

Session Three  
(Lessons 3, 10)

**The Compound Spirit and the Spirit's Work in the Believers (4)  
The Anointing, Sealing and Pledging**

Scripture reading: Exo. 30: 22-25; Psa. 45:7; Isa. 61:1; Col. 3:5; Gal. 5:24; Rom. 8:13;  
John 7:39 1 Cor. 1:21-22; 1 John 2:27; Eph. 1:11, 13-14

- I. Exodus 30 shows a marvelous picture that signifies the all-inclusive Spirit; the holy anointing oil is a type (symbol) of the “compound Spirit.”-30:22-25.**
- II. The significance of the ingredients:**
- The olive oil is the base of the ointment; the olive oil signifies the Spirit of God, through the pressure of Christ's death, flowing out.
  - Flowing myrrh, smelling sweet but tasting bitter, signifies the precious death of Christ.
  - Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death.
  - Calamus is a reed and grows in a marsh or muddy place; Calamus, therefore, signifies the precious resurrection of Christ.
  - Cassia was used as a repellent to drive away insects and snakes; Cassia thus signifies the power, the effectiveness, of Christ's resurrection
- III. The significance of the numbers and measurements**
- In this compound ointment we have God signified by the number one and God's creatures signified by the number four indicating that the compound ointment is a matter of God plus His creature, man.
  - In the compound Spirit we also have the Triune God: the Father, the Son, and the Spirit; although there were four spices, there was a total of three units of five hundred shekels in measure.
  - The ointment is composed of five basic elements: olive oil, myrrh, cinnamon, calamus, and cassia; the significance of the number five is that the all-inclusive life-giving Spirit is for the bearing of responsibility
- IV. Today the Spirit of God is the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ; all these elements are included in this one compound ointment.**
- V. When the Triune God reaches us today, He comes as the Spirit; the moving of this Spirit is the anointing within-1 John 2:27:**
- The word anointing refers to the moving of the all-inclusive Spirit within us.
  - The anointing adds to us the very essence of God, the divine element; this is similar to the process of painting a table.
- VI. After the anointing comes the sealing; any kind of painting is also a sealing-Eph. 1:13-14:**
- When we believed in the Lord Jesus, the Spirit of God sealed us; this signifies that God is our owner and that we belong to Him.
  - Every seal has an image; the Spirit as the seal of God upon us bears the image of God.
- VII. Along with the anointing and sealing is the pledging; Ephesians 1:14 says that the Spirit is the pledge of our inheritance:**
- Pledge, earnest, and guarantee-all these words are about the same in meaning, all referring to a payment that guarantees the balance, but the Greek word also signifies a sample, a foretaste.
  - The pledging of the Spirit is given for our enjoyment; through the Spirit's pledging, we are encouraged and stirred up; whenever we feel that the situation is hopeless, the pledging fills us with hope
- VIII. We need both the sealing and the pledging because in God's work on us two kinds of inheritances are involved; in God's economy we are an inheritance to God, and God is an inheritance to us; this is a mutual inheritance-Eph. 1:11, 14.**

**FOCUS:** The major burdens in this lesson are to (1) impress the young people with the truth regarding the compound Spirit and (2) to make the matter of the anointing very practical and applicable to the young people in their daily lives.

**SUGGESTED MEMORY VERSES:** 2 Cor. 1:21-22; 1 John 2:27; Eph. 1:13-14; 4:30