

**Excerpts from Life-Study of 1 John,
Message 21
EXPERIENCING THE TEACHING
OF THE ANOINTING
CONCERNING THE TRIUNE GOD**

Bible Verses:

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.

In 2:13 the apostle John writes a very simple word to the young children, those believers who are very young in the divine life: “I write to you,

young children, because you have known the Father.” In verses 18 through 27 John writes a much longer word to the young children in order to confirm what he has already written to them. On the positive side, this further word is concerned with the anointing; on the negative side, it is concerned with the antichrists. In verse 18 John says, “Young children, it is the last hour, and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.” The words “young children” here refer to the young children in verse 13 as the third class of the recipients of this Epistle. Verses 18 through 27 emphasize the knowledge in life (vv. 20-21) and strengthen the word, “because you have known the Father,” spoken to the young children in verse 13.

In verse 20 John speaks to the young children concerning the anointing: “And you have an anointing from the Holy One, and you all know.” The anointing is the moving and working of the indwelling compound Spirit, which is fully typified

by the anointing oil, the compound ointment, in Exodus 30:23-25.

John's word to the young children concerning the anointing has much to do with their growth in life. John's word here also indicates that all the saints in the church life need to receive the teaching of the anointing.

If you read verses 18 through 27 carefully, you will see that the teaching of the anointing is mainly a matter of teaching us the mystery of the Trinity. For years, I have been giving messages on the teaching of the anointing. In those messages I emphasized the fact that the anointing teaches us concerning all things, that is, concerning everything in our daily Christian life. In this message I would like to consider the teaching of the anointing in the more restricted sense of the anointing teaching us all things concerning the Trinity.

We have seen that the anointing is the moving of the all-inclusive, compound, life-giving Spirit,

who is the processed Triune God. This Spirit is the fulfillment of the type of the compound ointment revealed in Exodus 30. In this compound ointment there are a number of different elements which are the ingredients of the ointment. Just as paint may have a number of different elements, so the anointing Spirit also has different elements. These elements include the processed Triune God and His activities. The Triune God has passed through incarnation, human living, crucifixion, resurrection, and ascension. These are the steps in His activity. All these steps have become elements of the compound, life-giving Spirit. Therefore, the anointing Spirit is actually a compound of the Triune God and His activities. The anointing Spirit includes divinity and humanity, the divine nature and the human nature. Such a compound Spirit includes incarnation, human living, crucifixion, resurrection, and ascension. All these are elements of the compound Spirit typified by the compound ointment in Exodus 30.

In the compound Spirit we have the Father, the Son, the Spirit, divinity, humanity, incarnation, human living, the effectiveness of Christ's death, the power of His resurrection, and His ascension. The anointing is the moving of this compound Spirit with all His elements. Only this anointing, only the moving of this compound Spirit, can teach us the Triune God.

Paint is the best illustration of the compound ointment. What is the best way to know the elements of a particular paint? The best way is to buy a can of that paint and apply some paint to a piece of furniture. By applying the paint, you will be taught concerning the elements of the paint. This means that only the paint itself can teach you what the paint is. Apart from the paint there is no way for you to learn about the elements of the paint. In a similar way, it is by applying Himself to us as the "paint" that the compound Spirit teaches us concerning the Triune God and His activities. We also may say that the elements of the compound Spirit teach us the various matters

concerning the Triune God and His activities. The anointing Spirit is the composition of the Triune God with all His activities, and now this compound Spirit teaches us concerning the things of the Trinity.

Only through the Triune God becoming the anointing Spirit can we be taught concerning the Triune God and His activities. This kind of teaching is not objective; rather, it is very subjective. The Triune God has become the anointing Spirit and His anointing is now within us. This subjective anointing, the moving of the composition of the Triune God with all His activities, can now teach us the things concerning the Triune God and His activities. Therefore, it is such an anointing that teaches us the things concerning the Triune God.

We may use eating food as an illustration of learning the things of the Triune God in the way of enjoying and experiencing Him. The best way to know a certain kind of food is to eat that food. If

you eat the food, you will be taught concerning the food by the very food you eat. This is not merely an objective lesson concerning food; it is a subjective knowing of the food through experience. The more you eat a particular food, the more you will come to know it. This knowledge is not doctrinal; it is experiential. In a similar way, we come to know the Triune God by enjoying and experiencing Him. It is impossible for us to know the Triune God merely by doctrine. But we can know Him by enjoying and experiencing Him.

When the Triune God becomes our enjoyment and experience, His moving is the anointing within us. This understanding enables us to give a proper definition of the anointing: the anointing is the moving of the Triune God becoming our inward enjoyment and experience.

We need to be impressed with the fact that the anointing is the moving of the Triune God enjoyed and experienced by us. The moving of the Triune God within us who becomes our enjoyment and

experience is the anointing. The anointing here in chapter two of 1 John refers to our experience of the Triune God. It is this experience that teaches us the things concerning the Trinity.

John's word concerning the anointing here was written to the young children, to those who are the youngest in the divine life. Even the youngest believers have experienced the Lord within them. They can testify from their experience that the One who lives in them is the Father, the Son, and the Spirit.

We need the proper experience of the Triune God. From the "taste" in our experience we know the things concerning the Trinity. For example, how do you know whether sugar tastes sweet or bitter? The way to know is to taste a little of it. The taste will teach you whether it is bitter or sweet. In a similar way, our experience, our taste, of the Triune God will teach us concerning Him.

John's intention in 2:18-27 is to warn the young children about the antichrists and their heretical

teachings. In these verses John seems to be saying, “Do not listen to all these false teachings about the Person of Christ. You have a Teacher within you, and this Teacher is the anointing. Do not give heed to what the antichrists say, but listen to your experience of the Triune God’s moving as the anointing within you.” Praise the Lord for the experience of the teaching of the anointing concerning the Triune God!

Read the verses and footnotes online: <https://text.recoveryversion.bible>

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Note: This version is not intended to be printed as material for pursuit during the small group gathering. Instead, it is to be used as additional reference for brothers and sisters who want to prepare in advance for fellowship on the message. We include here notes from the commentaries of the brothers in the life-study radio program. The points from these commentaries can help enrich our understanding and, eventually, our fellowship with the saints on the selected portions of the life-study message. We still recommend that, if possible, the saints still listen to the [audio message](#) in addition to reading the [life-study message](#) for personal pursuit and for preparation for small group gatherings. We also wish to point out that these notes have not been fully polished.

[Commentary]:

Introduction

[CW:] Let me pose a question as we begin today to all of the spiritually mature ones. Let's say you are with a new, young believer. The question is how should you help to teach this one concerning the deep reality and truth of God? Yes, the very Triune God, the God of the Bible. Of course, there are great theological issues that play in such a consideration — the mysterious aspects of God being simultaneously three and yet uniquely one. Should all the new believers then be required to complete a thorough seminary course on the Trinity before they can truly know God? Well, the Bible addresses this very point in 1 John chapter 2, verses 20 and 27, "Little children, you have an anointing from the Holy One, and all of you know. And 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." Bob Danker has joined us today as we take another look at these marvelous verses in First John chapter 2 concerning the anointing. And Bob, particularly, we need to be impressed that the "all things" here that are spoken of — the all things the anointing teaches us, really in a proper context, these are all things concerning the very Triune God, aren't they?

[BD:] That's right, Chris. Actually, the context that these verses.... is John is fighting against the heresy concerning the Person of Christ. And in this kind of context, he mentions the anointing which teaches the believers, even the youngest, the newborn babes in Christ, it teaches them concerning the truth of the Triune God, the truth concerning Christ, the truth concerning all the aspects of the Trinity, are bound up with this thing called, 'the anointing'. And we need to really enter into the depths of this matter, and appreciate it because here, John did not turn to theology to try to instruct the believers. He pointed them to a subjective matter — the anointing which they have received from the Holy One, from the Triune God Himself. That anointing, that's moving in them, operating in them, and in so doing, it was teaching them the truth concerning the Triune God.

[CW:] In a program, a couple of days ago, it's talking about the anointing... we mentioned that, in practicality, and maybe this is unique to Christianity in this century, this matter of the anointing has been somewhat avoided almost entirely by one segment of the Christian church — the so-called fundamental or conservative or traditional side, and somewhat misunderstood or misapplied by the charismatic or Pentecostal side. And I hope, I really pray, Bob that as we don't try to target any specific, narrow branch of the faith, but really minister to the whole Body of Christ, that this matter would be brought into its proper understanding and context in these next few programs, don't you... You have the same sense, the Lord is really trying to get through in this area?

[BD:] I believe you're right, Chris. I shared this hope that this matter of the anointing, as relates to our experience, would become clear, and would be so practical and real to all the believers.

[CW:] We have, I think, some marvelous examples today that would help bring this matter into a clearer focus. We will hear in this first segment today, as we join Witness Lee in his fellowship.... Again, a reference to an Old Testament passage that is closely related to the anointing.... Actually, it's very clear that John is making reference to a passage in Exodus chapter 30, when he uses this term, "an anointing", a reference being to the holy anointing oil. I think when we finish listening to Witness Lee, we'll go ahead and read this passage from Exodus 30, just a couple of verses. But as a little bit of background, Bob, just say something briefly about what the holy anointing oil was in its Old Testament application.

[BD:] Yes, Chris, when Moses received the pattern of the tabernacle from God, at the time when the children of Israel were building the tabernacle, God commanded him to make an anointing oil that was to be applied to the priests, to their garments, to the tabernacle, to all the furniture of the tabernacle... this was something that was to be applied to the tabernacle and the priest who serve in it. And this anointing oil was a very particular kind of oil. It was made of one hin of olive oil as a base, and then to that were added 4 spices. So, it was actually a compound of olive oil and spices. So we call it a compound ointment or a compound anointing oil. It was not just a single ingredient, it had multiple ingredients.

[CW:] All right, we'll see how this type applies to the anointing we have received from the Holy One in first John as we continue today. Here's Witness Lee.

Part 1

[CW:] Well, Bob, in an attempt to follow his language, let's pick up this type of the holy anointing oil from Exodus chapter 30 verses 23, 24, 25 — it's where the recipe is given, it says, "you also take the finest spices of flowing myrrh, 500 shekels, and of fragrant cinnamon, half as much, 250 shekels, and of fragrant calamus, 250 shekels, and of cassia, 500 shekels, according to the shekel of the sanctuary, and a hin of olive oil. And you shall make it a holy, anointing oil, fragrant ointment, compounded according to the work of a compounder. It shall be a holy anointing oil." What's the type, and how do we see its fulfillment in the New Testament?

[BD:] Chris, I believe many Bible teachers realize, here, that this holy anointing oil is a type or a picture of the Spirit, the Spirit of God. So, in essence, God wants to anoint His dwelling place. In the New Testament sense, that's the believers, the church — that's us. God wants to anoint us with His Spirit. But the Spirit God applies to us by anointing us is a compound Spirit. He is not just the Spirit of God with divinity only. Because as Witness Lee mentioned here, the Triune God has passed through some steps of a process. He has some activities that He has completed, accomplished. The first of these activities is incarnation. So the Triune God became a man. That means, He acquired, in addition to His divinity, He acquired humanity, which He has never put off. He still has that humanity. That's a startling, but a marvelous realization, that our God today is not only divine, but He is now human!

[CW:] Yeah. At an appointed time, the Word became flesh.

[BD:] The Word became flesh! And that becoming flesh is irreversible. When God put on humanity, He never intended to put it off. And in this humanity, He had more activity. First is, He accomplished a human living on the earth for 33 and a half years. He lived as a man with God in Him — as God and man living together for 33 and a half years. Then He died on the cross, and in His death, He accomplished many things that are too marvelous, we don't have time to mention them all. Then in His resurrection, He accomplished more things. Well, all these steps of His activities are now included in Him, they are now part of Him. You see? So today, the Spirit of the Triune God, or the Spirit of Christ, is not just a Spirit of divinity only. The Spirit has humanity, plus human living, plus death on the cross with its effectiveness — all the things that this death accomplished, plus the resurrection of Christ, is included in the Spirit, who is today, the compound, anointing oil that anoints us as God's priests and as God's habitation, God's dwelling place. So this is a marvelous thing. When God anoints us today with Himself, this anointing is not simple, it has many marvelous ingredients, all of which, we can know and experience through this anointing.

[CW:] So, according to the type, the "recipe", so to speak, in Exodus 30, Moses was instructed to begin with this pure hin of olive oil, which really represents the Spirit of God with divinity only. And then all of these elements, these ingredients, were added to it, representing the various aspects of the work of Christ accomplished in His incarnation, human living, death, resurrection, and even ascension. So now, the Spirit has become something compounded, containing all of these aspects, these elements. So the Spirit we receive today is not a simple thing, isn't it?

[BD:] Marvelous, truly marvelous! What we have received of God today is beyond our highest admiration. It is too excellent! So God passed through this process, and all these ingredients added to His divinity, to make Him now a compound, life-giving Spirit in the resurrection of Christ. Now this Spirit enters into us to apply the Divine Trinity to us, anoint God into our inner being, with all the ingredients of what He is, of what He has accomplished.

[CW:] And so, I think that helps us, as we pick up the point we began with today in our introduction, that, as such a compound, all-inclusive, life-giving ointment, life-giving Spirit, as it's applied into us, in our experience, it is also teaching us concerning the One that is being applied to us, isn't it?

[BD:] Marvelous!

[CW:] Too marvelous! Alright, let's continue. We'll go back to Witness Lee.

Part 2

[CW:] Bob, I have to confess, this kind of illustration is easy for me to relate to. I am a continual do-it-yourself-er, and I can relate going to the paint store and telling the fellow across the counter exactly the kind of job I have and what kind of paint do I need for this, and he's going to tell me according to his expertise, but not until I actually dip the brush in and start applying it to the surface, do I really learn the

characteristics of this paint. How it covers, how... whether or not it runs, how many coats will it take, etc. etc. This is a good application or a good illustration.

[BD:] Very good illustration. By looking at the applied paint, you can tell a lot about that paint, including what pigments are in there to give it its color, and so forth. I can try to describe the paint, like chemically, and give you an idea of what's in it. But the best way to learn about the paint is to go and put some on a wall. Then you learn a lot, by a subjective experience. And so, in this book of First John, John is not leading us into theology and a theological study of the Divine Trinity. John is leading us into the realm of experience, the realm where the Triune God wants us to go. He, Himself, has accomplished so many things and He has become a compound of all the elements of what He is as the Triune God — the Father, the Son, and the Spirit, and all His activities, they have all been compounded together into a wonderful, anointing oil — the All-Inclusive Spirit who's in our spirit. Now, by our experiencing and enjoying of this anointing day by day, we learn the ingredients of the Triune God. We learn of His divinity, because we enjoy His divinity. We learn that He's also human; He's very human. And He knows how to live the human life, because He has the human living compounded into His person now. And we also know the effectiveness of His death. You know, when we touch this anointing, all the negative things within us are terminated, crucified. This is really the way to be saved from so many negative things. And also, we know the power of His resurrection. We know all of the ingredients. If someone comes to try to tell us something that's not true concerning the Triune God, we will have an inner registration about this. We will have some feeling deep in our being that this teaching is not right, because the anointing will be within us, teaching us all the time, the truth concerning the Trinity.

[CW:] Oh, that's very critical, as you've pointed out early, in the whole context it's John trying to inoculate these young believers against these heresies that were coming in — the teachings of Anti-Christ denying that Jesus was the Christ, and all of these aspects. So, rather than give them, you know, a strict, theological checklist, to be sure that they are not saying this and they are saying this and don't say that, he was introducing them personally to the experience of the anointing. This was his inoculating.

[BD:] Wonderful. All we need to do is to tell the young believers who don't know very much, actually their knowledge is not that great, but we just need to direct them to the inner anointing. This anointing will teach them concerning God.

[CW:] Let's go back to Witness Lee once more.

Part 3

[CW:] Bob, we have just a little time. But if we help the young ones into a proper and genuine experience and enjoyment of the very Triune God, that's the best inoculation, that's the best help we could give to them, isn't it?

[BD:] I agree with that, Chris. We may think that if we teach them theology, that would be the help that they need. But actually, they need to know the Triune God by their experience, by experiencing Him and

enjoying Him. Then, when they encounter something that's not according to the truth, it will taste bitter to them. They will realize that this does not help them to enjoy and experience the Triune God. In fact, it takes them away from that enjoyment. Therefore, they will spontaneously reject it. Even if they don't have a degree in theology, they can still know the truth because the anointing within them will teach them the truth.

[CW:] This of course, is the Apostle John's writing. But on the other side, what you just pointed to, what the Apostle Paul said, almost exactly that in Ephesians, didn't he? He says, "Every wind of teaching that carries them away." So there's really the contrast presented even in the Scripture in the New Testament, and the kind of approach of the winds of teaching — this teaching and that one, to try to keep them on the right track as opposed to really helping them touch, lay hold of, experience and enjoy, and love this wonderful Triune God that's our full portion.

[BD:] That's right. We can never be guarded from the wrong teachings just by outward, objective, doctrinal knowledge. We must know the Triune God. We must be people who experience Him and enjoy Him as the inner anointing. That is the best safeguard for us.

[CW:] Well, if the anointing is also equally described as the enjoyment of Christ we've experience a little today, Bob, and I really appreciate that — your participation. Hope you'll come back and then we can get into this anointing oil again.