

Life-Study of Exodus Summary - Messages 162-166

The Compound Ointment

In God's New Testament economy we first have the Spirit of reality. **Apart from the Spirit of reality, in our experience we could not have divinity, the Trinity, or the holy nature of God.** Because the Spirit of reality has come into us, reality now abides in us. As we consider the Spirit and in particular the Spirit of holiness, we should not become involved in the attempt to **systematize** the revelation in the Word of God. Instead, we should **simply believe** whatever the Bible says concerning the Trinity.

The Ingredients of the Compound Spirit Typified by the Compound Ointment

The Spirit of Christ is the fulfillment of the type of the compounded ointment. **The Spirit of Christ is the compound Spirit, and this Spirit is the all-inclusive life-giving Spirit.** If we understand the ingredients of this Spirit, we shall be able to understand the function of the compound Spirit.

The unique **God** is signified both by the **olive oil** itself and also by the quantity of olive oil. One hin of olive oil as the base of the compounded ointment signifies the unique God as the **base of the compound Spirit**. In this ointment the Triune God is typified by the **three units** of the measure of the four spices. **Five hundred** shekels of myrrh, **two hundred fifty shekels each** of cinnamon and calamus, and **five hundred** shekels of cassia. The middle unit split in half signifies the putting to death of the Lord Jesus on the cross. The first unit signifies the **father**; the second the **Son**, who was **cut**, was **put to death**, on the cross; and the third, the **Spirit**. Therefore, the three units of the measure of the spices signify the Triune God.

Man is typified by the **four spices** of the plant life. This refers to the **humanity of Jesus**. We should be very clear regarding the truth that Jesus Christ is still a man. He was a man from the time of His incarnation until His crucifixion. But even after His resurrection and ascension, the Lord is still a man.

The flowing **myrrh** typifies the **precious death of Christ**. It is in the Spirit that we share the death of Christ. The fragrant **cinnamon** typifies the **sweetness and the effectiveness of Christ's death**. This can be regarded as the spiritual antibiotic to kill the "germs" within us. The effectiveness of the death of Christ is in the all-inclusive Spirit. The fragrant **calamus** signifies the **precious resurrection of Christ**. The **cassia** signifies the **power of Christ's resurrection**.

The **function** of this compound Spirit is to **anoint us**. First, we are anointed with **the Father and the Son**. We are also being anointed with the **eternal life** conveyed in the anointing Spirit. The anointing of the compound Spirit inoculates us **against the heretical teachings** concerning the Person of Christ. Eventually, we have the **abiding in the Lord** according to the teaching of the anointing that abides in us. This anointing that abides in us is the moving of a Person. This anointing Person is the anointing. This anointing teaches us concerning all things. This refers to Jesus Christ, the Father, the Son, and eternal life.

The Christian life is altogether a life of being anointed by the compound Spirit.

Everything related to the Christian life is wrapped up with this anointing. May the Lord open our eyes to see what is revealed in the compound anointing for the living of the Christian life.

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