

## Message Nine

### The Holy Anointing Oil

EM *Hymns*: 539, 242

Scripture Reading: 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 fragrant ointment compounded according to the work of a compounder; 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.

#### 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.

- Exo 30:22 Moreover Jehovah spoke to Moses, saying,
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- 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 fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

#### 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:

- 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 fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.
- 1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- 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,

- 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):  
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.
- Rom 6:3     Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
- 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.  
Mark 15:23   And they tried to give Him wine mixed with myrrh, but He did not take it.
  - 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:
- 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.
- 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.  
Phil 4:4      Rejoice in the Lord always; again I will say, rejoice.  
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.
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.
- Eph 2:6      And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- Col 3:1      If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- 1 Pet 1:3      Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
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.
- Phil 3:10     To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
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.
- Gen 1:2      But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.
- 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.
- Ezek 1:5      And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.
- Gen 1:26     And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Deut 4:35     You were shown these things that you might know that it is Jehovah who is God; there is no other besides Him.
- 1 Tim 2:5     For there is one God and one Mediator of God and men, the man Christ Jesus,

- Lev 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes <sup>3</sup>mingled with oil or unleavened wafers anointed with oil.
- note 3 The mingling of fine flour with oil in the meal offering (vv. 4-5) signifies that Christ's humanity is mingled with the Holy Spirit (Matt. 1:18b) and His human nature is mingled with God's divine nature, making Him a God-man. Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. Through the divine mingling Christ's humanity has been uplifted to the highest standard. In His divinity Christ has the divine attributes, and these divine attributes are expressed through, with, and in His human virtues. This is the excellence of Jesus Christ.
- In the meal offering the oil and the fine flour are mingled and cannot be separated. Hence, to eat the fine flour is to eat the oil. The picture in Lev.2 indicates strongly that the way for us to be nourished with Christ's humanity, and thus to experience His human living, is by the Spirit (John 6:51, 57, 63).
- 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).
- 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.
- 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.
- 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.
- Matt 25:2 And <sup>1</sup>five of them were foolish and <sup>1</sup>five were prudent.
- note 1 Five is composed of four plus one, signifying that man (signified by four) with God (signified by one) added to him bears responsibility. The fact that five of the virgins are foolish and five are prudent does not indicate that half the believers are foolish and the other half are prudent. It indicates that all believers bear the responsibility of being filled with the Holy Spirit.
- 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.
- Gen 6:15 And this is how you shall make it: The length of the ark shall be <sup>2</sup>three hundred cubits, its width <sup>2</sup>fifty cubits, and its height <sup>2</sup>thirty cubits.
- note 2 The numbers three and five, seen here as components of the ark's dimensions, are basic numbers of God's building (cf. Exo. 27). The number three signifies the Triune God in His dispensing of Himself into man (Matt. 28:19; 2 Cor. 13:14; Eph. 3:16-19). The number five is composed of four, signifying man as one of God's creatures (Rev. 4:6-7 and note 6<sup>2</sup>), plus one, signifying the one unique God (Deut. 6:4; Isa. 45:5; 1 Cor. 8:4). The significance of the numbers three and five is the mingling of the Triune God with man. This is God's building.
- The dimensions of the ark are composed of three and five multiplied by either ten or one hundred. The number ten signifies completeness (Dan. 1:12,20) and the number one hundred signifies fullness (Matt. 13:23). This signifies that God's building is the mingling of the Triune God with man in completeness and fullness.
- 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.

**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:**

- 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.  
1 Pet 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.  
1 Cor 6:11 And these things were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.  
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.
- 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.
- John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.  
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.
- 2 Cor 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,  
1 Cor 6:17 But he who is joined to the Lord is one spirit.
- 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.
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- 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.
- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

**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.
- Gen 6:3 And Jehovah said, My Spirit will not strive with man forever, for he indeed is flesh; so

- his days will be one hundred twenty years.
- Gal 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.
- 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.
- Gal 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,
- Gal 5:23 Meekness, self-control; against such things there is no law.

## **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.
- Eph 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
- Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
- Eph 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.
- Eph 4:20 But you did not so learn Christ,
- Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

## **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.
- Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
- 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.
- 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 1:21a For to me, to live is Christ ...

## **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:**

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;

- 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.

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. 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!

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.