

THE CENTRAL LINE OF THE BIBLE

(Saturday—Evening Session)

Message Six

The All-inclusive, Life-giving, Compound, Sevenfold Intensified Spirit of Jesus Christ

Scripture Reading: John 7:37-39; Phil. 1:19; Exo. 30:22-33; Rev. 1:4; 4:5; 5:6

- John 7:37 Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- 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.
- Phil 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,
- Exo 30:22 Moreover Jehovah spoke to Moses, saying,
- Exo 30:23 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,
- Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
- Exo 30:25 And you shall make it a holy anointing oil, a perfume compounded according to the perfumer's art; it shall be a holy anointing oil.
- Exo 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,
- Exo 30:27 And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,
- Exo 30:28 And the altar of burnt offering with all its utensils, and the laver and its base.
- Exo 30:29 Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.
- Exo 30:30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.
- Exo 30:31 And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.
- Exo 30:32 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 30:33 Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people.
- Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
- Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having *just* been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

I. The all-inclusive life-giving Spirit was “not yet” before the glorification [resurrection] of Christ, that is, from the time of Genesis 1 until the time of John 20:22—Luke 24:26; John 7:37-39; Phil. 1:19.

- John 20:22 And when He had said this, He breathed into *them* and said to them, Receive the Holy Spirit.
- Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
- John 7:37 Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

- 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.
- Phil 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,

II. The all-inclusive life-giving Spirit is the compound Spirit, typified by the compound anointing ointment—Exo. 30:22-33.

- Exo 30:22 Moreover Jehovah spoke to Moses, saying,
- Exo 30:23 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,
- Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
- Exo 30:25 And you shall make it a holy anointing oil, a perfume compounded according to the perfumer's art; it shall be a holy anointing oil.
- Exo 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,
- Exo 30:27 And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,
- Exo 30:28 And the altar of burnt offering with all its utensils, and the laver and its base.
- Exo 30:29 Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.
- Exo 30:30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.
- Exo 30:31 And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.
- Exo 30:32 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 30:33 Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people.

III. We need to see the intrinsic significance of the compounded ingredients (oil with four spices) of the holy anointing oil:

- A. Flowing myrrh signifies the precious death of Christ:
1. Myrrh was used to reduce pain and heal the body when it gave off the wrong kind of secretion—Mark 15:23; John 19:39.

Mark 15:23 And they tried to give Him wine mixed with myrrh, but He did not take *it*.

John 19:39 And Nicodemus, he who had come to Him the first time by night, came also, bringing a mixture of myrrh and aloes of about a hundred pounds.
 2. The Spirit was compounded through Christ's sufferings in His living a crucified life, a life of myrrh, from the manger to the cross as the first God-man—Matt. 2:11; John 19:39; Isa. 53:2-3.

Matt 2:11 And they came into the house and saw the child with Mary His mother. And falling down, they worshipped Him; and opening their treasures, they offered gifts to Him, gold and frankincense and myrrh.

John 19:39 And Nicodemus, he who had come to Him the first time by night, came also, bringing a mixture of myrrh and aloes of about a hundred pounds.

Isa 53:2 For He grew up like a tender plant before Him, And like a root out of dry ground. He has no attracting form nor majesty that we should look upon Him, Nor beautiful appearance that we should desire Him.

Isa 53:3 He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their faces, He was despised; and we did not esteem Him.

3. The Spirit leads us to the cross, the cross is applied by the Spirit, and the cross issues in more abundance of the Spirit—Heb. 9:14; Rom. 6:3, 6; 8:13-14; Gal. 2:20; John 12:24.

Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom 6:6 Knowing this, that our old man has been crucified with *Him* in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.

Gal 2:20 I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

B. Sweet cinnamon signifies the sweetness and effectiveness of Christ's death:

1. Cinnamon has a distinctive, sweet flavor and was used to stimulate a weak heart—Neh. 8:10; Isa. 42:4a.

Neh 8:10 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

Isa 42:4a He will not faint, nor will He be discouraged, Until He has established justice in the earth; ...

2. We are being conformed to the death of Christ by our outward, consuming environment in cooperation with the indwelling, crucifying Spirit—2 Cor. 4:10-11, 16; Rom. 8:13-14; Gal. 5:24; Col. 3:5; Gal. 6:17.

2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner *man* is being renewed day by day.

Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.

Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Col 3:5 Put to death therefore your members which are on the earth: fornication, uncleanness, passion, evil desire, and greediness, which is idolatry;

Gal 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.

C. Sweet calamus signifies the precious resurrection of Christ:

1. Calamus is a reed standing up (shooting into the air) and growing in a marsh or muddy place—1 Pet. 3:18.

1 Pet 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit;

2. We need to experience the Spirit as the reality of Christ's resurrection—John 11:25; 20:22; Lam. 3:55-57.

- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- John 20:22 And when He had said this, He breathed into *them* and said to them, Receive the Holy Spirit.
- Lam 3:55 I called upon Your name, O Jehovah, From the lowest pit.
- Lam 3:56 You have heard my voice; do not hide Your ear at my breathing, at my cry.
- Lam 3:57 You drew near in the day that I called upon You; You said, Do not fear.

D. Cassia signifies the repelling power of Christ's resurrection:

1. Cinnamon is from the inner part of the bark and cassia from the outer part—Rev. 2:7; 1 Pet. 2:24; John 11:25.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
2. Cassia was used as a repellent to drive away insects and snakes—Eph. 6:11, 17b-18.

Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph 6:17b ... which *Spirit* is the word of God,

Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
3. We need to know the power of Christ's resurrection in the life-giving Spirit as the all-sufficient grace of the processed and consummated Triune God— Phil. 3:10; 2 Cor. 12:9-10; 1 Cor. 15:10, 45b, 58; Phil. 4:23.

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

2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

2 Cor 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1 Cor 15:45b ... the last Adam *became* a life-giving Spirit.

1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

Phil 4:23 The grace of the Lord Jesus Christ be with your spirit.

E. Olive oil signifies the Spirit of God with divinity:

1. The olive oil is the base of the compound ointment, the holy anointing oil—Isa. 61:1-2; Heb. 1:9.

Isa 61:1 The Spirit of the Lord Jehovah is upon Me, Because Jehovah has anointed Me To bring good news to the afflicted; He has sent Me to bind up the wounds of the brokenhearted, To proclaim liberty to the captives, And the opening of the eyes to those who are bound;

Isa 61:2 To proclaim the acceptable year of Jehovah And the day of vengeance of our God; To comfort all who mourn;

Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";

2. This oil is produced by the pressing of olives—Matt. 26:36.
Matt 26:36 Then Jesus came with them to a place called Gethsemane, and He said to the disciples, Sit here while I go over there and pray.
3. This oil was for the priesthood and the kingship to proclaim the jubilee of grace—Lev. 8:12; 1 Sam. 16:12-13; Luke 4:18-19.
Lev 8:12 And he poured some of the anointing oil on Aaron's head and anointed him, to sanctify him.
1 Sam 16:12 So he sent for him and brought him in. Now he was ruddy and had beautiful eyes and a handsome appearance. And Jehovah said, Arise; anoint him, for this is he.
1 Sam 16:13 And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.
Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,
Luke 4:19 To proclaim the acceptable year of the Lord, *the year of jubilee.*"

IV. The numbers one, two, three, four, and five are all used in the type of the compound ointment:

- A. The only God is signified by the one hin of olive oil—1 Tim. 1:17; Rom. 16:27; Exo. 30:24 (the number one).
1 Tim 1:17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory for ever and ever. Amen.
Rom 16:27 To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen.
Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
- B. The Triune God—the Father, the Son, and the Spirit—is signified by three units of measure, consisting of four spices—vv. 23-24 (the numbers two, three, four, and five):
Exo 30:23 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,
Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
 1. There are five hundred shekels of myrrh.
 2. There are two hundred fifty shekels of cinnamon and two hundred fifty shekels of calamus.
 3. There are five hundred shekels of cassia.
 4. There are three units of five hundred shekels each in four spices.
- C. Man, the creature of God, is signified by the four spices of the plant life—vv. 23-24; John 19:5; 1 Tim. 2:5; *Hymns*, #132.
Exo 30:23 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,
Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
John 19:5 Then Jesus came out, wearing the thorny crown and the purple garment. And he said to them, Behold, the man!
1 Tim 2:5 For there is one God and one Mediator of God and men, the man Christ Jesus,
Hymns, #132
 - 1 Lo! in heaven Jesus sitting,

Christ the Lord is there enthroned;
 As the man by God exalted,
 With God's glory He is crowned.
 2 He hath put on human nature,
 Died according to God's plan,
 Resurrected with a body,
 And ascended as a man.
 3 God in Him on earth was humbled,
 God with man was domiciled;
 Man in Him in heav'n exalted,
 Man with God is reconciled.
 4 He as God with man is mingled,
 God in man is testified;
 He as man with God is blended,
 Man in God is glorified.
 5 From the Glorified in heaven
 The inclusive Spirit came;
 All of Jesus' work and Person
 Doth this Spirit here proclaim.
 6 With the Glorified in heaven
 Is the Church identified;
 By the Spirit of this Jesus
 Are His members edified.
 7 Lo! a man is now in heaven
 As the Lord of all enthroned;
 This is Jesus Christ our Savior,
 With God's glory ever crowned!

- D. The mingling of divinity with humanity is typified by the blending of the olive oil with four spices—Rom. 8:16; 1 Cor. 6:17.
 Rom **8:16** The Spirit Himself witnesses with our spirit that we are children of God.
 1 Cor **6:17** But he who is joined to the Lord is one spirit.
- E. The power for responsibility is signified by the number five—Matt. 25:2, 4, 8.
 Matt **25:2** And five of them were foolish and five were prudent.
 Matt **25:4** But the prudent took oil in their vessels with their lamps.
 Matt **25:8** And the foolish said to the prudent, Give us some of your oil, for our lamps are going out.
- F. The building element is signified by the numbers three and five—Gen. 6:15-16; Exo. 26:3; 27:13-15.
 Gen **6:15** And this is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits.
 Gen **6:16** You shall make an opening for light for the ark, and you shall finish it up to a cubit from the top; and you shall put the entrance of the ark in its side; you shall make it with lower, second, and third stories.
 Exo **26:3** Five curtains shall be joined to one another; and the other five curtains shall be joined to one another.
 Exo **27:13** And the width of the court on the east side eastward shall be fifty cubits.
 Exo **27:14** And there shall be fifteen cubits of hangings for the one side of the gate, with their three pillars and their three sockets.
 Exo **27:15** And there shall be fifteen cubits of hangings for the other side, with their three pillars and their three sockets.

V. We need to see the function of the compound ointment and the prohibitions concerning its use:

A. The function of the compound ointment is for all generations—30:31:

Exo 30:31 And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.

1. The compound ointment functions to anoint God's dwelling place and His priesthood with all the elements of the compound God, the processed and consummated Triune God—vv. 26-31.

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

Exo 30:27 And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,

Exo 30:28 And the altar of burnt offering with all its utensils, and the laver and its base.

Exo 30:29 Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.

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

Exo 30:31 And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.

2. The anointing is the moving and working of the indwelling compound Spirit to transfuse, infuse, and add the divine and mystical elements of His all-inclusive person into our inner being so that our inner man may grow in the divine life with these following elements—1 John 2:20, 27:

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

1 John 2:27 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.

- a. The only God with divinity.
- b. The Triune God—the Father, the Son, and the Spirit.
- c. Man, the creature of God.
- d. The precious death of Christ.
- e. The sweetness and effectiveness of Christ's death.
- f. The precious resurrection of Christ.
- g. The power of Christ's resurrection.
- h. The mingling of divinity with humanity.
- i. The power for responsibility.
- j. The building element.

3. The compound ointment sanctifies the things of God and the men of God, separating them from anything common and making them most holy for God's service—Exo. 30:29-30; Rom. 1:1; 2 Cor. 2:14-15.

Exo 30:29 Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.

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

Rom 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,

2 Cor 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

2 Cor 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:

4. The anointing of the bountiful supply of the Spirit of Jesus Christ, the operating God, is for our practical, daily, moment-by-moment salvation, which is to be sustained and strengthened to live and magnify Christ under any circumstances—Phil. 1:19-21; 2:12-14:
- Phil 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,
- Phil 1:20** 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.
- Phil 1:21** For to me, to live is Christ and to die is gain.
- Phil 2:12** So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;
- Phil 2:13** For it is God who operates in you both the willing and the working for *His* good pleasure.
- Phil 2:14** Do all things without murmurings and reasonings
- a. This anointing Spirit is for the Body, typified by the tabernacle—Exo. 30:26-29; Phil. 1:7, 19; Acts 9:6; Psa. 133.
- Exo 30:26** And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,
- Exo 30:27** And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,
- Exo 30:28** And the altar of burnt offering with all its utensils, and the laver and its base.
- Exo 30:29** Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.
- Phil 1:7** Even as it is right for me to think this concerning you all because you have me in your heart, since both in my bonds and in the defense and confirmation of the gospel you are all fellow partakers with me of grace.
- Phil 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,
- Acts 9:6** But rise up and enter into the city, and it will be told to you what you must do.
- Psa 133:1** Behold, how good and how pleasant it is For brothers to dwell in unity!
- Psa 133:2** 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;
- Psa 133:3** Like the dew of Hermon That came down upon the mountains of Zion. For there Jehovah commanded the blessing: Life forever.
- b. This anointing Spirit is for God's service to build up the Body, typified by the priesthood—Exo. 30:30; Rom. 15:16; 2 Cor. 3:8.
- Exo 30:30** And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.
- Rom 15:16** That I might be 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.
- 2 Cor 3:8** How shall the ministry of the Spirit not be more in glory?
- c. This anointing Spirit is for our organic salvation—Rom. 5:10; 8:2.
- Rom 5:10** For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Rom 8:2** For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

- d. This anointing Spirit consummates the New Jerusalem—Rev. 22:1.
 Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

- B. We need to see the prohibitions concerning the use of the compound ointment:
 - 1. The ointment was not to be poured upon the flesh of man—this signifies that whenever we live and walk according to the flesh, we are through with the compound Spirit—Exo. 30:32.
 Exo 30:32 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.
 - 2. The ointment was not to be put upon a stranger—this signifies that 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—v. 33.
 Exo 30:33 Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people.
 - 3. The people were not to compound anything like the ointment in its proportions—this signifies that we should not imitate anything of the compound Spirit, any spiritual virtue, by our own effort—v. 32.
 Exo 30:32 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.

VI. This compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before God’s throne to carry out His administration on earth for the accomplishing of His economy concerning the church and who are the seven eyes of the Lamb for the transfusing of all that He is into the church—Phil. 1:19; Rev. 1:4; 4:5; 5:6:

- Phil 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,
- Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
- Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having *just* been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

- A. The title *the seven Spirits* indicates that all the elements of the all-inclusive Spirit have been intensified for our experience—1:4.
 Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
- B. The seven lamps of fire burning before the throne of God are for enlightening, searching, exposing, judging, and burning—4:5:
 Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;
 - 1. This is for the carrying out of God’s administration.
 - 2. God is administrating His government by enlightening, searching, exposing, judging, and burning—1 Pet. 4:12, 17; 1:7.
 1 Pet 4:12 Beloved, do not think that the fiery ordeal among you, coming to you for a trial, is strange, as if *it were* a strange thing happening to you;
 1 Pet 4:17 For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?

- 1 Pet **1:7** So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;
- C. The seven eyes of the Lamb are for watching, observing, infusing, and transfusing—Rev. 5:6:
 Rev **5:6** And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having *just* been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
1. The seven eyes of the Lamb transfuse all that the Lamb is into our being so that we may be the same as He is.
 2. Christ's eyes are upon us so that we may be transformed and conformed into His image for God's building.
- D. The experience of the sevenfold intensified Spirit is for God's building—Zech. 3:9:
 Zech **3:9** For here is the stone that I have set before Joshua—upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.
1. The seven lamps in Exodus 25 are for the building up of the tabernacle.
 2. The seven eyes and seven lamps in Zechariah 3 and 4 are for the recovery of God's building.
 Zech **3-4** (be omitted)
 3. In Revelation the seven Spirits, which are the seven lamps before the throne and the seven eyes of the Lamb, are for God's building:
 - a. The book of Revelation is mainly not for searching and judging but for producing and building up the New Jerusalem—3:12; 21:2, 10.
 Rev **3:12** He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
 Rev **21:2** And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
 Rev **21:10** And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
 - b. As a result of the transfusing of the seven eyes of the Lamb, the New Jerusalem will be built up.
 4. God does not want a group of individualistic spiritual persons—God wants the building, His corporate expression.

Excerpts from the Ministry:

THE COMPOUND SPIRIT FOR THE ANOINTING OF THE THINGS RELATED TO THE WORSHIP AND SERVICE OF GOD

First John 2:20 and 27 say that we have received the anointing of the Lord. Now we have to abide in the Lord according to this anointing. 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). If we do not know this Spirit, how can we live the Christian life? It would be impossible.

Now we all have to ask where this compound Spirit is today. 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.

In our Christian life, we do not need to wait to hear a voice from the heavens. The experience of the compound Spirit is mysterious yet very normal. He is within us, but often we have no feeling that He is within us. However, whether we sense Him or not, He is in our spirit. Thus, we have to stay, to remain, in our spirit. Then we will walk, act, work, and speak according to the spirit. The spirit referred to in Romans 8 is actually a mingled spirit, the compound Spirit mingled with our human spirit.

It is by this compound Spirit that the death of Christ is applied to us. It is also 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. Some may say that Christ is life, but they cannot tell others how Christ can be life to them. The messages in this series on the Christian life show us how Christ as life can be applied to us.

All of us need to be clear about the significance of the compound ointment as a type of the compound Spirit. In order to have a clear revelation of the Spirit, we must be clear about this type. This is similar to our vision of the human government on earth. In order to see the situation of human government on earth from the divine viewpoint, we must be clear about the significance of the great human image in Daniel 2. If we do not understand the significances of that human image, we cannot understand human government in the biblical sense. In Exodus 30 there is a type of the compound Spirit. This is a particular, unique type. This type is beyond our human thought and realization, yet it must be interpreted.

As children of God, we are obliged to understand the type of the compound ointment. We must understand this type in order to understand the Spirit, just as we must understand that great human image in Daniel 2 in order to understand the prophecy concerning the political government on this earth in God's economy. The significance of the type of the compound ointment in Exodus 30 is greater than the creation of the universe. This type shows us that eventually our Triune God, after passing through all the processes, has become this ointment. Our processed and consummated Triune God is this ointment.

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.

What is the Christian life? 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. I hope that the fellowship in this message will give us a clear picture of the Christian life. (*The Christian Life*, pp. 95-98)

THE REAL HISTORY OF THE UNIVERSE

In order to see the great importance of the compound Spirit and of its application, we need to see the major items in the history of the universe. In the universe, first there was God, the Triune God. Even in eternity past, God was triune. The Father, the Son, and the Spirit coexist eternally. The Bible shows us that the Father, the Son, and the Spirit are one God and that They are eternally coexistent.

The eternal Triune God created the universe, but the universe was altogether outside of God. God still remained by Himself in His divinity. God and the universe were fully separated. God was in the universe, but God stood alone, by Himself, leaving His universe also alone by itself.

Then God created man. Man was made in God's image and according to God's form (Gen.

1:26). After creating man, however, God still existed apart from the universe and from man. Even though man was bearing His image and form, God still existed by Himself. God and man were separate. Man lived apart from God, and man was not united with God.

About four thousand years after the creation of man, God became a man. He was conceived in the womb of a virgin. Conceiving is a mingling, a blending. About two thousand years ago, the unique God, who had been existing for a long time, came into man. That was the incarnation. Incarnation brought divinity into humanity. Through incarnation the Triune God was not only united with man but also blended with man. The issue of this blending is a man in the universe who is the mingling of God with man, and His name is Jesus. Jesus is the complete God and the perfect man. He is God and man mingled together. God, in Christ, is mingled with man.

The first item in the history of the universe is God; the second item is the created universe, and the third item is man. The fourth item is the mingling of the first and the third items. Jesus Christ is the mingling of God and man. The Bible in Isaiah 9:6 says that He is wonderful. This verse also says that a child is born to us and a son is given to us, yet His name is called the eternal Father. Isaiah 7:14 says that a virgin will conceive and bear a son, and she will call His name Immanuel. These verses show that the Son is the Father and that the Child is God. Immanuel means God with us. Jesus is God with us. He is God and He is also God incarnated to dwell among us.

This One is God—the Father, the Son, and the Spirit—and this One is also a man. This man is wonderful in what He is, wonderful in His Being. Jesus is a wonder in the universe because He is God the Father, God the Son, God the Spirit, and also a man. Is He not a wonder? He is the fourth major item in the history of the universe.

The fifth item is Christ's death. His death was a joint venture. God the Father, God the Son, God the Spirit, and man were all involved in the death of Christ. They all were joined in a joint venture to accomplish redemption. There is a group of stars in the universe in the form of a cross, which is called the Southern Cross. Jessie Penn-Lewis, in her speaking about the cross of Christ, referred to this group of stars. This shows that Christ's death is a great thing in the universe.

The sixth major item in the history of the universe is the resurrection of Christ. The principle of resurrection is involved with all kinds of living things. In the book of Isaiah, the kingly family of David was likened to a big tree. One day this big tree was cut down to the very root. Only a short stem was left. Isaiah 11:1 says, "Then a twig will come forth from the stem of Jesse, / And a branch from his roots will bear fruit." Christ as a twig came out of the stem of Jesse. This twig eventually became a branch. Here we can see the principle of resurrection. Christ's coming was the resurrection of the kingly family of David. The principle of resurrection can also be seen in nature. When a seed is sown into the earth, it dies and then it rises up. This is resurrection. The New Testament tells us that Christ rose up from the dead.

The seventh major item in the history of the universe is that in and through His resurrection, Christ became a life-giving Spirit (1 Cor. 15:45b). We have seen...that the life-giving Spirit is a compound, as typified by the compound ointment in Exodus 30:23-25. The life-giving Spirit has been compounded with God as the base, typified by the one hin of olive oil, and with man, typified by the four spices. This all-inclusive Spirit is also compounded with all the elements of the process through which God has passed. In this compound there is the death of Christ, signified by myrrh, and the resurrection of Christ, signified by calamus. There is also the effectiveness of the death of Christ, signified by cinnamon, and the repelling power of the resurrection of Christ, signified by cassia.

The one hin of oil and the three units of five hundred shekels among the spices signify the unique Triune God. The second unit is split into two, signifying that the Second of the Divine Trinity was split on the cross. In the compound Spirit we have God, the Father, the Son, the Spirit, and the uplifted Man. In the compound Spirit, we also have Christ's death, the effectiveness of Christ's death, Christ's resurrection, and the repelling power of Christ's resurrection. The compound Spirit is the totality of all of these items. God, God the Father, God the Son, God the Spirit, the uplifted Man, the death of Christ, the effectiveness of His death, the resurrection of Christ, and the power of His resurrection are compounded together, blended together, to be the compound life-giving Spirit.

Today where is God? We have to say, "In the Spirit." Where is the Father? "In the Spirit." Where is the Son? "In the Spirit." Where is the Spirit? "In the Spirit." Where is the uplifted Man? "In the Spirit." Where is the death of Christ? "In the Spirit." Where is the effectiveness of the death of Christ? "In the Spirit." Where is the resurrection of Christ? "In the Spirit." Where is the power of the resurrection of Christ? "In the Spirit." Thus, if we have the Spirit, we have everything.

When we have some sensation that God is with us, we are sensing the Spirit. When the husbands are about to argue with their wives, they may experience something within urging them to stop. At that juncture, they are sensing that the Spirit is there with the death of Christ. Without the Spirit, we cannot experience the death of Christ, because His death is in the Spirit.

We need to realize that without the Spirit, we cannot experience anything of God in His economy. No Spirit, no God the Father. No Spirit, no God the Son. No Spirit, no God the Spirit. No Spirit, no uplifted, glorified Man. No Spirit, no death of Christ. No Spirit, no effectiveness of the death of Christ. Without the Spirit, the death of Christ is far away from us in time and space. But with the Spirit, Christ's death is here to kill us, to crucify our old man. No Spirit, no resurrection. No Spirit, no salvation. No Spirit, no regeneration. No Spirit, no renewing. No Spirit, no sanctification. No Spirit, no transformation. No Spirit, no conformation. No Spirit, no glorification. Every positive thing in this universe in the economy of God is compounded in this Spirit. Today we can see, by God's enlightenment, the all-inclusiveness of the Spirit.

The Spirit is the totality of God, of the Triune God, of the uplifted Man, of the death of Christ, of the effectiveness of this death, of the resurrection of Christ, and of the power of this resurrection. This is why the New Testament charges us to live by the Spirit, to walk by the Spirit (Gal. 5:16, 25), and to do everything according to the spirit (Rom. 8:4). The only way to exalt Christ, express Christ, manifest Christ, and live Christ is to live, to walk, and to do things according to the spirit. If we love others in ourselves, we exalt ourselves. But if Christ loves others in us and through us, He is exalted.

John Wesley thought that holiness was sinless perfection, but according to the principle of the Bible, even if we could arrive at sinless perfection, that would not exalt Christ but ourselves. That would not express Christ but ourselves. To live by the Spirit, walk by the Spirit, and do things according to the spirit is to live Christ, to magnify Christ, to manifest Christ, to express Christ, to exalt Christ, and to glorify Christ.

In the compound Spirit, we experience the killing of Christ's death. When we live and walk by the Spirit, the Spirit becomes a killing to our soul, our natural man, and our body with its practices. The Spirit is an all-inclusive dose which both nourishes us and kills the negative things in our being. Even the physical food that we eat nourishes us and helps to kill the germs in our being. Today the pneumatic Christ, the all-inclusive Spirit, is our life, light, food, drink, and air so that we can be spiritually nourished and so that the negative things within us can be killed. We have to eat, drink, and breathe in the pneumatic Christ, who today is the life-giving, compound Spirit. I would consider the life-giving Spirit as the seventh major item in the history of the universe.

The eighth item is the church, and the ninth item is the New tJerusalem. The issue of our enjoyn1ent of the con1pound Spirit first is the church and consum1nately will be the New Jerusalem. These nine items are the real history of the universe. (*The Christian Life*, pp. 99-104)