

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2019**

**GENERAL SUBJECT:
THE CHRISTIAN LIFE**

Message Nine

**Experiencing the Anointing by Knowing Christ
as the Anointed One, the Anointing One, and the Anointing**

Scripture Reading: 1 John 2:20, 27; 2 Cor. 1:21; Matt. 16:16; John 20:31; Exo. 30:22-33; Psa. 133:2

- I. The Christian life is a life of daily experiencing the Christ we have received—Rom. 8:10; Gal. 2:20; 4:19; Eph. 3:17; Col. 1:27; 3:4.**
- II. The word *anointing* in 1 John 2:20 and 27 is a gerund, a verbal noun conveying action; in these verses *anointing* denotes something experiential that is taking place within us:**
 - A. The anointing is the moving and working of the indwelling compound Spirit; it is the function of the all-inclusive, compound, life-giving Spirit—1 Cor. 15:45b; Phil. 1:19.
 - B. The anointing is actually the personification of the compound Spirit, who is the processed and consummated Triune God—Matt. 28:19; Acts 16:7; Rom. 8:10.
- III. In order to experience the anointing, we need to know Christ as the anointed One, as the anointing One, and as the anointing—Matt. 16:16; John 20:31; 2 Cor. 1:21; 1 John 2:20, 27:**
 - A. We need to realize that Christ is related to the anointing—Matt. 16:16; 1 John 2:20:
 1. *The Christ* refers to the Lord Jesus as the One anointed by God—Matt. 16:16; John 20:31.
 2. The Greek word for *Christ* is *Christos*, and the Greek word for *anointing* is *chrisma*.
 - B. Christ as the anointed One has become the anointing—Matt. 16:16; 1 John 2:20, 27:
 1. Because Christ is the anointed One, He has an abundance of ointment with which to anoint us; the anointed One is also the anointing One—John 20:31; 2 Cor. 1:21.
 2. When the Lord Jesus entered into resurrection, He became the compounded, all-inclusive, life-giving Spirit:
 - a. This Spirit is actually *Christos*, the anointed One, becoming the life-giving One—1 Cor. 15:45b.
 - b. 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 to anoint us with the Triune God—1 John 2:20, 27.
 - c. Christ has been anointed with the divine element, and the ointment that is upon Him now flows into us—Psa. 133:2.
 - d. Because we have been attached by God to Christ, we are spontaneously anointed with Him by God—2 Cor. 1:21.
 - C. In order to experience the anointing, we need to be kept from having a living that is in the principle of antichrist, the principle of being against Christ and replacing Christ; this is the principle of being “anti-anointing,” which is to be “anti” the moving, working, and saturating of the Triune God within us—1 John 2:20-27.
- IV. 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—vv. 20, 27; 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. 3:6, 8.
- D. 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—1 John 2:20, 27.

V. We need to experience the compounded ingredients of our abundantly rich processed and consummated Triune God, who is the anointing Spirit, typified by the holy anointing oil—Exo. 30:22-33:

- A. Olive oil signifies the Spirit of God with divinity; the olive oil as the base of the compound ointment, the holy anointing oil, is produced by the pressing of olives, signifying the Spirit of God flowing out through the pressure of Christ’s death—Isa. 61:1-2; Heb. 1:9; Matt. 26:36.
- B. Flowing myrrh signifies the precious death of Christ:
 - 1. Myrrh was used to reduce pain and heal the body when it gave off the wrong kind of secretion—Mark 15:23; John 19:39.
 - 2. The Spirit was compounded through Christ’s sufferings in His living a crucified life, a life of myrrh from the manger to the cross, as the first God-man—Matt. 2:11; John 19:39; Isa. 53:2-3.
 - 3. The Spirit leads us to the cross, the cross is applied by the Spirit, and the cross issues in more abundance of the Spirit—Heb. 9:14; Rom. 6:3, 6; 8:13-14; Gal. 2:20.
- C. Fragrant cinnamon signifies the sweetness and effectiveness of Christ’s death:
 - 1. Cinnamon has a distinctive, sweet flavor and can be used to stimulate a weak heart—cf. Neh. 8:10; Isa. 42:4a.
 - 2. We are conformed to the death of Christ by our outward, consuming environment in cooperation with the indwelling, crucifying Spirit—2 Cor. 4:10-11, 16; Rom. 8:13-14; Gal. 5:24; 6:17; Col. 3:5.
- D. Fragrant calamus signifies the precious resurrection of Christ:
 - 1. Calamus is a reed standing up (shooting into the air) and growing in a marsh or muddy place—cf. 1 Pet. 3:18.
 - 2. We need to experience the Spirit as the reality of Christ’s resurrection—John 11:25; 20:22; Lam. 3:55-57.
- E. Cassia signifies the repelling power of Christ’s resurrection:
 - 1. Cassia was used as a repellent to drive away insects and snakes—cf. Eph. 6:10-11, 17b-18.
 - 2. We need to know the power of Christ’s resurrection in the life-giving Spirit as the all-sufficient grace of the processed and consummated Triune God—Phil. 3:10; 2 Cor. 12:9-10; 1 Cor. 15:10, 45b, 58; Phil. 4:23.