

## Message Eleven

### The Anointing of the Compound Spirit

AY Hymns: 608, 1113

Scripture Reading: 1 John 2:18-27; Phil. 1:19; Exo. 30:22-25

- 1 John 2:18 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.
- 1 John 2:19 They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but they went out that they might be manifested that they all are not of us.
- 1 John 2:20 And you have an anointing from the Holy One, and all of you know.
- 1 John 2:21 I have not written to you because you do not know the truth, but because you know it and because no lie is of the truth.
- 1 John 2:22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.
- 1 John 2:23 Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.
- 1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.
- 1 John 2:25 And this is the promise which He Himself promised us, the eternal life.
- 1 John 2:26 These things I have written to you concerning those who lead you astray.
- 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.
- Phil 1:19 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,
- Exo 30:22 Moreover Jehovah spoke to Moses, saying,
- Exo 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,
- Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
- Exo 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

#### **I. The anointing is the moving and working of the indwelling compound Spirit to apply all the ingredients of the processed Triune God and His activities into our inner being so that we may be fully mingled with Him for His corporate expression—1 John 2:18-27; Exo. 30:22-25; cf. Eph. 4:4-6:**

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- 1 John 2:19 They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but they went out that they might be manifested that they all are not of us.
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Exo 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.  
Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;  
Eph 4:5 One Lord, one faith, one baptism;  
Eph 4:6 One God and Father of all, who is over all and through all and in all.
- A. The Triune God, after passing through the processes of incarnation, human living, crucifixion, resurrection, and ascension, has become the all-inclusive, life-giving compound Spirit—John 1:14; 1 Cor. 15:45b; Phil. 1:19.  
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.  
1 Cor 15:45b ... the last Adam became a life-giving Spirit.  
Phil 1:19 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,
- B. He is within our spirit to anoint us, to “paint” us, with the elements of the Triune God; the more this anointing, this painting, goes on, the more the Triune God with His person and processes is transfused into our being.
- C. We need to be painted persons, those who are saturated with the anointing; we should be those on whom the paint is wet, always having a fresh application of the all-inclusive Spirit as the divine paint so that we may paint others with the all-inclusive Spirit—Psa. 92:10; Zech. 4:14; 2 Cor. 3:3, 6, 8.  
Psa 92:10 But You have exalted my horn like that of a wild ox; / I am anointed with fresh oil.  
Zech 4:14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.  
2 Cor 3:3 Since you are being manifested that 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.  
2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.  
2 Cor 3:8 How shall the ministry of the Spirit not be more in glory?
- D. The Christian life is altogether a life of being anointed by the compound Spirit.

## **II. If we read 1 John 2:18-27 carefully, we will see that the teaching of the anointing is mainly a matter of teaching us concerning the Divine Trinity:**

- 1 John 2:18 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.  
1 John 2:19 They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but they went out that they might be manifested that they all are not of us.  
1 John 2:20 And you have an anointing from the Holy One, and all of you know.  
1 John 2:21 I have not written to you because you do not know the truth, but because you know it and because no lie is of the truth.  
1 John 2:22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.  
1 John 2:23 Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.  
1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.  
1 John 2:25 And this is the promise which He Himself promised us, the eternal life.  
1 John 2:26 These things I have written to you concerning those who lead you astray.  
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.
- A. By the anointing of the all-inclusive, compound Spirit, who is the composition of the Divine Trinity, we know and enjoy the Father, the Son, and the Spirit as our life and life supply—vv. 20, 27.

- 1 John 2:20 And you have an anointing from the Holy One, and all of you know.
- 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.
- B. 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:
1. It is not an outward teaching by words but an inward teaching by anointing, through our inner spiritual consciousness; this teaching by anointing adds the divine elements of the Divine Trinity, which are the elements of the anointing compound Spirit, into our inner being.
  2. It is like the repeated painting of some article: the paint not only indicates the color, but also by coat upon coat being added, the elements of the paint are added to the thing painted.
  3. It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being that our inner man may grow in the divine life with the divine elements.
  4. The anointing teaches us to abide in the Son and in the Father (v. 24); this is to remain and dwell in the Lord (John 15:4) and to abide in the fellowship of the divine life (1 John 1:2-3, 6-7).
 

1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
  5. We should practice this abiding according to the teaching of the all-inclusive anointing so that our fellowship with God may be maintained.
- C. The Triune God, who is now organically one with us, is teaching us concerning Himself subjectively and experientially; the anointing is the moving of the Triune God becoming our inward enjoyment and experience.
- D. Day by day as we are in the organic union with the Triune God, we enjoy Him, we experience Him, and we live in Him, with Him, and by Him; this living is a constant teaching of the things concerning the Triune God.
- E. First John 2:20 says that we have an anointing, and verse 21 says that we know the truth; actually, the anointing is the moving and working of the truth, which is the reality of the Divine Trinity, especially of the person of Christ (vv. 22-25).
- 1 John 2:20 And you have an anointing from the Holy One, and all of you know.
- 1 John 2:21 I have not written to you because you do not know the truth, but because you know it and because no lie is of the truth.
- 1 John 2:22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.
- 1 John 2:23 Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.
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- you heard from the beginning abides in you, you also will abide in the Son and in the Father.
- 1 John 2:25 And this is the promise which He Himself promised us, the eternal life.
- F. According to verse 22, to deny that Jesus is the Christ is to deny the Father and the Son; this indicates strongly that Jesus, Christ, the Father, and the Son are one, all of whom are the elements, the ingredients, of the all-inclusive compound indwelling Spirit, who is now anointing the inner being of the believers all the time.
- 1 John 2:22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.
- G. In verse 23 John continues, “Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also”; since the Son and the Father are one and inseparable (Isa. 9:6; John 10:30; 14:7-11), to deny the Son is to be without the Father, and to confess the Son is to have the Father.
- 1 John 2:23 Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.
- Isa 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.
- John 10:30 I and the Father are one.
- John 14:7 If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him.
- John 14:8 Philip said to Him, Lord, show us the Father and it is sufficient for us.
- John 14:9 Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?
- John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- H. In 1 John 2:24 John says that if we let that which was from the beginning, that is, the Word of life (1:1-2), abide in us, we shall abide both in the Son and in the Father:
- 1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.
- 1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life
- 1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);
1. According to John 15:4, when we abide in the Lord, the Lord abides in us; in 1 John 2:24 it says that when the Word of life abides in us, we abide in the Son and in the Father.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- 1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.
2. Once again, John puts the Father and the Son together as one, for the Father and the Son are one—John 5:43; 4:34; 5:30; 6:38; 7:18; 10:30.
- John 5:43 I have come in the name of My Father, and you do not receive Me; if another comes in his own name, you will receive him.
- John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.
- John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
- John 6:38 For I have come down from heaven not to do My own will but the will of Him

- who sent Me.
- John 7:18     He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.
- John 10:30    I and the Father are one.
- I.    First John 2:25 says, “This is the promise which He Himself promised us, the eternal life”:
1.    The singular pronoun *He*, referring to both the Son and the Father in the preceding verse, indicates that the Son and the Father are one.
  2.    As far as our experience of the divine life is concerned, the Son, the Father, Jesus, and Christ are all one.
  3.    It is not that only the Son, and not the Father, is the eternal life to us; it is that Jesus, being the Christ as the Son and the Father, is the eternal, divine life to us for our portion.
  4.    According to the context of verses 22 through 25, the eternal life is just Jesus, Christ, the Son, and the Father; all these are a composition of the eternal life; hence, the eternal life also is an element of the all-inclusive, compound indwelling Spirit, who moves within us.
- 1 John 2:22    Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.
- 1 John 2:23    Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.
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- 1 John 2:25    And this is the promise which He Himself promised us, the eternal life.
- J.    The eternal life in verse 25 is the Word of life, and the Word of life is Jesus, Christ, the Father, and the Son; all these items are elements that have been compounded into the compound anointing Spirit:
- 1 John 2:25    And this is the promise which He Himself promised us, the eternal life.
1.    With Jesus we have the incarnation, humanity, and crucifixion; with the Father we have divinity; with Christ we have the anointed One and resurrection; and with the Son we have life.
  2.    Therefore, with these elements we have all the ingredients of the compound ointment: divinity, humanity, incarnation, crucifixion, resurrection, and life.

### **III. We need to be kept from having a living that is in the principle of antichrist (vv. 18, 22), the principle of being against Christ and replacing Christ, the principle of being “antianointing,” which is to be “anti” the moving, working, and saturating of the Triune God within us (vv. 20-27; cf. Lev. 14:14-17):**

- 1 John 2:18    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.
- 1 John 2:20    And you have an anointing from the Holy One, and all of you know.
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- Lev 14:14      And the priest shall take some of the blood of the trespass offering, and the priest shall put

- it on the lobe of the right ear of the one who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.
- Lev 14:15 And the priest shall take some of the log of oil and pour it into the palm of the priest's left hand,
- Lev 14:16 And the priest shall dip his right finger in the oil that is in the palm of his left hand and sprinkle some of the oil with his finger seven times before Jehovah.
- Lev 14:17 And from the rest of the oil that is in the palm of his hand the priest shall put some on the lobe of the right ear of the one who is to be cleansed and some on the thumb of his right hand and some on the big toe of his right foot, upon the blood of the trespass offering.
- A. To deny that Jesus is the Christ (1 John 2:22) is related to denying the anointing:
- 1 John 2:22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.
1. The Greek word for *Christ* is *Christos*, which means “the anointed One,” and the Greek word for *anointing* is *chrisma*; both words are derived from the same root.
  2. Eventually, the anointed One becomes the anointing One; in fact, He even becomes the anointing.
  3. To deny that Jesus is the Christ is to deny that He is the anointed One; this is equal to denying the anointing, for after the anointed One enters into us, He becomes the anointing—2 Cor. 1:21.  
2 Cor 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,
  4. To be an anti-Christ, to be anti-anointing, is to deny the Father and the Son.
- B. If someone denies an aspect of Christ revealed in the Scriptures, that one is following the principle of antichrist, although what he is doing may be done unconsciously and unintentionally; likewise, if someone replaces an aspect of Christ with something that is not of Christ, he is practicing the principle of antichrist.
- C. We all need to apply this word to ourselves and be on the alert lest in any way we follow the principle of antichrist:
1. If we deny an aspect of Christ's person, we are against Him, anti Him; if we have something in our daily living that replaces Christ, we are also against Christ, anti Christ.
  2. If we replace Christ with our own good character and behavior, we are practicing the principle of antichrist; in a practical way, we are against the anointing, anti the moving, working, and saturating of the Triune God within us.
  3. Instead of being anti the anointing, we must live according to the anointing; otherwise, we shall be against Christ, or we shall replace Christ with something else; in our daily life we may replace Christ with many natural, religious, cultural, and ethical things.
  4. We need to repent for replacing Christ with other things; we need to repent for having a daily living that is in the principle of antichrist, that allows culture, religion, ethics, and natural concepts to replace Christ.
- D. We need to pray, “Lord, save us, rescue us, and deliver us from all replacements. Lord, bring us back to Your anointing. We don't want to be anti Christ in any way. We don't want to be anti the anointing. Lord, we want to live and walk by the moving, working, and saturating of the Triune God within us”; this is the revelation of the Bible, and this is also our burden in the Lord's recovery today.