
The Compound Spirit

by Ed Marks

The Old Testament is filled with types, which are persons or things as spiritual symbols that signify Christ and all that is related to Him. The resurrected Christ, in His appearing to His disciples, said to them, “All the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled” (Luke 24:44). The Old Testament is composed of these three sections—the Law of Moses, the Prophets, and the Psalms. This shows that the entire Old Testament is a revelation concerning Christ and that He is its center and content. The types, the pictures, of Christ in the Old Testament are a great part of the revelation of His unsearchable riches. In the Old Testament there are the pictures; in the New Testament there are the definitions and realities of these pictures. In this article, we want to focus our attention on the great type of the holy compound ointment in Exodus 30. After a careful and considerate study of God’s holy Word, I believe we will see that indeed God in Christ as the Spirit, who indwells us and operates in us, is the compound Spirit.¹ The word *compound* is taken from Exodus 30:25, which speaks of the compound ointment used for anointing the tabernacle with all its furnishings and for anointing the serving priesthood: “And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be a holy anointing oil” (KJV).

The Compounding of the Spirit of God

In order to enter into the intrinsic depths of the significance of this compound ointment with its ingredients, we must first review the history of Christ: The historical processes through which Christ passed in God’s economical move in time were the actual compounding of the Spirit of God with Christ’s divinely enriched humanity, His human living by the divine life of His Father, His crucifixion with His all-inclusive judicial redemption, and His all-surpassing resurrection with its power.

As the very God, Christ stepped out of eternity into time and with His divinity into humanity (Micah 5:2; Isa. 9:6).

His incarnation brought the infinite God into the finite man in order to unite and mingle the Triune God with the tripartite man. This was a tremendous process which is described by John as the Word becoming flesh (John 1:14). The Word, the very God, entered into a new stage of existence by becoming flesh. This Word become flesh was Jesus, the complete God and the perfect man, who passed through thirty-three and a half years of human living. His living was another wonderful process. Even though His humanity was sinless, Jesus lived a life of denying His human life and living by the divine life of the Father God. This is why so many people were inexplicably drawn to Him and captivated by Him. The Gospel of John shows us that He did not do anything out of Himself. He did only what He saw the Father doing and lived because of the Father, taking the Father as His source in everything (John 5:19, 30; 6:57). The God-man Jesus did not speak His own word, carry out His own will, do His own work, or seek His own glory. Instead, He spoke the Father’s word (14:10, 24), did the Father’s will (6:38), carried out the Father’s work (4:34), and sought the Father’s glory (7:18). This God-man’s indescribable and incomparable human living is a model to us of what the Christian life and the church life should be (1 Pet. 2:21). Jesus expressed in His humanity the bountiful God in His rich attributes through His aromatic human virtues (*Co-worker* 7). His human life ended with His crucifixion, another monumental process through which He accomplished His all-inclusive judicial redemption by terminating Satan (Heb. 2:14), sin (John 1:29), death (2 Tim. 1:10), the world (John 12:31), the flesh (Rom. 8:3), the old man (6:6), the old creation (Col. 1:20; Heb. 2:9), and the law with its ordinances (Eph. 2:15). His death was also a life-releasing death in which the shell of His humanity was broken and the life within Him was released (John 12:24). Now we believers have been endowed with the forgiveness of sins (Eph. 1:7), the washing away of sins (Heb. 1:3), justification (Rom. 3:24), reconciliation (5:10), and positional sanctification (Heb. 13:12). What a marvelous inheritance we have through the redemption of Christ!

Many Christians, however, unconsciously stop in their realization of Christ with His stage of incarnation, the stage of His earthly ministry. But we need to go on to see the tremendous significance of the next process through which the Lord passed, the process of resurrection, whereby He entered into another stage to carry out His heavenly ministry for the believers' organic salvation in their regeneration, transformation, and glorification for the building up of the Body of Christ. As the last Adam, Christ in the flesh was resurrected to become a life-giving Spirit (1 Cor. 15:45b). His incarnation brought Him out of eternity into a new stage of existence, His stage of being in the flesh. His resurrection brought Him into another new stage of existence, His stage of being the Spirit, the pneumatic Christ. As the eternal Word, He became flesh to be the last Adam. As the last Adam, He became a life-giving Spirit.

This life-giving Spirit is also the compound Spirit typified by the compound ointment. The Spirit of God was there from the beginning (Gen. 1:1-2), but the compound Spirit, the life-giving Spirit, was not yet until the glorification of Jesus. The history of Christ, with the processes through which He passed, was actually the compounding of the Spirit of God. Before the incarnation, the Spirit of God contained merely the element of God's divinity without the element of humanity. This Spirit was processed and consummated through the incarnation, human living, crucifixion, and resurrection of Christ. Now the Spirit has become compounded with all the ingredients of Christ's person and work. The processes through which Christ passed were God's compounding work to produce the consummated Spirit, the life-giving Spirit, as the compound ointment. In Philippians 1:19 Paul reveals the reality of this compound ointment in Exodus 30 when he speaks of the bountiful supply of the "Spirit of Jesus Christ."

The Spirit of Jesus Christ is "the Spirit" mentioned in John 7:39. This is not merely the Spirit of God before the Lord's incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's incarnation (humanity), human living under the cross, crucifixion, and resurrection. The holy anointing ointment in Exo. 30:23-25, a compound of olive oil and four kinds of spices, is a full type of this compound Spirit of God, who is now the Spirit of Jesus Christ. (Recovery Version, Phil. 1:19, note 4)

The Significance of the Ingredients of the Compound Ointment and Their Application to Our Experience

Let us now examine the marvelous type of the compound ointment in Exodus 30 with all of its ingredients. These typify the holy, divine, and mystical ingredients which constitute the bountiful supply of the Spirit of Jesus Christ, by which we can live Christ for His magnification:

Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive a hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be a holy anointing oil. (vv. 22-25, KJV)

C. H. Mackintosh points out that the ingredients of the compound ointment are a type of the varied graces of the Holy Spirit (260). Also, C. A. Coates speaks of the holy anointing oil, the compound ointment, as typifying "the Spirit of the Man of God's pleasure," "the Spirit of Christ." He said that the spices added to the olive oil to make the ointment, represent "all those features of grace which were so perfectly blended and harmonized in the Spirit of Christ" (261). The Spirit of Christ which indwells the believer is indeed a work of divine art compounded by Christ, just as the holy ointment was compounded after "the art of the apothecary." Christ acted as a divine apothecary, a pharmacist, to compound the Spirit of God, the Spirit of divinity, with His humanity, human living, crucifixion, and resurrection and all their mysterious and profound import. Christ is our Physician, our Pharmacist, and also our all-inclusive medicine. He was compounded through His processes to become the all-inclusive, bountiful, life-giving Spirit, an all-inclusive "dose" to kill all the negative germs within us and to nourish us with all the positive elements of the processed and consummated Triune God. This Spirit is His prescription for the church and the unique blessing of the New Testament (Gal. 3:14; Eph. 1:3).

The compound Spirit is a work of art, the glorified Jesus in His beauty, who is within the believers to fill them, saturate them, and permeate their every part to make them the masterpiece of God (Eph. 2:10). *Masterpiece* in Greek is *poiema*, which is any work of art that expresses the maker's wisdom and design. It is by the all-inclusive, bountiful Spirit of Jesus Christ, the compound Spirit, that the church becomes God's universal masterpiece, His poem, the beautiful and glorious bride of Christ, to display His multifarious, infinite wisdom and divine design. Thus, the Spirit as a work of compounded art, the compounded God, fills the church to the brim to make the church the fullness of God, a work of organic art for the full display and expression of the riches of the bountiful God in Christ to the whole universe.

Now we want to consider, one by one, all the ingredients of the compound ointment and their typological significance. In order to know Christ, we have to see Christ, and our seeing of Christ brings us into the experience, enjoyment, and gaining of Christ as our God-given portion for the

building up of Christ's Body. Our Christ today is the pneumatic Christ, the life-giving Spirit, the compound Spirit.

The Significance of Olive Oil

The one hin of olive oil was the base of the compound ointment. In the Old Testament, olive oil signifies the Spirit of God with divinity (Isa. 61:1; Heb. 1:9). The Spirit of God is seen at the very beginning of the Bible brooding over the face of the waters to bring forth light and life (Gen. 1:2). Everything that the Lord Jesus did in His earthly ministry was by the Spirit of God (Luke 4:1; Matt. 12:28). He lived in His humanity, but not by His humanity. He lived by the Spirit of divinity in His humanity to manifest God in the flesh (1 Tim. 3:16). The night before His crucifixion He went to the Mount of Olives to pray in a place called Gethsemane, which means *oil-press place* (Jackson 34). He was the olive pressed through His suffering of death to flow out the oil, the Spirit of His divinity.

This divine Spirit with the element of God's divinity indwells our spirit (Rom. 8:16; 1 Cor. 6:17). We have become partakers of His divinity, having His divine life (John 3:15; Col. 3:4) and divine nature (Eph. 1:4; 2 Pet. 1:4). But, of course, we are not and can never be partakers of His deity. He is the unique God, the One who alone should be worshipped, and His deity, His Godhead, is incommunicable. But the New Testament reveals that we believers, the sons of God, have the right to participate in our Father God's communicable divinity. In addition to participating in our God's life and nature, we also participate in His mind (Eph. 4:23; Phil. 2:5), the riches of His being (2 Cor. 3:18b; Eph. 3:8), His image (2 Cor. 3:18a; Rom. 8:29), His glory (Rom. 8:30; Heb. 2:10), His sonship (Eph. 1:5; Rom. 8:23), and His manifestation (Rom. 8:19). Eventually, we will bear His likeness (1 John 3:2). The Spirit Himself witnesses with our spirit that we are the children of God with the right to participate in our Father God's divinity (Lee, *Incarnation* 39-44).

The Significance of Myrrh

Flowing, pure myrrh is another rich spice in the compound ointment, and it signifies the precious death of Christ. Myrrh is a kind of resin which flows out from an aromatic tree either through a natural opening or an incision. Amazingly, the resin of myrrh flows out in the appearance of

tears (*Concise Bible Dictionary* 547). In ancient times it was used to reduce pain and to heal the body when it gave off the wrong kinds of secretions. The magi who were led to visit Christ at His birth brought Him gifts, which included myrrh (Matt. 2:11). Also, at the Lord's crucifixion He was offered wine mixed with myrrh to deaden the pain (Mark 15:23). After His death Nicodemus brought a mixture of myrrh and aloes to prepare His body for burial (John 19:39). Thus, at the Lord's birth and at His death, myrrh was present. This signifies that the Spirit was compounded through Christ's sufferings in His living a crucified life in humanity from the manger to the cross. Our Lord's human life began in the lowest estate in a manger, a feeding trough

for cattle, because there was no place for His parents at the inn. Is there any place for the lowly Jesus in our inn, in our occupied, busy, and fallen situation? Our Lord lived a crucified human life until He was physically crucified. As we have seen, He continually rejected and denied His human life to live by the

divine life in resurrection. He was the suffering Slave-Savior of mankind prophesied by Isaiah:

For He grew up before Him like a tender shoot, / And like a root out of parched ground; / He has no stately form or majesty / That we should look upon Him, / Nor appearance that we should be attracted to Him. / He was despised and forsaken of men, / A man of sorrows, and acquainted with grief. (53:2-3)

There was nothing in the environment of Jesus which could sustain or encourage Him. His environment was "parched ground," but His root was in the life of His Father. Contrary to the idolatrous images of Him, Jesus had no stately form or outward appearance for people to be attracted to Him. But the inward beauty of His divine attributes shining out through His human virtues was utterly captivating. He was a man of sorrows, mourning for sinful humanity spoiled by Satan. But He was full of the joy of His Father in carrying out His commission to announce the gospel to the poor who have no hope and are without God in the world (Eph. 2:12), to proclaim release to the captives of Satan, recovery of sight to the blind in Satan's darkness, and release to the oppressed under Satan's bondage (Luke 4:18). Eventually, our Lord's human life under the shadow of the cross ended on a physical cross where He "was pierced through for our transgressions, / He was crushed for our iniquities; / The chastening for our well-being fell upon Him, / And by His scourging we are healed" (Isa. 53:5).

The history of Christ, with the processes through which He passed, was actually the compounding of the Spirit of God. Before the incarnation, the Spirit of God contained merely the element of God's divinity without the element of humanity. This Spirit was processed and consummated through the incarnation, human living, crucifixion, and resurrection of Christ.

The reality of His death with all of its significance has been compounded into the life-giving Spirit just as the myrrh was compounded into the holy anointing oil. When we walk by the Spirit in our spirit, we experience and enjoy the precious death of Christ as the myrrh which can reduce our pain. Many times we are in painful, bitter situations and circumstances, but who can reduce this pain? Many times we are brought to the waters of Marah, the place of bitter waters (Exo. 15:23). Who can heal this bitterness? Praise the Lord that there is a divine pain killer in the compound Spirit, the death of Christ as the reality of myrrh! Just as the Lord showed Moses a tree to cast into the bitter waters to make them sweet (v. 25), there is a tree which we can cast into our bitter situation to make it sweet. This tree signifies the crucified Christ, “who Himself bore up our sins in His body on the tree” (1 Pet. 2:24). This crucified Christ is now the life-giving Spirit who kills the negative germs within us, heals our bitterness, and brings us into resurrection.

It is a great revelation to see the marvelous ingredients in the compound Spirit, which constitute the bountiful supply of the Spirit of Jesus Christ. The reality and experience of the cross of Christ, His precious death, is in the Spirit. We can see this from the following statement made by the apostle Paul: “If by the Spirit you put to death the practices of the body, you will live” (Rom. 8:13). Through the fall our physical body has become the flesh, filled with sin and death, and the practices of our fallen body “include not only sinful things but also all things practiced by our body apart from the Spirit” (Recovery Version, Rom. 8:13, note 3). How can we put to death these practices, which are the manifestation of our living according to the flesh? Shall we lead a life of self-discipline and self-denial by the exercise of our will through religious practices? This is asceticism, which the Bible does not teach. Actually such asceticism does not work; and even if it did work, it would not glorify Christ; it would only glorify the self. God does not want a group of ascetics. He wants His children to live, walk, move, and have their being according to the all-inclusive Spirit for the glorification, expression, and manifestation of Christ. We must put to death the practices of our fallen body “by the Spirit.” We must cooperate with the Spirit; this is why Paul said, “If by the Spirit you....” I like this phrase: *by the Spirit you*. It is not you alone, but it is you by the Spirit who can put to death the practices of the body. This shows that the indwelling compound Spirit in our spirit acts as a Crucifier, by whom we can crucify the flesh with its passions and its lusts (Gal. 5:24). After saying that we will live when we put to death the practices of the body by the Spirit, Paul said, “For as many as are led by the Spirit of God, these are sons of God” (Rom. 8:14). We tend to take this verse out of its context, but we need to consider what it means to be led by the Spirit of God according to the context of the previous verse. Actually, we are led by the Spirit to put to death the practices of our body so that we may be the sons of God in reality. This

means that we are denying ourselves, taking up our cross, and following the Lord inwardly as the leading Spirit in order to crucify the flesh and to magnify Christ in our body and thus be manifested as the sons of God who live Christ (Matt. 16:24; Phil. 1:19-21). All of this reveals that the cross of Christ, the precious death of Christ, is applied to us by the Spirit.

Paul said that he bore in his body the brands of Jesus (Gal. 6:17). Brands in ancient times were placed on slaves to indicate who their owner was. Paul was a slave of Christ Jesus (Rom. 1:1). The brands of Jesus were physically the scars which Paul bore in his body through his physical sufferings in his faithful service to his Master. Spiritually, these brands were the characteristics of Paul’s life, being the reproduction and duplication of the characteristics of Christ’s life. This was a life of continually dying to the self to manifest the life of God, a life of doing the will of God, of seeking only the glory of God, and being submissive and obedient to God even unto death. Paul lived such a crucified life by the bountiful supply of the Spirit of Jesus Christ which was the all-sufficient, all-powerful grace of the Lord Jesus Christ with his spirit (Gal. 6:18).

The Spirit always leads us to the cross, and the cross issues in a greater abundance of the Spirit. In the Lord’s earthly ministry, He was begotten of the Spirit (Matt. 1:18, 20) and was continually led by the Spirit in His work to deny His human life and to live by the divine life for the Father’s glory (4:1; 12:28). He lived under the shadow of the cross by the Spirit until ultimately the Spirit led Him to the physical cross, the Roman instrument of His death. Hebrews 9:14 says that Christ offered Himself up to God on the cross through the eternal Spirit. We must always remember that the Spirit within us will always lead us to the cross, and thank the Lord, the reality of the cross is in the Spirit.

Our experience of the cross issues in a greater abundance of the Spirit. The Lord’s crucifixion was His falling into the ground to die as a grain of wheat through which the shell of His humanity was broken and His unlimited divine life, the life of the Spirit, was released from within Him. Through His death on the cross and in His resurrection, He became a life-giving Spirit. This shows that His going to the cross issued in the abundance of the Spirit. It is the same in our experience. The shell of our outward man must be broken through the cross so that the measure of the Spirit can increase within us and flow out of us. The following stanza of a hymn says, “If God thru th’ Eternal Spirit / Nail me ever with the Lord; / Only then as death is working / Will His life thru me be poured,” and the chorus says, “If no death, no life, / If no death, no life; / Life from death alone arises; / If no death, no life” (*Hymns* 577).

It is through the Spirit that we are “nailed with the Lord,” that is, crucified with Christ by His precious death in the

compound indwelling Spirit. Then as death is working in us, the life of Christ as the Spirit can be poured out through us, flowing out of our innermost being as rivers of living water (John 7:38-39). By this way we become ministers of the life-giving Spirit of liberty and not of the killing letter of legality (2 Cor. 3:6, 17). This is why the apostle Paul said, "Death operates in us, but life in you" (2 Cor. 4:12). "When we are under the killing of the Lord's death, His resurrection life is imparted through us into others. The impartation of life into others is always the issue of our suffering the killing of the cross" (Recovery Version, 2 Cor. 4:12, note 1). Our prayer should be: "Through the Cross, O Lord, I pray, / Put my soul-life all away; / Make me any price to pay, / Full anointing to receive" (*Hymns* 256). May the Lord lead us into more experience of our co-crucifixion with Christ and the fellowship of His sufferings in the compound Spirit.

The Significance of Sweet Cinnamon

Sweet cinnamon was another spice in the compound ointment. This spice typifies the sweetness and effectiveness of Christ's death. Cinnamon with its distinctive and sweet flavor is used in cooking. We must experience the sweetness of the death of Christ in the compound Spirit. "Oh! it is so sweet to die with Christ, / To the world, and self, and sin; / Oh! it is so sweet to live with Christ, / As He lives and reigns within" (*Hymns* 439).

To die without Christ is terrible, but to die with Christ to the world, self, and sin is indescribably sweet. As Christians we have to learn how to maintain our joy, because the joy of the Lord is our strength (Neh. 8:10). The world, self, and sin have an appealing mask, but behind that mask is the ugliness of God's enemy that can only cause depression and unhappiness. When we are filled with the Spirit and live by the Spirit to apply the sweetness of Christ's death to our inward being, we are filled with the Lord as our unfading joy, which is not dependent on any of our outward circumstances. This is why Paul from his Roman prison could tell the Philippians, "Rejoice in the Lord always; again I will say, rejoice" (4:4).

The element of Christ's death in the Spirit is not only sweet but also effective. The extract of cinnamon was used in ancient times to stimulate a weak heart. When our heart is weak or discouraged, we need some divine and spiritual stimulation to strengthen and encourage us in the Lord. We all need this "heart medicine" in the compound

Spirit. When we are inwardly filled with the Spirit, the effectiveness of Christ's death as the reality of the cinnamon stimulates our weak heart to make us happy and joyful in the Lord. Isaiah prophesied of the coming Christ by saying: "He will not be disheartened" (42:4a). The Lord as the Spirit living within us is never discouraged or disheartened. Thus, Paul could say, "We do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day" (2 Cor. 4:16). Our outer man is being consumed by the killing work of the cross, but at the same time our inner man is being renewed with the fresh supply of the resurrection life of the vivifying Spirit.

The reality and experience of the cross of Christ is in the Spirit. In the Lord's earthly ministry, He was continually led by the Spirit to deny His human life and to live by the divine life. He lived under the shadow of the cross by the Spirit until ultimately the Spirit led Him to the physical cross. The Spirit within us will always lead us to the cross, which is a reality in the Spirit.

We are conformed to the death of Christ (Phil. 3:10) by our outward, consuming environment in cooperation with the indwelling, crucifying Spirit. The Spirit is the Crucifier within us to kill all the negative things, but He uses our environment as His instrument to carry out this killing.

This is clearly seen in the life of Paul who spoke of an environment in which he was:

Pressed on every side but not constricted; unable to find a way out but not utterly without a way out; persecuted but not abandoned; cast down but not destroyed; 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. 4:8-10)

Paul's outward, consuming environment worked together with the indwelling Spirit—Christ as the treasure in his earthen vessel (2 Cor. 4:7)—to cause him to experience the putting to death of Jesus, the working of the cross, through which the Lord passed. We are earthen vessels, worthless and fragile, but within these vessels is a heavenly, unsearchably rich, indestructible treasure—the compound Spirit, the bountifully rich Spirit of Jesus Christ. Our consuming environment works with the sweetness and effectiveness of Christ's death to break our outer man and cause the riches of this treasure to spread into our inward being and be displayed from within us for the expression of Christ.

The Significance of Sweet Calamus

Calamus, another ingredient in the holy anointing ointment, signifies the precious resurrection of Christ. It is a reed standing up (shooting up into the air) in a marsh or

muddy place. Christ in His humanity entered into the marsh of death but shot up out of death in resurrection. Resurrection is life which has entered into, passed through, and come out of death. It was not possible for Him to be held by death (Acts 2:24). Indeed, death cannot hold the resurrection life, which is a marvelous ingredient in the compound Spirit. When Christ was dying on the cross, on the one hand, He was being put to death in the flesh, but on the other hand, He was made alive in the spirit (1 Pet. 3:18). This shows that while Christ was dying He was resurrecting, in the same way that while a grain of wheat is dying it is resurrecting.

We need to experience the Spirit as the reality of Christ's resurrection. In John 11:25 Jesus said, "I am the resurrection." Resurrection is not merely an event in time; it is the wonderful person of Christ Himself. When this person as the resurrection actually passed through the process of resurrection in time, He appeared to the disciples in resurrection and breathed Himself into them, telling them, "Receive the Holy Spirit" (Gk., *Pneuma*—John 20:22). Christ today is the Spirit, the Holy Pneuma, the pneumatic Christ, as the reality of resurrection. When we are in a "marshy" or "muddy" situation, we need to experience this resurrection as the reality of the calamus in the anointing ointment. Jeremiah's experience can be a help to us in this. He wrote a book entitled Lamentations. This is where we are much of the time in our human life, a life of sorrows and sufferings, a life of lamenting. In this book Jeremiah says, "I called upon thy name, O Lord, out of the lowest dungeon. Thou hast heard my voice: hide not thine ear at my breathing, at my cry" (3:55-56, KJV). This shows that calling on the name of the Lord is our spiritual breathing. When we are in the "low dungeon," we can breathe in the Spirit as the reality of resurrection by calling upon the name of the Lord. "I am breathing every moment, / Drawing all my life from Thee; / Breath by breath I live upon Thee, / Lord, Thy Spirit breathe in me" (*Hymns* 233).

"No one can say, Lord Jesus! except in the Holy Spirit" (1 Cor. 12:3b, lit.). Song of Songs 1:3 tells us that the name of the Lord is like ointment poured forth. When we call upon the name of the Lord Jesus, we are in the Holy Spirit and the Spirit as the reality of Christ's resurrection in the compound ointment is poured forth into our inward being.

The Significance of Cassia

Cassia, another spice compounded into the holy ointment, was used in ancient times as a repellent to drive away insects and snakes. It signifies the repelling power of Christ's resurrection. The devil, his evil angels, and the demons are the "insects" and "snakes" that continually need

to be repelled in our daily Christian life and church life. In Ephesians 6 Paul charged us to "put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is...against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies" (vv. 11-12). We can put on this armor by means of all prayer, specifically by receiving God's word by means of all prayer (v. 18). Prayer "is the unique, crucial, and vital means by which we apply [the items of God's armor], making the armor available to us in a practical way" (Recovery Version, Eph. 6:18, note 1).

Cinnamon (signifying the sweetness and effectiveness of Christ's death) is taken from the inner part of the bark, and cassia (signifying the repelling power of Christ's resurrection) comes from the outer part. This shows that the death and resurrection of Christ cannot be separated. Revelation 2:7 says that the reward to Christ's overcomers is to eat of the tree of life. The Greek word for *tree* here means "wood." It is also used in 1 Peter 2:24 which says that Christ "bore up our sins in His body on the tree." The *tree* here, of course, is the cross. Life, which is Christ, is the resurrection life (John 11:25). Thus, the tree of life is the crucified and resurrected Christ as the life-giving Spirit for our spiritual food. When we experience and enjoy Christ as the compound Spirit for our life supply, we experience and enjoy both His death and resurrection.

Paul's strong aspiration in his intimate and personal relationship with Christ was "to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death" (Phil. 3:10). Christ's precious death with its effectiveness and His resurrection with its repelling power are all in the bountiful supply of the Spirit of Jesus Christ. Paul's desire to know Christ with His death and resurrection was actually his desire to know Christ as the Spirit with His bountiful supply. When Paul was imprisoned, he told the Philippian believers:

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, 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. For to me, to live is Christ and to die is gain. (Phil. 1:19-21)

Paul said that even his situation of imprisonment would turn out to his salvation. *Salvation* here, of course, is not the salvation from eternal perdition, because Paul was already saved eternally. This was the salvation by which he was sustained and strengthened to live Christ for His magnification through the bountiful Spirit of Jesus Christ. For Paul to be put to shame was for him not to magnify Christ in his depressing, suppressing environment. But his

earnest expectation and hope was that he would not be put to shame but would magnify Christ in his body. To magnify Christ is to extol Him, to make Him great, to enlarge His wonderful person in our being so that others may see and know Him in our being. Paul was able to do this by Christ as the indwelling Spirit, the Spirit with the bountiful supply of Christ's death and resurrection. For Paul, to live was Christ. When Paul lived, that was Christ living for others to see and extol. We all need to be saved to such an extent, to the extent of being filled with the bountiful supply of the Spirit of Jesus Christ to live Christ for His magnification. Note 4 of Philippians 1:19 in the Recovery Version says:

The Spirit of Jesus is related mainly to the Lord's humanity and human living; the Spirit of Christ is related mainly to the Lord's resurrection. To experience the Lord's humanity, as illustrated in 2:5-8, we need the Spirit of Jesus. To experience the power of the Lord's resurrection, as mentioned in 3:10, we need the Spirit of Christ. In his suffering the apostle [Paul] experienced both the Lord's suffering in His humanity and the Lord's resurrection. Hence, the Spirit to him was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God. Such a Spirit has, and even is, the bountiful supply for a person like the apostle, who was experiencing and enjoying Christ in His human living and resurrection.

The title *the Spirit of Jesus* is mentioned in Acts 16:7 and is related to Paul's experience of the Spirit in his missionary travel: "When they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them." The title *the Spirit of Jesus* is mentioned in this context for a particular reason. The Spirit of Jesus did not allow Paul and his co-workers to go into Bithynia because the Lord's desire was for them to spread the gospel into new territory, into the continent of Europe. They were forbidden by the Spirit of Jesus to go to Bithynia, but eventually were led by Him to Macedonia in Europe. As we read on in Acts 16 we see that what awaited them in their gospel service in Macedonia was suffering and imprisonment. In such an environment they needed the experience of the compound Spirit as the Spirit of Jesus, who is the Spirit of a man with abundant strength for suffering, the Spirit of the incarnated Man-Savior with the elements of His humanity and His death on the cross.

Verses 11 through 18 of Acts 16 show us the fruit of Paul's preaching in Macedonia. Lydia and her household were gained for the Lord, and by the Spirit Paul cast out an evil spirit from a Satan-usurped woman, who was being used by her masters to make money through her fortunetelling. Because their evil way of making money had been terminated, this woman's masters became so angry that they brought Paul and Silas before the Roman magistrates and falsely accused them. Paul and Silas were then beaten with rods, thrown into an inner prison, and placed in stocks. If this had been our situation, we might have questioned whether it was really the Lord's leading for us to come to such a place. But verse 25 says that at

"about midnight Paul and Silas, while praying, sang hymns of praise to God; and the prisoners were listening to them." Paul and Silas could magnify Christ by the bountiful supply of the Spirit of Jesus, a man with abundant strength for suffering, and of the resurrected Christ, a man in the

Two spices in the ointment—cinnamon (signifying the sweetness and effectiveness of Christ's death) and cassia (signifying the repelling power of Christ's resurrection)—show that the death and resurrection of Christ cannot be separated. When we experience Christ as the compound Spirit, we experience both His death and resurrection.

glory. In their suffering, they experienced the sweetness and effectiveness of the Lord's death to kill their natural man and the preciousness and power of Christ's resurrection to sing hymns of praise to God for Christ's magnification in the presence of the prisoners around them. They experienced the death and resurrection in the compound Spirit "while praying."

Acts 16 goes on to say that suddenly there was a great earthquake which caused the doors of the prison to be opened and everyone's bonds to be unfastened. The jailer, seeing what happened, drew his sword and was about to commit suicide. But Paul cried out, "Do no harm to yourself, for we are all here" (v. 28). The jailer fell down before Paul and Silas and asked them, "Sirs, what must I do to be saved?" They responded, "Believe on the Lord Jesus, and you shall be saved, you and your household" (vv. 30-31). Lydia's household and this jailer's household were the first converts of the church in Philippi, the church that became genuine yokefellows with the apostle Paul in his furtherance of the gospel (Phil. 4:3; 1:5). The fruit of Paul's gospel endeavor was the issue of his living and magnifying Christ by the bountiful supply of the Spirit of the incarnated Jesus and resurrected Christ.

First Corinthians 15 is a chapter dealing with the truth of Christ's resurrection. In this chapter we see that the resurrected Christ, who is the life-giving Spirit (v. 45b), is our all-sufficient grace by which we can labor in the Lord.

Paul said, “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” (v. 10). “Yet not I but the grace” is parallel to “no longer I...but it is Christ” in Galatians 2:20. This shows that grace is a person, Christ Himself. Grace came through Jesus Christ (John 1:17). Vine defines the Greek word for *grace* as “that which bestows or occasions pleasure, delight, or causes favourable regard” (169-170). Grace is the resurrected Christ as the life-giving Spirit, the Spirit of grace (Heb. 10:29), for our inward pleasure, delight, and enjoyment. Paul ends his Epistle to the Philippians by saying, “The grace of the Lord Jesus Christ be with your spirit.” God in Christ as the Spirit is the grace in and with our spirit by which we can labor in the Lord. Although we labor, it is not us laboring but the grace of God which is with us. By the resurrected Christ as the compound Spirit of God’s all-sufficient grace, we can fulfill Paul’s charge to be “steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Cor. 15:58).

The Measure of the Ointment’s Ingredients

Having studied the ingredients of the holy anointing oil, let us go on to consider the symbolic significance of the measure of these ingredients. F. W. Grant in his book *The Numerical Structure of Scripture* writes: “For myself, it is evident that the numerical seal is on all Scripture, the witness of its completeness and of its perfect inspiration; but also a guide to the interpretation of the Word of a value possibly beyond all present thought” (154). It is based upon the groundwork of this study that we want to consider the significance of the numbers used in the holy ointment, in particular the numbers one, two, three, four, and five. The measurement of the ingredients in the compound ointment are as follows:

- One hin of olive oil
- 500 shekels of myrrh
- 250 shekels of cinnamon
- 250 shekels of calamus
- 500 shekels of cassia

The number one used in the one hin of olive oil (Exo. 30:24) signifies the only God (1 Tim. 1:17; Rom. 16:27). The unique God with His divinity is the base of the compound ointment and thus, the essence and basic substance of the compound Spirit. The unique God is Spirit in His essence (John 4:24). He is the Spirit of God with His divinity.

Added to this one hin of olive oil were four spices in three units of five hundred shekels each. The number three signifies the Triune God—the Father, the Son, and

the Spirit—and also resurrection (Christ was resurrected on the third day). The second unit of five hundred shekels was split into two units of 250 shekels each. This reveals that the second of the Divine Trinity, God the Son, was “split” on the cross. When Christ died “the veil of the temple was split in two from top to bottom” (Matt. 27:51). This veil as the entrance into the Holy of Holies typifies the flesh of Christ (Heb. 10:20). When Christ’s flesh was crucified, this veil was rent, thus giving us an open way to enter into the Holy of Holies to partake of Christ as the Spirit. The number two is also the number of testimony (Deut. 19:15; John 8:17-18), which points to Christ, the second of the Divine Trinity, as the Testimony, the faithful and true Witness, of God (Rev. 1:5; 3:14).

The number four signifies man as the leading one of all the creatures of God. There are the four living creatures in both Ezekiel and Revelation (Ezek. 1:10; 10:14; Rev. 4:7-8), and Christ has purchased for God by His blood men from four spheres, that is, from every tribe and tongue and people and nation. The man Christ Jesus (1 Tim. 2:5; John 19:5) is included in the compound Spirit. This Spirit is the Spirit of the God-man, the Spirit of the man of God’s good pleasure, the Spirit of Jesus, with the perfect, fine, uplifted humanity of Jesus expressing the rich attributes of the bountiful God. Hallelujah for the man Christ Jesus in the compound Spirit!

Notice that in the compound ointment there is the mingling of the olive oil with four kinds of spices. This shows that in the compound Spirit there is the mingling of divinity and humanity. This mingling is seen in the type of Christ as the meal offering, which is the mingling of the fine flour (signifying the humanity of Jesus) with oil (signifying the divinity of the unique God). Furthermore, the compound Spirit witnesses with our spirit that we are the children of God (Rom. 8:16), and this compound Spirit has been mingled with our human spirit to make us one spirit with Him (1 Cor. 6:17). How wonderful it is that the compound Spirit of Jesus Christ with His bountiful supply dwells in our human spirit and that we are now one spirit with Him!

The next number we want to see that is alluded to in the compound ointment is the number five, with the five items which constitute the ointment and with the units of five hundred shekels. The number five signifies the power of responsibility. The Ten Commandments were divided into groups of five on two tablets. The law given through Moses to the children of Israel brought with it tremendous responsibility. The ten virgins were divided into groups of five (Matt. 25:2). These virgins had the responsibility to buy the oil, the Spirit, for their entrance into the kingdom (vv. 4, 8-9). The one hin of olive oil, the only God, was added to the four spices of the plant life, man, so that man could bear the responsibility to live and express the God whom the Ten

Commandments of the law portray—a God of love, light, holiness, and righteousness. The righteous requirement of the law is fulfilled in us who walk according to the Spirit with His bountiful supply (Rom. 8:4). The four spices are in three units of five hundred shekels. This shows that the Triune God in resurrection is mingled with humanity to bear the full responsibility. This is a great realization and a great encouragement to the believer. When we walk by the compound Spirit, we are supplied with all that the Triune God-man is, to bear the responsibility to meet what He demands.

Finally, we want to point out that the building element is signified by the numbers three and five, which are basic numbers in the holy ointment. The dimensions of the ark prescribed by God and built by Noah are described in Genesis 6:15 and 16: “The length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits....you shall make it with lower, second, and third decks.” Thus, we see multiples of the numbers three and five with the ark as the numbers of God’s building. The dimensions of the tabernacle are also replete with the numbers three and five. The tabernacle’s altar was five cubits long and five cubits wide, and its height was three cubits (Exo. 27:1). The tabernacle was of three sections: the outer court, the Holy Place, and the Holy of Holies. Exodus 27:13-15 speaks of the dimensions of the tabernacle’s outer court:

And the width of the court on the east side shall be fifty cubits. The hangings for the one side of the gate shall be fifteen cubits with their three pillars and their three sockets. And for the other side shall be hangings of fifteen cubits with their three pillars and their three sockets.

This shows again that God’s building has multiples of the numbers three and five, which are the basic numbers of the compound ointment. Thus, the building element is in the compound Spirit.

It is only by the Spirit that we can organically construct God’s building. In reference to God’s building in the Old Testament, the Lord told Zechariah, “Not by might nor by power, but by My Spirit” (4:6). God’s building in the New Testament is the church, the Body of Christ, and consummately the New Jerusalem. It is only by living, moving, and working by the Spirit in our spirit that we can build up the church as the Body of Christ to consummate the New Jerusalem.

The Function of the Compound Ointment

This brings us to the function of the compound Spirit. This function is to anoint us for God’s building, which is the Body of Christ, and for God’s service, His priesthood. This is signified in Exodus 30:26-31:

And thou shalt anoint the tabernacle of the congregation [the tent of meeting] therewith, and the ark of the testimony, and the table and all his vessels, the candlestick [lampstand] and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate

them, that they may minister unto me in the priest’s office. And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations. (KJV)

The one hin of olive oil signifies the only God. The unique God with His divinity is the base of the compound ointment, the essence and basic substance of the compound Spirit. Added to one hin of olive oil were four spices in three units of five hundred shekels each. The number three signifies the Triune God—the Father, the Son, and the Spirit. The second unit of five hundred shekels was split into two units of 250 shekels each. This reveals that the second of the Divine Trinity, God the Son, was “split” on the cross. The number four signifies man as the leading one of all the creatures of God. The man Christ Jesus is included in the compound Spirit. This Spirit is the Spirit of the God-man, the Spirit of the man of God’s good pleasure, the Spirit of Jesus, with the perfect, fine, uplifted humanity of Jesus expressing the rich attributes of the bountiful God.

The tabernacle in the Old Testament was God’s building. The church as the Body of Christ in the New Testament is the reality of God’s building. The Lord Jesus declared, “I will build My church” (Matt. 16:18). Paul said that corporately the New Testament believers as the church, the Body of Christ, are “God’s building” (1 Cor. 3:9; Eph. 2:20-22). Peter revealed that Christ is a living stone and that the believers as living stones are being

built up into a spiritual house (1 Pet. 2:4-5), which is the church, the house of the living God (1 Tim. 3:15).

The tabernacle, God's building in the Old Testament, with all its furniture was anointed with the compound ointment. Not only the tabernacle but also the serving priests, the priesthood, were anointed with this holy ointment. This indicates that Christ's Body with all of His members and His serving priesthood are anointed with the compound Spirit. According to the New Testament revelation, the church, Christ's Body with His members, the house of the living God, equals the holy priesthood. Peter said that we are "being built up as a spiritual house into a holy priesthood." Psalm 133:1-2 says, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments" (KJV). The precious ointment is the compound ointment upon the head of Aaron, the high priest, that spread down his whole body. Christ, the Head of the Body, is our High Priest (Heb. 4:14-15). *Christos*, Greek for *Christ*, means "the anointed One," whose function is to carry out God's commission to accomplish His eternal economy. As the members of His Body, God has firmly attached us unto Christ, the anointed One (2 Cor. 1:21), and now we have become anointed ones, the partners of Christ (Heb. 3:14) to be one with Him to carry out His commission to build up His Body, which will consummate the New Jerusalem. Christ, the Head as the High Priest, and the members of the Body serving under His headship as His priesthood to bring God to man share the same anointing.

First John 2:20 says that we have an anointing from the Holy One, and verse 27 says, "The anointing which you have received from Him abides in you." Christ, the anointed One, in resurrection became the anointing One, the anointing Spirit. The believers in Christ are indwelt by Him as the compound Spirit typified by the compound ointment, but He does not dwell within us in a quiescent state. He is not merely the ointment but the anointing, the ointment in motion. The Spirit within us is not a motionless noun; He is a gerund, a verbal noun, a noun in motion. In other words, the anointing within our spirit is the Spirit in motion. The compound Spirit may be likened to paint. Paint is not merely an oil, but it is composed of oil as a base with other elements compounded into it. The Spirit within us can be likened to divine paint, but He is not merely paint within us but *painting*. He is moving and working to paint, to anoint, our inward being with all the divine and mystical ingredients of His all-inclusive person and His work, including His accomplishments, attainments, and obtainments, so that we can grow in the divine life for the building up of Christ's Body.

This shows us that the compound Spirit is for Christ's Body and for God's service to build up this Body. In order to have a vital, healthy experience of the compound Spirit within us as the anointing, we must be rightly related to the Body. According to Psalm 133, the inestimable goodness and pleasantness of brothers dwelling together in oneness is likened to the precious compound ointment. This shows that the compound Spirit Himself is our oneness. Ephesians 4:3 charges us to keep the oneness of the Spirit. If we are in any kind of division, if we have not forgiven any of our brothers, or have not sought forgiveness from any brother whom we have offended, how can we experience the compound Spirit? This Spirit is for the Body, and we experience this Spirit in the Body-life, in our organic fellowship with the members of the Body, especially in the meetings of the church. We must endeavor to keep the oneness of the Spirit in the uniting bond of peace to be rightly related to all the members of the Body, and we must practically live and move in the fellowship of the Body if we are to enjoy the fullness of the compound Spirit moving and working within us.

Furthermore, in order to enjoy the anointing Spirit in His fullness, we must practically be involved in the priestly service that builds up the Body. The Lord Jesus in His priestly function mainly did two things. He contacted God and He contacted man to minister God to man. We also must live a life of contacting God in prayer to receive the fresh anointing of the Spirit and then go to contact man to minister this Spirit by preaching the gospel for the increase of Christ's Body and for the building up of Christ's Body. Paul said that he was "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" (Rom. 15:16). In his priestly ministry, Paul first preached the gospel to others to make them an acceptable offering to God. Then he labored on them until they presented themselves in consecration as a living sacrifice to God (Rom. 12:1). He continued to labor, struggling according to the anointing, God's powerful operation in him, until he could present every man full-grown in Christ (Col. 1:28-29). This is the pattern of the priestly ministry we must follow by the compound Spirit if we are to enjoy Him in all of His fullness.

The compound Spirit, typified by the compound ointment, also sanctifies the things of God and the people of God, separating them from anything common and making them most holy for God's service. According to Exodus 30, whatever came into contact with the anointed things of God also became holy. This indicates that as the priests of God, the ministers of Christ, we should be "contagious" and that others should be affected by us. When people come into contact with us, they should receive something of the Spirit. The divine paint, the compound Spirit, should always be

fresh and “wet” with us. It should be a paint that never dries, so that when others contact us, they also are “painted,” anointed, with the compound Spirit.

Prohibitions concerning the Use of the Compound Ointment

Now we want to see the prohibitions concerning the use of the compound ointment and what they signify:

Upon man’s flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. (Exo. 30:32-33, KJV)

First, the ointment was not to be poured upon the flesh of man or upon a stranger. This signifies that when we are living in the flesh, we have nothing to do with the Spirit and actually and experientially become strangers in the sight of God. God the Father has blessed us with “every spiritual blessing,” every ingredient of the compound Spirit, in Christ (Eph. 1:3). As we walk, live, move, and have our being according to and in Christ as the Spirit,

we are blessed with the compound Spirit as the unique, all-inclusive blessing of the New Testament (Gal. 3:14). It is by the Spirit that we crucify the flesh (Gal. 5:24), it is according to the Spirit that we know Christ (2 Cor. 5:16), and it is by loving God in the love of the Spirit (Rom. 15:30) that we are known by God (1 Cor. 8:3). If we live, walk, and move in the flesh, we are cut off from God’s people. This means that we are cut off from the fellowship of the Body of Christ, which is the fellowship of the Spirit. The Spirit is the essence and reality of the Body of Christ. If we are to live in this reality, we must walk by the Spirit.

Exodus also tells us that whoever compounds anything like the holy ointment, according to its composition, shall be cut off from his people. This means that there should be no imitation of the Spirit with us. We should not try

to imitate the virtues of Christ’s humanity or person, which are realized in the Spirit. Anything we do or try to become which is outside of the Spirit is hypocrisy. Christ as the Spirit is our unique genuineness and sincerity. He is the reality of every human virtue. The virtues of the fruit of the Spirit in Galatians 5:22-23 are the genuine expression of the living out and growth of the Spirit of life within us. They are not natural human virtues cultivated by human effort or by self-improvement programs. We are not for self-improvement. Quite the contrary! We are for living by the Spirit to deny the self, crucify the self, and even hate the self (Luke 14:26) so that Christ as the Spirit can be our real person to be expressed through our soul as the virtuous fruit of the Spirit for Christ’s magnification. Anything merely ethical cultivated by our natural strength or from our natural man is artificial fruit, not the

living expression of Christ. Paul did say that he was an imitator of Christ (1 Cor. 11:1), but this imitation was not a lifeless, outward, behavioral, and ethical endeavor. Paul followed the pattern of Christ in the Gospels and became a duplication of that pattern by allowing Christ to live through him by the bountiful supply of the Spirit of Jesus Christ. Thus, Paul took Christ as his person (2 Cor. 2:10) and lived, moved, and did everything in the Spirit as the real-

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Spirit in the Body-life, in our organic fellowship
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enjoy the fullness of the compound Spirit
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ity of Christ for the living expression of Christ. If we do anything outside of the Spirit in an attempt to imitate the Spirit, we are not living in the reality of the Body of Christ and are not in the fellowship of the Spirit and of the Body.

First John 2:27 says, “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.” The anointing compound Spirit which abides in us teaches us all things concerning the person of Christ in a subjective way by anointing us with all the ingredients of His person. Furthermore, we can practice abiding in Christ according to the teaching of the anointing, the moving and working of the indwelling compound Spirit:

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. Here in the anointing of the compound Spirit we have holiness, victory, life, light, power, and real spirituality. The Christian life is a life in the anointing of the all-inclusive life-giving Spirit. Oh, may the Lord open our eyes to see that the Christian life is not a matter of teaching, improvement, adjustment, or correction! The Christian life is absolutely a matter of the compound anointing!

We may in fact apply this anointing to everything in our daily life. We may apply it to our family life, to our life at work, and to the way we do our shopping. By anointing us the compound Spirit teaches us concerning all things. Therefore, we should live the Christian life according to the teaching of this compound anointing, not according to anything else. We all need to see this vision.

If we see the vision of the anointing of the compound Spirit, we shall realize that what the vast majority of today's Christians have is a religion. This religion is very different from the anointing of the compound Spirit. Instead of the teaching of the anointing, Christians have theology, regulations, organization, and teachings related to improvement of character. Because the eyes of so many Christians have been covered by religious, natural, and ethical veils, they do not have this understanding, the proper interpretation, of this portion of the Word. May the Lord open our eyes to see what is revealed here. May we see the compound anointing for the living of the Christian life. (Lee, *Exodus* 1766-1767)

Ministering the Compound Spirit for the Building Up of the Body

Christ as the Spirit of the living God is the essence of the new testament ministry. In 2 Corinthians 3:3 Paul says, "You are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh." Just as the ink is the essence of a person's writing, the Spirit of the living God was the essence of Paul's ministering. Paul was not a preacher of a lifeless written code of dead letters. Instead, his ministry was an inscribing ministry. When Paul ministered to the dear saints in the churches, his ministry was a "ministry of the Spirit" (v. 8), of the Lord Christ who is the Spirit (v. 17; 4:5). The Spirit of the living God was the divine and mystical ink with which Paul inscribed Christ as the Spirit into the softened hearts of the believers to make them living letters of Christ. When we are such living letters, people are able to read Christ and know Christ in our being because we have become the expression of Christ with the Spirit of the living God as our essence to convey Christ as the living Word, the living message of God. What a glory to God this is, through the ministry of the Spirit in glory!

Zechariah 4 presents a marvelous picture of how we need to minister the Spirit for the building up of the church. This chapter depicts a lampstand with two olive trees (lit., trees of oil), one on each side of it. These olive trees, called "the sons of fresh oil" (lit.), empty the golden oil out of themselves into the lampstand. The lampstand in Zechariah is eventually multiplied in the book of Revelation to become lampstands, signifying the local churches (Rev. 1:11-12, 20). According to the Hebrew text, the golden oil is literally *gold*. Gold signifies the divine nature of God. The oil, signifying the Spirit, with which these sons of fresh oil are filled to dispense into the lampstand, is liquid gold. The Lord charges the lukewarm Laodiceans to buy gold (Rev. 3:18), and the foolish virgins are charged to buy oil (Matt. 25:9). Daily we need to be filled with the compound Spirit of God so that we can minister this Spirit, empty this golden Spirit out of our inward being, into the church to make the church more golden with more of God's divine nature. We need to be those who buy gold in order to dispense gold so that the church can be in reality the testimony of nothing else but Jesus. If we are to be ministers of the Spirit, we need to be those wise virgins (according to the Lord's parable in Matthew 25:1-13) who pay the price to buy the holy anointing oil, to buy the compound Spirit. Surely the Spirit is in our spirit. The spirit of man is the lamp of the Lord (Prov. 20:27), which contains the Spirit of God as the oil (Rom. 8:16). But we need to pay the price to gain Christ as the Spirit to fill our vessel, our soul with its mind, emotion, and will, so that we will have the surplus of the Spirit to supply others and so that our lamps will not be going out at His coming (Matt. 25:8, 3). We should heed the Lord's word to the church in Laodicea to buy gold that we may be rich. To buy gold is to buy the golden compound Spirit with the divinity of God by paying the price to give up the world, deal with the self, and love the Lord above all else. May the Lord grant us mercy and open our eyes to see His peerless worth that we would count all things refuse to gain Christ, to win Christ, as the Spirit (Phil. 3:8).

In Exodus 25 the lampstand mainly signifies Christ as the embodiment of the Triune God. The gold is God the Father in His divine nature; the form, the shape, of the lampstand is God the Son as the image of the invisible God; and the seven lamps of the lampstands are the sevenfold intensified Spirit of God (one Spirit in essence but sevenfold in function) as the expression and shining out of God. In Zechariah 4 the lampstand mainly signifies the Spirit as the reality of Christ with the sevenfold Spirit of God typified by the seven shining lamps of the lampstand and the seven eyes of God as the building stone (3:9; 4:10). Also, the sons of fresh oil are emptying the golden oil, the divine Spirit, out of their being into the lampstand to make it shine with the supply of the Spirit. Eventually, Revelation 1:11-12 shows us the churches as seven golden lampstands. Thus, Christ is realized as the Spirit, and the Spirit is the content and reality of the churches. The churches as the golden lampstands

are the reproduction of Christ and the reprint of the Spirit (Lee, *Church* 8-15, 21-29). When Zechariah told the angel that he did not know what all this was, the angel said, "Not by might nor by power, but by My Spirit" (4:6). All of us, as members of Christ, need to be ministers of the golden Spirit to His Body for its building up. There is one Body and one Spirit (Eph. 4:4). Only that which is done by, with, in, and through the Spirit for the building up of Christ's Body is what counts in the eyes of God.

The first thirteen verses of Luke 11 depict a very practical way to be filled with the Spirit so that we can minister the unsearchably rich compound Spirit to the needy ones under our care. In the first four verses the Lord answered the disciples' request to teach them how to pray. Then He told them a story of a person going to his friend at midnight and asking him to lend him three loaves, because he had nothing with which to feed someone who had come to him from a journey. Eventually, because of the person's shameless persistence, his friend will rise and give him what he needs (vv. 5-8). Then the Lord said, "What father among you whose son shall ask for a fish will instead of a fish hand him a snake? Or if he shall ask for an egg will hand him a scorpion? If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!" (vv. 11-13). The Holy Spirit here is signified by the three loaves, the fish, and the egg for people's spiritual food. This world is filled with needy, hungry people who need the Spirit for their nourishment. The loaves, the fish, and the egg signify the unsearchable, universal, all-extensive, untraceable riches of Christ as the bountiful supply embodied in the compound Spirit (Eph. 3:8). If we pray properly according to the Lord's ordained way, our prayer will bring us into God in Christ as the Spirit, and we will be filled with the compound Spirit. If we ask our earthly father to give us a fish, he will not give us a snake. If we ask him to give us an egg, he will not give us a scorpion. Although we are evil, we know how to give good gifts to our children. How much more will our divine Father, the fount of all goodness and love, give us the compound Spirit when we ask Him for this Spirit. When we ask Him in prayer to fill us with the Spirit, He will give us the Spirit, even at midnight, the darkest hour, for our life-supply and for the spiritual supply of those under our care (Lee, *Luke* 230-234). The ministry of Christ as the life-giving Spirit is for the believers' growth in life unto the building up of

If we are to be ministers of the Spirit, we need
to be those wise virgins who buy
the holy anointing oil, the compound Spirit,
by paying the price to give up the world,
deal with the self, and love the Lord above all else.
May the Lord grant us mercy and open our eyes
to see His peerless worth that we would count all
things refuse to gain Christ as the Spirit.

the Body of Christ. Our continual prayer should be, "Father, fill me with the Spirit!" How much more will He give the Spirit to those who ask Him! When we ask our Father God to fill us with the divine Spirit, we are obeying the New Testament imperative to be filled with the Spirit (Eph. 5:18). It is only by the compound Spirit as the means and with this Spirit as the essence and reality that the church can be built up.

Notes

¹The primary source for this article is the *Life-study of Exodus* by Witness Lee, published in Anaheim, CA by Living Stream Ministry, 1987. Messages 157 through 166 (pp. 1679-1776) will pro-

vide the reader with the most definitive study of the compound Spirit typified by the compound ointment. LFC

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