our experience. Where is the death of Christ today...? The death of Christ is in the Spirit. In our language the word spirit in a particular usage can mean the essence of a substance as extracted in liquid form, especially by distillation...The extract of the Lord's death is an element in the Spirit of Christ.

If we would experience the death of Christ, we need the Spirit...The fact revealed in Romans 6 that our old man has been crucified with Christ can only be experienced through the Spirit in Romans 8...Apart from the Spirit we cannot experience the death of Christ. The fact of our identification with Christ in His death is in Romans 6, but the experience of this is in Romans 8. (Life-study of Exodus, pp. 1703-1705)

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

# WEEK 3—DAY 3

## Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

As God's anointed One, Christ passed through birth, human living, crucifixion, resurrection, and ascension...We have seen that the spirit of a substance is the extract of that substance. Applying this principle to the Spirit of Christ, we may say that the extracts of Christ's birth, living, death, resurrection, and ascension are now all elements of the Spirit of Christ. Therefore, in this one Spirit we have the effectiveness of Christ's birth, living, death, resurrection, and ascension.

When we walk according to spirit, we have Christ's incarnation and His human living. We do not have merely an imitation of the way Christ lived. Furthermore, we also have His death, resurrection, and ascension. (Life-study of Exodus, pp. 1705-1706)

## Today's Reading

To receive the anointing is to receive the divine painting...In our experience of the Spirit, we need to be "painted" again and again. Eventually, we may receive hundreds of layers.

Today God mainly teaches us silently by the anointing. For example, you may ask the Lord about something, and He will teach you concerning it by anointing you. According to 1 John 2, the anointing within us teaches us in everything. Many times we know that we are wrong. No one needs to tell us

this. But the moving of the anointing within us teaches us that we are wrong. I believe that we all have had some amount of experience of this teaching of the anointing.

The five hundred shekels of myrrh signify one unit of full responsibility. The number five in the Bible symbolizes responsibility. We may use the human hand as an illustration. On our hand we have four fingers and a thumb. Because of this, the hand can do many things and bear responsibility. The number four signifies the creature, and the number one signifies God. Therefore, the number five signifies God added to man to give us the ability to bear responsibility.

In the Bible there are clear illustrations of the fact that five is the number of responsibility. The Ten Commandments were written on two tablets, five on each tablet. Also, the ten virgins in Matthew 25 are divided into two groups, five in each. In the cases both of the commandments and of the virgins, the number five signifies responsibility. The five hundred shekels of myrrh is composed of one hundred times five, signifying one unit of full responsibility.

According to Exodus 30:23, the measurement of the cinnamon was “half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels.” Two hundred fifty shekels signify a half unit of full responsibility. The two hundred fifty shekels of cinnamon and the two hundred fifty shekels of calamus together form one unit and signify that the second of the Divine Trinity was split through death. It is no accident that with the spices there are three complete units and that the middle unit is divided in half. This was written by God with the view of signifying how the Son of God would be cut on the cross.

Verse 24 says, “And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.” The five hundred shekels of cassia also signify one unit of full responsibility. The three units of five hundred shekels each, in four spices, signify the Triune God in resurrection mingled with humanity to bear the full responsibility. I can testify that in the ministry of the Word the Triune God in resurrection mingles Himself with the speaker to bear the responsibility to minister the Word to His people. (Life-study of Exodus, pp. 1692-1693)

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

# WEEK 3—DAY 4

## Morning Nourishment

Exo. 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony.

30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.

Rom. 15:16 ...A minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

The compound ointment in Exodus 30 was used to anoint the tabernacle, all the utensils of the tabernacle, and the serving priests to make all these things holy, separated, sanctified, unto God for God's divine purpose (vv. 26-30)...The compound Spirit typified by the compound ointment is for the anointing of the things related to the worship and service of God and His serving ones (1 John 2:20, 27). When we are under the anointing of the Spirit, we can fulfill our duty to bear responsibility for the Lord's interest.

We have to walk, act, work, and have our being according to this anointing. This anointing is the working and the moving of the Spirit. Thus, Romans 8:4 says that we should walk according to the spirit. Then in Galatians 5 we are told to live and walk by the Spirit (vv. 16, 25). (CWWL, 1991-1992, vol. 2, "The Christian Life," p. 430)

## Today's Reading

The New Testament reveals clearly and emphasizes very strongly that such a consummated Spirit is right in our spirit. Romans 8:16 says that the Spirit witnesses with our spirit that we are children of God. Second Timothy 4:22 reveals that the Lord as the Spirit is with our spirit. If we are going to live the Christian life, we must return to our spirit and remain there.

It is by this compound Spirit that the death of Christ is applied to us. It is... by this Spirit that the resurrection of Christ is applied to us. The more we walk, live, move, act, and speak according to the spirit, the more we are in the Christian life.

Day after day and moment after moment this ointment is working, moving, acting, and speaking within us. This moving of the ointment, this anointing, teaches us concerning all things. The anointing is the working, moving, acting, and speaking of the ointment, and the ointment is the consummation of our Triune God. We can see now that this type of the compound ointment in Exodus 30 is marvelous.

The Christian life is the acting, moving, working, and speaking of the consummated God who is typified by the compound ointment. In this life both God and man are applied to us. We are a poor man, a low man, but we have an uplifted man, a man of the divine standard, in this anointing. In this anointing we also have Christ's death and His death's effectiveness, which is so sweet. We have been forgiven, justified, and reconciled to God through His death so that we could be regenerated to be sons of God. How sweet is the effectiveness of His death as typified by the cinnamon!

Then in this anointing we have Christ's resurrection applied to us. Christ's resurrection is so powerful, especially in the sense of resisting and repelling the enemy and all the negative things. This is typified by cassia, which was used in ancient times to repel insects and snakes. Christ's resurrection resists all the opposition and attacks from the enemy, and it repels all the evil "insects" and "snakes." Christ's resurrection is repelling all the demons, evil spirits, and especially their leading one, the snake, the old serpent, the devil.

The Christian life is not the living out of our natural human virtues. These good things, along with the evil things, belong to the tree of the knowledge of good and evil. Only the Christian life that is revealed in the Scriptures as the moving and working of the indwelling compound Spirit belongs to the tree of life. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 430-432)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 8

# WEEK 3—DAY 5

## Morning Nourishment

Phil. 1:19-20 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, 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.

The compound ointment was used to anoint the tabernacle, God's dwelling place, as well as all the 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...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 will be anointed with the ointment and enjoy the bountiful supply of the Spirit. (Life-study of Philippians, 2nd ed., p. 284)

## Today's Reading

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 may 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...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.

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.

Many of us can testify that...after we came into the church life in the Lord's recovery and began to participate in the church service, we had the sense that we were under the flowing of the bountiful supply of the Spirit.

If we are one with the church and stay in the priestly service, we enjoy the rich anointing of the all-inclusive Spirit. Even a little praying or calling on the name of the Lord, perhaps simply saying Amen, causes us to enjoy this anointing.

Suppose a brother is unhappy with his wife. However, during a meeting he turns to the Lord and begins to say, "Lord Jesus, I love You." Because he is watered and anointed, his feeling of unhappiness disappears. When he comes home after the meeting, his face is shining. His wife realizes that her husband has experienced a fresh anointing of the Spirit. When she saw him last, his face was sad, and he was unhappy. But now his face is shining, and he is rejoicing in the Lord. This comes from experiencing the anointing of the 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...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...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. (Life-study of Philippians, 2nd ed., pp. 284-286)

Further Reading: Life-study of Philippians, msg. 33



# WEEK 3—DAY 6

## Morning Nourishment

Psa. 133:1-3 Behold, how good and how pleasant it is for brothers to dwell in unity! It 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; like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: Life forever.

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 skirts, the hem, of his garments. This signifies that the whole Body is anointed with the Spirit. (Life-study of Exodus, p. 1691)

Real oneness is the mingling of the processed God with the believers... The way to practice this mingling is in Psalm 133. The ointment, the fine oil, in verse 2 is a type of the processed Triune God who today is the all-inclusive compound Spirit. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 297)

## Today's Reading

As the compound Spirit anoints us, He "paints" us, and the "paint" is the very Triune God. In this paint we have the humanity of Christ, the effectiveness of Christ's death, and the power of Christ's resurrection. We also have Christ's divinity and human living. As all these ingredients of the ointment are applied to us, we are painted with the processed Triune God and with all the elements in the compound ointment. The proper church life is a life in the oneness that is the mingling of the processed Triune God with the believers...The more we are painted in this way, the more our natural constitution, temperament, and disposition are eliminated. What remains is

the mingling of the processed Triune God with our uplifted humanity. This is the oneness.

In the church the dissenting element and divisive factors are subdued. This is the effect of oneness. The more the paint of the processed Triune God is applied to our being, the more difficult it is for us to be divided. Through the application of the heavenly paint, we are brought into the genuine oneness, not the superficial oneness that is according to the natural concept. We are in the oneness that is the processed Triune God painted into our very being.

The ground of oneness is simply the processed Triune God applied to our being...We are not in a oneness produced by adding together those who believe in Christ. In that kind of oneness it is just as easy to have subtraction as it is to have addition. However, once we have been brought into the oneness produced by the application of the processed Triune God to our being, it is very difficult to have any subtraction...The oneness in Christianity involves addition and subtraction. But the oneness in the churches in the Lord's recovery involves the application of the Triune God to our inward being.

The ointment is not for individuals; it is for the Body...According to the picture in Psalm 133, the ointment is upon the head. Then it spreads to the beard and goes down to the hem of the garment. This indicates that if we are individualistic, we cannot experience the ointment. Some may argue that they can contact the Lord alone at home. No doubt they can. The crucial matter, however, is whether or not we are one with the church. If we are one with the church, then we can properly contact the Lord alone at home...The reason is that the anointing oil is not for individualistic members; it is for the Head and the Body, even for the Head with the Body. Hence, to be painted by the ointment, we must be in the church. Then we spontaneously enjoy the application of the anointing oil with all its elements. How marvelous is the oneness produced by the application of this ointment! (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 297-299)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 6

# WEEK 3 — HYMN

## The Spirit of God today

Fulness of the Spirit — As the Spirit of Jesus 242

The musical score is written in a two-staff system. The top staff is in treble clef with a key signature of one flat (Bb) and a common time signature (C). The bottom staff is in bass clef with the same key signature and time signature. The melody is written in a simple, hymn-like style. Chord symbols are placed above the notes: F, C/G, F/A, F, C/E, C7, F, Bb/F, F/A, F, C, F/A, Bb, C7, F, Bb/F, F. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

1. The Spir - it of God to - day The Spir - it of Je - sus  
is, The God-man who died and rose, As - cend - ing to glo ry His.

2. 'Tis from such a Jesus came  
The Spirit of Jesus to us,  
To make His reality  
Experience unto us.
3. The Spirit of Jesus has  
All elements human, divine,  
The living of man in Him  
And glory of God combine.
4. The suffering of human life,  
Effectiveness of His death,  
His rising and reigning too  
Are all in the Spirit's breath.
5. With all these components true  
His Spirit in us doth move,  
And by His anointing full  
The riches of Christ we prove.
6. This Spirit of Jesus doth  
Encompass both great and small;  
Inclusively He doth work  
In us, making God our all.

