

WEEK 35 — OUTLINE

The Anointing of the Compound Spirit

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

« DAY 1 »

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):

- 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).
- 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).
- D. The Christian life is altogether a life of being anointed by the compound Spirit.

« DAY 2 »

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:

- 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).
- 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).
5. We should practice this abiding according to the teaching of the all-inclusive anointing so that our fellowship with God may be maintained.

<< DAY 3 >>

- 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).
- 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.
- 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.

<< DAY 4 >>

- 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. 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.
 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).
- 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.
- 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. 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.

« DAY 5 »

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 “anti-anointing,” which is to be “anti” the moving, working, and saturating of the Triune God within us (vv. 20-27; cf. Lev. 14:14-17):

- A. To deny that Jesus is the Christ (1 John 2:22) is related to denying the anointing:
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).
4. To be an anti-Christ, to be anti-anointing, is to deny the Father and the Son.

<< DAY 6 >>

- 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.

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

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.

The anointing is the moving and working of the indwelling compound Spirit, who is fully typified by the anointing oil, the compound ointment, in Exodus 30:23-25....This all-inclusive life-giving Spirit from the Holy One entered into us at the time of our regeneration and abides in us forever (1 John 2:27); by Him the young children know the Father (v. 13) and know the truth (v. 21). (1 John 2:20, footnote 1)

Today's Reading

The Bible reveals clearly that the Triune God, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, has consummated in the all-inclusive Spirit, who has come to dwell in our spirit. Hallelujah for the wonderful all-inclusive Spirit dwelling in our human spirit! Our spirit may be a small organ, but this Spirit nonetheless dwells in it.

We may say that we human beings are like transistor radios, and that the receiving apparatus is our human spirit. When our receiver is properly tuned, we enjoy heavenly music. This is an illustration of the enjoyment of the Triune God, who is now the life-giving Spirit dwelling in our regenerated human spirit....It is by our spirit that we touch, enjoy, and experience the all-inclusive Spirit.

According to the Scriptures, we testify strongly that our Lord today is not merely part of the Triune God—He is the embodiment of the entire Triune God, the Son with the Father and as the Spirit.

God's intention is to work Himself into us as our life and our everything to make us His counterpart for the expression of Himself. In order to accomplish this, it was necessary for God to pass through the process of incarnation, human living, crucifixion, and resurrection. When He entered into resurrection, He became the compound, all-inclusive, life-giving Spirit. This Spirit is actually Christos, the anointed One, becoming the life-giving One. When we believed in the Lord Jesus, we received Him into us. The One we received is the anointed One, who through death and resurrection has become the anointing One. Furthermore, this anointing One is the all-inclusive indwelling Spirit. As soon as we believed in Him, He as the Spirit entered our spirit. Now He is within our spirit to anoint us, to "paint" us, with the element of the Triune God. The more this "painting" goes on, the more the element of the Triune God is transfused into our being.

I expect that in the years to come the saints will go forth to preach and teach the wonderful, divine mysteries that are unknown to so many believers today. Many of us will be able to anoint others with the compound Spirit, applying this divine "paint" to them. If we would do this, 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 divine paint. Because this painting is taking place all the time, the paint on us should never dry. Then as such painted persons, we should go forth to paint others with the compound, all-inclusive, life-giving Spirit. (Life-study of 1 John, pp. 286-287, 206-207, 209)

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! (Life-study of Exodus, p. 1766)

Further Reading: Life-study of Exodus, msgs. 164-166; Life-study of 1 John, msgs. 24-25

« WEEK 35 — DAY 2 »

Morning Nourishment

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.

27 ...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.

According to 1 John 2:24, if we take the Son as the way to reach the Father [John 14:6], eventually we reach both the Son and the Father. In 1 John 2:24 John speaks of abiding both in the Son and in the Father....Here John indicates that we shall abide not only in the destination but also in the way, that is, both in the Son and in the Father. This proves that both the Son and the Father are the destination. Not only is the Father the abiding place, but the Son is also. This means that the Son is both the way and the destination, both the way to enter into the dwelling place and the dwelling place itself. (Life-study of 1 John, p. 199)

Today's Reading

[In 1 John 2:27] the pronouns "Him" (used twice) and "His"...refer to both the Son and the Father. This use of singular pronouns proves strongly that the Son and the Father are one.

It is significant that in these verses the pronoun "they" is not used with respect to the Father and the Son....Nevertheless, the expression "in the Son and in the Father" (v. 24) points to a distinction between the Son and the Father....[However], there is no separation, because the Father and the Son are one. Therefore the Father and the Son are distinct but inseparable.

In verse 27 John says, "You have no need that anyone teach you." Concerning the indwelling of the Divine Trinity (John 14:17, 23), we do not need anyone to teach us. 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.

According to 1 John 2:27, the anointing of the all-inclusive compound life-giving Spirit teaches us concerning all things. This is not an outward teaching by words, but an inward teaching by the anointing through our inner spiritual consciousness. This teaching by the anointing adds the divine elements of the Trinity, which are the elements of the anointing compound Spirit, into our inner being. It is like the repeated painting of some article: the paint not only gives color; its elements are also added to the thing painted, coat upon coat. It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being so that our inner man may grow in the divine life with the divine elements.

According to the context, "all things" refers to all things concerning the Person of Christ related to the Divine Trinity. The teaching of the anointing concerning these things keeps us that we may abide in Him (the Divine Trinity), that is, in the Son and in the Father (v. 24).

In verse 27 John also says that the anointing is true. The anointing within us of the compound Spirit as the composition of the Triune God who is true (1 John 5:20), is a reality, not a falsehood. This can be proved by our actual and practical experience in our Christian life.

John concludes 2:27 with an exhortation to abide in the Triune God. The Greek word translated "abide" is meno, a word that means to stay (in a given place, state, relation, or expectancy); hence, abide, remain, and dwell. To abide in Him is to abide in the Son and in the Father. This is to remain and dwell in the Lord (John 15:4-5). It is also to abide in the fellowship of the divine life and to walk in the divine light (1 John 1:2-3, 6-7), that is, to abide in the divine light (1:10). We should practice this abiding according to the teaching of the all-inclusive anointing so that our fellowship with God (1:3, 6) may be maintained. (Life-study of 1 John, pp. 200-201)

Further Reading: Life-study of 1 John, msgs. 23, 26

« WEEK 35 — DAY 3 »

Morning Nourishment

1 John 2:20-23 And you have an anointing from the Holy One....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. 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. Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.

In 1 John 2:21 John says, "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." In this verse the word truth is used twice. If we consider verses 20 and 21 together, we shall realize that the anointing surely must have something to do with the truth. Verse 20 says that we have an anointing, and verse 21 says that we know the truth. In this verse the truth is closely related to the anointing. 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). (Life-study of 1 John, p. 185)

Today's Reading

In [1 John 2:20-22] we have four crucial matters: the anointing, the truth, Jesus being the Christ, and the Father and the Son. The anointing teaches us the truth, the truth is that Jesus is the Christ, and Jesus being the Christ is a matter that includes the Father and the Son. According to verse 22, to deny that Jesus is the Christ is to deny the Father and the Son. If we deny that Jesus is the Christ, this means that we deny the Father and the Son. This indicates strongly that Jesus, Christ, the Father, and the Son are one.

The fact that to deny Jesus being the Christ equals denying the Father and the Son implies the thought that Jesus, Christ, the Father, and the Son are all one, all of whom are the elements, the ingredients, of the all-inclusive compound indwelling Spirit, who is now anointing the believers all the time. In this anointing, Jesus, Christ, the Father, and the Son are all anointed into our inner being.

In verse 22 John indicates that to deny that Jesus is the Christ is equal to denying the Father and the Son. Here John regards Jesus, Christ, the Father, and the Son as one. Surely Jesus and Christ are one. But if we deny that Jesus is the Christ, we deny the Father and the Son. This indicates strongly that the Father and the Son are one with Jesus and Christ. Since the Father and the Son are one with Christ and since Jesus and Christ are one, Jesus, Christ, the Father, and the Son are all one.

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 (John 10:30; Isa. 9:6), to deny the Son is to be without the Father, and to confess the Son is to have the Father. To deny the Son here refers to the heresy that denies the deity of Christ, not confessing that the man Jesus is God.

In 1 John 2:23 John first says that anyone who denies the Son does not have the Father either. If the Son and the Father were not one, how could those who deny the Son not have the Father? In this verse John goes on to say that he who confesses the Son has the Father also. Whoever denies the Son has neither the Son nor the Father. But whoever confesses the Son has both the Son and the Father. Both the negative side and the positive side of this verse indicate that the Son and the Father are inseparable. Because the Father and the Son are one, we cannot separate the Son from the Father nor the Father from the Son.

I would call your attention to the words "either" and "also" in verse 23. John says that whoever denies the Son does not have the Father either. Then he says that whoever confesses the Son has the Father also. These words indicate that the Father and the Son are one and inseparable. Therefore, to deny the Son is to deny both the Son and the Father, and to confess the Son is to confess both the Son and the Father. (Life-study of 1 John, pp. 186, 188-190)

Further Reading: Life-study of 1 John, msg. 22

« WEEK 35 — DAY 4 »

Morning Nourishment

1 John 2:24-25 ...If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father. And this is the promise which He Himself promised us, the eternal life.

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. This indicates that the Word of life is actually the Son and the Father.

Notice that here John speaks of our abiding in the Son and in the Father. In John 15:4 the Lord Jesus says, "Abide in Me and I in you." This verse speaks of a mutual abiding: we abide in the Lord, and the Lord abides in us. But in 1 John 2:24 John refers to the Word of life abiding in us, and says that if the Word of life abides in us, we abide in the Son and in the Father. By this we see that the Word of life is actually the Lord Himself. According to John 15:4, when we abide in the Lord, the Lord abides in us. Here it says that when the Word of life abides in us, we abide in the Son and in the Father. Once again, John puts the Father and the Son together as one, for the Father and the Son are one. (Life-study of 1 John, pp. 190-191)

Today's Reading

The New Testament does not separate the Father and the Son. Especially in the Gospel of John we see that the Son is always one with the Father. The Son came in the name of the Father (John 5:43). Furthermore, the Son did not do His own work and will, He did not speak His own word, He did not seek His own glory, and He did not express Himself (John 4:34; 5:30; 6:38; 7:18). Rather, He always did the Father's work and will, spoke the Father's word, sought the Father's glory, and expressed the Father. The Son was one with the Father and could not be separated from the Father; neither could the Father be separated from the Son. Hence, in this Epistle John emphasizes strongly the fact that if we have the Son, we have the Father. But if we do not have the Son, we do not have the Father. This indicates that the Father and the Son truly are one (John 10:30).

In 1 John 2:25 John continues, "And this is the promise which He Himself promised us, the eternal life." 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. As far as our experience of the divine life is concerned, the Son, the Father, Jesus, and Christ are all one. 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 life to us for our portion.

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 is also an element of the all-inclusive, compound, indwelling Spirit who moves within us.

The eternal life in verse 25 is the Word of life, and the Word of life is Jesus, Christ, the Father, and the Son. Here we have six matters: Jesus, Christ, the Father, the Son, the Word of life, and eternal life. From the Bible, especially from 1 John, we know that Jesus is the Christ, that Christ equals the Father and the Son, and that this One is also the Word of life and the eternal life.

Together Jesus, Christ, the Father, the Son, the Word of life, and eternal life are a divine compound. All these six are elements that have been compounded into a single ointment. In Jesus we have humanity, with the Father we have divinity, and with Christ we have the anointed One. With Jesus we have the incarnation, with Christ we have the resurrection, and with the Son we have life. Therefore, with these elements we have all the ingredients of the compound ointment: divinity, humanity, incarnation, crucifixion, resurrection, and life. (Life-study of 1 John, pp. 191-192)

Further Reading: Life-study of 1 John, msg. 26

<< WEEK 35 — DAY 5 >>

Morning Nourishment

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.

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.

The Greek prefix anti has two main meanings. First, it means against; second, it means in place of, or instead of. This indicates that an antichrist is against Christ and also replaces Christ with something else. To be an antichrist is, on the one hand, to be against Christ; on the other hand, it is also to have something instead of Christ, something that replaces Christ. By this we see that the principle of antichrist involves denying what Christ is. This is to be anti-Christ, against Christ. Of course, whenever someone denies what Christ is, automatically that person will replace Christ with something else. Hence, an antichrist is both against Christ and is one who replaces Christ.

We must be careful never to deny anything of what Christ is. We should never deny any part, any aspect, or any item of Christ's Person. To deny any aspect of Christ's Person is to practice the principle of antichrist. (Life-study of 1 John, pp. 272-273)

Today's Reading

Whenever someone denies that Jesus is the anointed One and thereby denies that He is the anointing One, this person also denies the anointing. Now we need to see that to deny the anointing is to be anti-anointing, the accurate meaning of the title antichrist. Antichrist, therefore, means anti the anointing.

According to 1 John 2:22, the antichrist is the one who denies that Jesus is the Christ. To deny that Jesus is the Christ is to deny that He is the anointing One....What is the antichrist? The antichrist is someone who is anti-anointing. Furthermore, according to verse 22, to be an antichrist, to be anti-anointing, is to deny the Father and the Son. We may not be anti the anointing in this way, yet we have to admit that often we disobey this inner anointing.

One subtlety of the enemy is to deny certain aspects of Christ and thereby restrict Him and make Him no longer all-inclusive. Another subtlety is to deny that the Triune God is subjective to us for experience and enjoyment and to present the Divine Trinity merely as an objective doctrine for religion....But the Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us to be our life and life supply. Daily, even hourly, we need to experience Him and enjoy Him in this way. This is confirmed by the word concerning the enjoyment of the Triune God in 2 Corinthians 13:14.

In our experience today, our Lord is the Spirit as the reality of the Son with the Father to be our life for our enjoyment. Realizing that He is such a wonderful One, we do not care for dead doctrines, vain religion, or meaningless rituals. Our concern is to have the daily experience and enjoyment of the Triune God.

To deny that Jesus is the Christ is related to denying the anointing. However, due to the problem of language, we may not realize that Christ is related to the anointing. 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. Now we must go on to see that Christ as the anointed One becomes the anointing. Because He is the anointed One, He has an abundance of ointment with which to anoint us. Eventually, the anointed One becomes the anointing One. In fact, He even becomes the anointing. To deny that Jesus is the Christ is to deny that Jesus is the anointed One. Moreover, to deny the anointed One means to deny the anointing. Therefore, to deny the Christos is to deny the chrisma. Whenever someone denies that Jesus is the Christos, that one denies that Jesus is the anointed One. This is equal to denying the anointing, for after the anointed One enters into us, He becomes the anointing. (Life-study of 1 John, pp. 206, 286-287, 205)

Further Reading: Life-study of 1 John, msg. 31-32

« WEEK 35 — DAY 6 »

Morning Nourishment

2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God.

2 John 7 For many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.

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 also practicing the principle of antichrist. (Life-study of 1 John, p. 293)

Today's Reading

We all need to apply this word to ourselves and be on the alert lest in any way we follow the principle of antichrist. 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 also are against Christ, anti Christ. To be anti Christ is both to be against Christ and to replace Christ with something else. 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. 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.

Do you realize that we may follow the principle of antichrist in our daily living? We may replace Christ with things of our culture and our natural life....To replace Christ in this way is to practice the principle of antichrist.

The Epistle of 1 John is on the fellowship of the divine life. This means that this Epistle is concerned with the enjoyment and experience of the Triune God. The divine fellowship is a matter of enjoying the Divine Trinity, for the divine life is actually the Triune God Himself. Hence, when we speak of the fellowship of the divine life, we actually mean the experience and enjoyment of the Triune God. We have seen that this fellowship, this enjoyment, is carried out by the anointing within us (2:27). The anointing is the moving, the working, of the Triune God in us to saturate us with Himself and make Him everything to us. I believe that this thought was in the heart of the apostle John as he was writing this book.

On the one hand, traditional theology may deny certain aspects of what Christ is. On the other hand, this theology may make the Triune God mostly a doctrine that is not related to our daily Christian life. Therefore, this theology may be according to the principle of antichrist in that it either denies something of what Christ is or replaces Christ with something else. Christ may be replaced with religion, culture, improved character, or good behavior.

But what is the situation with us? Perhaps doctrinally we do not deny anything of Christ's Person. But in our daily life we may replace Christ with many natural, religious, cultural, and ethical things. We may replace Christ with our thinking and habits, with our cultural standards, with our religious tradition, and with our ethical concepts, none of which has anything to do with the anointing. In this sense, we may be according to the principle of antichrist. Although we are not against Christ, we may be anti Christ in the sense of replacing Christ with other things, even the good things of religion, culture, and ethics.

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. 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 in, with, through, and by the anointing. 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. (Life-study of 1 John, pp. 295-297)

Further Reading: Life-study of 1 John, msg. 33; The Christian Life, ch. 8

<< WEEK 35 — HYMN >>

Hymns, #266

1

Divine anointing in me dwelleth,
And it teaches me all things;
It ever leads me in the Lord to live
And to me His presence brings.

In my spirit the anointing dwells,
O the anointing dwells and teaches everything;
In my spirit the anointing dwells
And ever teaches everything.

2

It is the moving of the Spirit
Gracious as the ointment pure;
'Tis based upon the sprinkling of the blood,
And it ever shall endure.

3

With God's own essence it anoints me,
God to know subjectively,
That I may have His very element
Fully saturating me.

4

'Tis by this inner life-anointing
I in fellowship may move;
In God, the light of truth, I'm walking,
And the love of grace I prove.