

LIVING SACRIFICE (As A Review)

A. Paul wrote in the first five chapters of Romans of God's mercy . . . our sins were forgiven. The Lord Jesus Christ on the cross . . . our propitiation . . . satisfied God's righteous nature. God declared His righteousness for . . . forgiving our sins and justified us from all things. Romans 5:10 we were reconciled to God by the . . . death of His Son even when we were enemies . . . now having peace with God.

B. Romans 5:10 also states . . . we shall be saved by . . . His life (Zoe life). Romans 6:5 for if we **have been** united in the likeness of His death, **certainly** . . . we also shall be in the likeness of His resurrection. Romans 6:4 even so we also should walk in newness of life (Zoe). Our old life (psueche) is now dead . . . in Him . . . for we died . . . in His death. We are no longer **slaves of sin**. The slave has died . . . no longer under the law of sin and death. Romans 6:14 no longer under law but under grace.

C. Ephesians 4:21-23 If indeed you have heard Him and have been taught by Him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.

THE ANOINTING ABIDING IN YOU

1. **2 Corinthians 1:21** Establishes us in Christ . . . and anointed us
2. **Exodus 30:22-25** A holy anointing oil
3. **1 John 2:27** The anointing abide in us . . . and the anointing teaches us all things
4. **1 Corinthians 2:16** We have the mind of Christ
5. **Song of Solomon 1:3** My name is as ointment poured forth

Condition for Anointing Is the Natural Being Buried

Baptism signifies the burial of all the old and the natural. Anointing after baptism suggests that the flesh must be buried before we can receive the anointing of the Holy Spirit. If it were not because of the Lord we would not be able to come up out of the water because all which belongs to us ourselves is destined to be buried. That which can rise up after burial is on resurrection ground for it is in Christ. We are baptized in Christ; that is to say, in Him and with Him we pass through death and burial and we experience resurrection. So when He received the anointing, we too were anointed. In Him we died, were buried, resurrected, and anointed.

The Use of Anointing

What is the value of the anointing? Through the anointing, grace flows to the whole body of Christ. The usefulness of the anointing is in maintaining the relationship between the Body and the Head. It is also useful in affirming the relationship among the members of the Body. The anointing is the function of the Holy Spirit in men.

The relationship of the Holy Spirit with Christ and the Church can be likened to the nerve system found in the human body. This system connects and directs all the various parts of the body. Through the nerve system the head controls the action of all its members. It is also through the nerve system that all the members are joined with one another. All the members of the body function in obedience to the direction of the nerve system. In following the nerve system, they follow the head. In like manner, in the spiritual body it is the Holy Spirit who communicates the thought of the Head to all its members. As members of the body of Christ we must submit ourselves to the authority of the Holy Spirit. Our submission is submission to the Head. When we grieve the Holy Spirit, we thwart the relationship between ourselves and the Head. How do we hold fast the Head? Through obeying the Holy Spirit.

The Teaching of the Anointing

In the Bible the Holy Spirit is symbolized by many different things, such as wind, living water, fire, and so forth. All these show forth the various aspects of the work of the Holy Spirit. But what is presented in 1 John 2.27 is especially precious. Here it speaks of the anointing of the Holy Spirit which is the teaching of the Holy Spirit. How does the Spirit teach? He teaches by the anointing. How do we come to know the will of God? Not by research, nor by balancing pro and con, but by the teaching of the anointing. It is the Holy Spirit who communicates the mind of Christ to us. We have no need to ask all the time, "Is this the will of God?" For "we have the mind of Christ" (1 Cor. 2.16b). When the Head wants a certain member of the Body to move, He makes him know this by the Holy Spirit. As we obey the anointing, life will freely flow in us. But if we resist the anointing our relationship with the Head is disrupted and the flow of life also ceases.

Why is it that many believers do not know the Lord's guidance? It is because they are not in subjection to the Head. For the anointing does not come up from the Body; rather, it comes down from the Head. Only when believers are directly under the Head can they receive the anointing that runs from the Head to the whole Body.

The anointing may also be referred to as "the anointing of the Lord." We know that oil is a substance which is soft and soothing in its application. The Holy Spirit does not teach us in any rough or wild way. For here He is not likened, as elsewhere in the Bible, to the blowing of strong wind or to the burning of fire. On the contrary, here He is likened to a soothing ointment that is applied within us. Such is the way the Holy Spirit instructs us. Where the anointing is, there is God's work. For God's work depends not on words, Bible interpretation, reasons or judgments. God works within us. His inner guidance comes as a kind of inner life-consciousness. This kind of life-consciousness is the

anointing of the Holy Spirit. The Lord does not employ external forces to control the body. Rather, we are told that “the life was the light of men” (John 1.4).

The way to know God’s will is not by inquiring if this or that matter is right or wrong, but by sensing whether you have life or not. If you sense death in yourself in a matter, it discloses the fact that there is no positive anointing. And if you proceed to do it without such anointing, then you are not moving under the authority of the Lord. Sometimes as you go visiting those in need, for example, you sense a freezing within you. Yet according to the Biblical principle as well as human concern and compassion, you should go. But the further you go, the colder your heart becomes. This indicates that the Holy Spirit is instructing you not to proceed. On the other hand, at other times when you go visiting, you are as one anointed with precious ointment, you feel quite natural and comfortable in proceeding. This too is the anointing of the Holy Spirit in you, which in this case produces the teaching for you to go. If at that time you follow this anointing, your strength increases and amens will be multiplied in you.

The essence of the teaching of the anointing of the Holy Spirit is not a matter of right or wrong, good or evil, yea or nay. It is essentially an inner consciousness of life. The works of many people are done according to the way of the tree of the knowledge of good and evil, its fruit having originally been eaten by the very first man. This is the so-called principle of right and wrong that had its beginning in Adam. But in Christ, God’s working is an issue of life, a matter of the anointing of the Holy Spirit. Where the anointing is, there is life. The presence of the anointing and life justifies the matter and confirms it as being of God.

As a consequence, people who are intelligent and knowledgeable in Bible truth may not necessarily understand God’s will and work better. Sometimes brothers and sisters in the rural areas know far more of the will and workings of God, for what they depend on is not knowledge but life. If the ability to know the divine will and work were solely a matter of reason and intelligence, then God would be guilty of partiality and unfairness, and woe to the illiterate country folk who have not the intelligence to know God’s will! But God is not partial to anyone. Whether you are intelligent or not, clever or foolish, the teaching of the anointing of the Holy Spirit is in you. If you follow the Spirit’s anointing within you, you will know God’s will and do His work.

The Anointing and the Law

In the Old Testament period, when people brought out God’s word, it became the law to them. In the New Testament era, if people bring out God’s word without at the same time having the anointing of the Holy Spirit, God’s word too becomes law. Let us notice, however, that whenever the Lord Jesus brought forth God’s word, that word became life and spirit (see John 6.63b). The apostles also brought forth God’s word as life and spirit. On the other hand, the Pharisees, although they too brought forth God’s word, did not have the anointing of the Holy Spirit. So their words became dead law to be rigorously kept.

Many believers receive baptism and the laying on of hands according to the word in the Bible, yet to them these words are nothing but laws to be kept. Whoever follows only the letter of the word, that

one is a disciple of Moses and not a disciple of Christ. Christians who walk rightly are those who have the anointing of the Lord. In the body of Christ there is no law save “the law of the Spirit of life in Christ Jesus” (Rom. 8.2): that is, the anointing of the Holy Spirit. Hence we who live in the body of Christ must live by the Spirit’s anointing and not by the letter of the law. We must do everything according to the anointing of the Holy Spirit—which is to say, according to the teaching of the Holy Spirit.