
Church in Campbell Weekly News

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LIFE-STUDY OF EXODUS MESSAGE 158: THE HOLY ANOINTING OIL

ITS MATERIALS

The materials of the holy anointing oil are of two categories and are five in number. The first category includes the four spices: myrrh, cinnamon, calamus, and cassia. The second category consists of one item—olive oil.

Flowing myrrh, smelling sweet but tasting bitter, signifies the precious death of Christ. In the Bible myrrh is used mostly for burial. Hence, myrrh is related to death. According to John 19, when Nicodemus and others were preparing to bury the body of the Lord Jesus, they used myrrh.

Myrrh comes from an aromatic tree. This tree drops its juice either as a result of being cut or through some kind of natural opening or incision. In ancient times, this juice was used to reduce the suffering of death. When the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain. However, He refused to take it. No doubt, the myrrh in Exodus 30 is a symbol of the Lord's death.

Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death. Cinnamon not only has a distinctive flavor, but it can also be used to stimulate the heart. Cinnamon may be prescribed to stimulate a weak heart.

Myrrh signifies the precious death of Christ, and cinnamon signifies the effectiveness of His death. If we apply the Lord's death to our situation, it will reduce our pain, correct the wrong secretions, and eventually stimulate us and make us happy and joyful. I can testify of this from my experience. There are times that negative things in my environment would cause me to be low. But when I apply the Lord's death, I am corrected, adjusted, stimulated, and stirred up.

The calamus in Exodus 30 is a reed. The Hebrew root of the word myrrh means flowing, and the root for calamus means standing up. Calamus grows in a marsh or muddy place. But even though it grows in a marsh, it is able to shoot up into the air. According to the sequence of the spices, this calamus signifies the rising up of the Lord Jesus from the place of death. The Lord was put into a marsh, into a death situation, but in resurrection He rose up and stood up. Calamus, therefore, signifies the precious resurrection of Christ.

The fourth spice, cassia, signifies the power of Christ's resurrection. Cassia and cinnamon belong to the same family. Cinnamon is from the inner part of the bark, and cassia, from the outer part of the bark. Both cinnamon and cassia are sweet and

fragrant. Furthermore, the plants from which they are derived often live and grow in places where other plants cannot grow. In ancient times cassia was used as a repellent to drive away insects and snakes. Cassia thus signifies the power, the effectiveness, of Christ's resurrection. Christ's resurrection can withstand any kind of environment, and His resurrection certainly is a repellent. It repels all evil "insects" and especially the old serpent, the Devil.

In the Bible olive oil signifies the Spirit of God. Olive oil is produced by the pressing of olives. The olive oil signifies the Spirit of God, through the pressure of Christ's death, flowing out. The olive oil is the base of the ointment; it is the basic element compounded with the spices. The four spices are compounded into the olive oil to make the ointment. This indicates that the Spirit of God, signified by the 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 in Him were about to receive; for the Spirit was not yet, because Jesus was not yet glorified." This means that before the Lord's glorification, the compound Spirit was not yet. It was after Christ's resurrection that the compounding, or the blending, of such a Spirit was completed.

The mingling of the spices with the oil can be compared to the mingling of fine flour and oil in the meal offering (Lev. 2). For the meal offering, the dough is produced by blending, mingling, fine flour with oil. This also signifies that in the one Person of Christ we have both divinity and humanity.

The compound ointment likewise is all-inclusive. Can you see the all-inclusiveness of this compound? In this all-inclusive compound we have olive oil, myrrh, cinnamon, calamus, and cassia. This indicates that in the compound Spirit typified by the ointment we can see divinity, humanity, the all-inclusive death of Christ, and the effectiveness of Christ's death. Furthermore, we can see the precious resurrection of Christ and the power of His resurrection. All these elements are included in the Spirit of Christ.

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 skirts of his garments. This signifies that the whole Body is anointed with the Spirit.

To receive the anointing is to receive the divine painting. Painters know that it is good to apply more than one coat of paint. In painting certain things it is good to have layer upon layer of paint. In our experience of the Spirit, we need to be "painted" again and again. Eventually, we may receive hundreds of layers. Praise the Lord that He is daily painting us by His anointing!

ITS MEASURE

The five hundred shekels of myrrh signify one unit of full responsibility. The number five in the Bible symbolizes responsibility. We may use the human hand as an illustration. On our hand we have four fingers and a thumb. Because of this, the hand can do many things and bear responsibility.

Five is composed of four plus one. Once again, the number four signifies the creature, and the number one signifies God. Therefore, the number five signifies God added to man to give us the ability to bear responsibility.

In the Bible there are clear illustrations of the fact that five is the number of responsibility. The Ten Commandments were written on two tablets, five on each tablet. Also, the ten virgins in Matthew 25 are divided into two groups, five in each. In the cases both of the commandments and of the virgins, the number five signifies responsibility. The five hundred shekels of myrrh is composed of one hundred times five, signifying one unit of full responsibility.

According to 30:23, the measurement of the cinnamon was "half as much, two hundred and fifty, and of fragrant calamus two hundred and fifty." Two hundred fifty shekels signify a half unit of full responsibility. The two hundred fifty shekels of cinnamon and the two hundred fifty shekels of calamus together form one unit and signify that the Second of the divine Trinity was split through death. It is no accident that with the spices there are three complete units and that the middle unit is divided in half. This was written by God with the view of signifying how the Son of God would be cut on the cross.

Verse 24 says, "And of cassia five hundred, according to the shekel of the sanctuary, and of olive oil a hin." The five hundred shekels of cassia also signify one unit of full responsibility. The three units of five hundred shekels each, in four spices, signify the Triune God in resurrection mingled with humanity to bear the full responsibility. I can testify that in the ministry of the Word the Triune God in resurrection mingles Himself with the speaker to bear the responsibility to minister the Word to His people.

ITS FUNCTION

The function of the holy anointing oil as a compound ointment is to sanctify the things of God and men of God, separating them from anything common and making them most holy for God's service. According to 30:26-28, the anointing oil was used to anoint the tent of meeting, the ark of the testimony, the table and all its utensils, the lampstand and its utensils, the altar of incense, the altar of burnt offering and all its utensils, and the laver and its base. Verse 30 says, "And you shall anoint Aaron and his sons, and you shall sanctify them to serve as priests to Me." Whoever or whatever was anointed was sanctified, set apart. The ointment became a mark separating them from anything common. Verse 29 says, "And you shall sanctify them, and they shall be most holy; whatever touches them shall be holy." As soon as the anointing oil was applied to something, that thing became most holy. Furthermore, whoever touched it became holy.

Exodus 30:31 says, "And you shall speak to the sons of Israel, saying, This shall be a holy anointing oil to Me throughout your generations." This indicates that God's principle or policy in His divine economy does not change. The ordinance concerning the anointing will remain forever. Even in eternity God will continually be anointing us.

Verse 32 says that the holy anointing oil was "not to be poured upon the flesh of man." In the Bible the flesh of man denotes fallen man in the old creation. As believers in Christ, we have all been regenerated, and in regeneration we have become a new creation. On the one hand, we have a regenerated spirit; on the other hand, we still have the old, fallen flesh. The command not to pour the anointing oil upon the flesh of man indicates that the anointing is not to be applied to men of the old creation. Whenever we live and walk according to the flesh, we are through with the Spirit of Christ. If we would partake of this Spirit and enjoy the all-inclusive Spirit, we must remain in our spirit.

The middle part of verse 32 says, "Neither shall you make any like it in its proportions." Furthermore, verse 33 goes on to say, "Whoever compounds any like it, or who puts any of it upon a stranger, he shall be cut off from his people." The command not to make anything like the anointing oil in its proportions means that we should not imitate it. However, among Christians today there is a great deal of imitation. Therefore, we need to discern what is truly of the Spirit and what is an imitation. For example, a person's humility may not be of the Spirit. In China I saw some disciples of Confucius who were much more humble than many Christian teachers. But that humility had nothing to do with the Spirit of Christ. Because of the influence of certain teachings, many Christians try to act humble. This humility, however, is not of the Spirit of Christ. Rather, it is an imitation.

Burdens for Church Prayers

- Pray for the young people to sanctify their time in the summer to pursue the Lord with their companions.
- Pray for Spanish speaking work
- Pray for spreading to nearby cities
- For daily exercise in GOW training: prophesying on Lord's day by daily enjoying His word and pursue the truth and attend Lord's day meeting on time.
- For gospel preaching on West Valley College campus, as well as for English-speaking testimony in Campbell.

Announcement

- Morning Revival: The Central Line of the Bible week 7.
- YP in summer pursue program: Luke chapter. 13-14.
- Prayer meeting 7:30PM on Tuesday (8/9) at brother Tien's home, 19070 Dagmar Dr., Saratoga, CA.
- GOW training on 8/20 (Saturday) at Santa Clara meeting Hall
- Labor Day Conf. 9/2-4: Hotel booking deadline 8/16 Burlingame Hyatt, \$89. <https://resweb.passkey.com/go/chsj>