

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

- 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.**
- II. The all-inclusive life-giving Spirit is the compound Spirit, typified by the compound anointing ointment—Exo. 30:22-33.**
- 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.
 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.
 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.
 - 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.
 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.
 - 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.
 2. We need to experience the Spirit as the reality of Christ’s resurrection—John 11:25; 20:22; Lam. 3:55-57.
 - 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.
 2. Cassia was used as a repellent to drive away insects and snakes—Eph. 6:11, 17b-18.
 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.

- 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.
 2. This oil is produced by the pressing of olives—Matt. 26:36.
 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.

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).
- 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):
 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.
- 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.
- E. The power for responsibility is signified by the number five—Matt. 25:2, 4, 8.
- F. The building element is signified by the numbers three and five—Gen. 6:15-16; Exo. 26:3; 27:13-15.

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:
 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.
 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:
 - 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.
 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:
 - 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.
 - 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.
 - c. This anointing Spirit is for our organic salvation—Rom. 5:10; 8:2.
 - d. This anointing Spirit consummates the New Jerusalem—Rev. 22:1.
- 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.
 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.
 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.

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:

- A. The title *the seven Spirits* indicates that all the elements of the all-inclusive Spirit have been intensified for our experience—1:4.
- B. The seven lamps of fire burning before the throne of God are for enlightening, searching, exposing, judging, and burning—4:5:
 1. This is for the carrying out of God's administration.
 2. God is administering His government by enlightening, searching, exposing, judging, and burning—1 Pet. 4:12, 17; 1:7.
- C. The seven eyes of the Lamb are for watching, observing, infusing, and transfusing—Rev. 5:6:
 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:
 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.
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.
 - 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.