

Message Seven

The Anointing

Scripture Reading: 1 John 2:20, 27;
Phil. 1:19; Exo. 30:22-33

I. The anointing is the moving and working of the indwelling compound Spirit to apply all the ingredients of the processed Triune God and His activities into our inner being so that we may be fully mingled with Him for His corporate expression—1 John 2:20, 27; cf. Eph. 4:4-6:

- A. The Triune God, after passing through the processes of incarnation, human living, crucifixion, resurrection, and ascension, has become the all-inclusive, life-giving compound Spirit—John 1:14; 1 Cor. 15:45b; Phil. 1:19.
- B. He is within our spirit to anoint us, to “paint” us, with the elements of the Triune God; the more this anointing, this “painting,” goes on, the more the Triune God with His person and processes is transfused into our being.
- C. We need to be “painted” persons, those who are saturated with the anointing; we should be those on whom the paint is “wet,” always having a fresh application of the all-inclusive Spirit as the divine paint so that we may paint others with the all-inclusive Spirit—Psa. 92:10; Zech. 4:14; 2 Cor. 3:6, 8.
- D. By the anointing of the all-inclusive, compound Spirit, who is the composition of the Divine Trinity, we know and enjoy the Father, the Son, and the Spirit as our life and life supply—1 John 2:20, 27.

II. We need to see and experience the compounded ingredients of our abundantly rich processed and consummated Triune God, who is the anointing Spirit, typified by the holy anointing oil—Exo. 30:22-33:

- A. Olive oil signifies the Spirit of God with divinity; the olive oil as the base of the compound ointment, the holy anointing oil, is produced by the pressing of olives, signifying the Spirit of God flowing out through the pressure of Christ’s death—Isa. 61:1-2; Heb. 1:9; Matt. 26:36.
- B. Flowing myrrh signifies the precious death of Christ:

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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.
- C. Sweet cinnamon signifies the sweetness and effectiveness of Christ's death:
1. Cinnamon has a distinctive, sweet flavor and can be used to stimulate a weak heart—cf. Neh. 8:10; Isa. 42:4a.
 2. We are 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; 6:17; Col. 3:5.
- D. 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—cf. 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.
- E. Cassia signifies the repelling power of Christ's resurrection:
1. Cassia was used as a repellent to drive away insects and snakes—cf. Eph. 6:10-11, 17b-18.
 2. 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.

III. We need to see and experience the reality of the numbers used in the type of the holy anointing oil:

- A. The only God is signified by the one hin of olive oil—Exo. 30:24; 1 Tim. 1:17.

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- B. The Triune God—the Father, the Son, and the Spirit—is signified by the three units of the measure of the four spices—Exo. 30:23-24.
 - 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.
 - D. The mingling of divinity with humanity is typified by the blending of the olive oil with the 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.
- IV. We need to see and be warned by the intrinsic significance of the prohibitions concerning the use of the holy anointing oil; this is to keep us from having a living that is in the principle of antichrist, the principle of being against Christ and replacing Christ, the principle of being “anti-anointing,” which is to be “anti” the moving, working, and saturating of the Triune God within us—1 John 2:20-27; cf. Lev. 14:14-17:**
- A. The compound ointment was not to be poured upon the flesh of man—signifying that whenever we live and walk according to the flesh, we are through with the compound Spirit—Exo. 30:32; cf. Rom. 8:4; Gal. 5:16.
 - B. The compound ointment was not to be put upon a stranger—signifying 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—Exo. 30:33; Gal. 5:24-25.
 - C. The children of Israel were not to make anything like it, according to its composition—signifying that we should not imitate anything of the compound Spirit, any spiritual virtue, by the effort of our natural life—Exo. 30:32; cf. Matt. 15:7-8; Gal. 5:22-23.
- V. The holy anointing oil is solely for the purpose of anointing God’s dwelling place and the priesthood; hence, only those who are for God’s dwelling place and for the priesthood can have the enjoyment of the**

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compound, all-inclusive Spirit as the anointing—Exo. 30:26-31; Phil. 1:19.

- VI. The anointing of the compound, all-inclusive, life-giving Spirit is the element of our oneness for the building up of the Body of Christ in the divine dispensing of the Divine Trinity; the ground of oneness is simply the processed Triune God applied to our being—Psa. 133; Eph. 4:3-6.**