

THE ANOINTING TEACHES YOU (RMB 02/14/09)

In II Samuel 12:1-7, we read of how the LORD sent *Nathan haNavi* unto the King of Israel. The prophet told the tale of two men: the rich man had exceeding many flocks, the poor man nothing *save a single solitary lamb*. Upon hearing that the rich spared his own, but instead took the poor man's only lamb... Scripture says that *David's anger was greatly kindled against the man*. At that moment, Nathan turned to David and said... Thou art the man!

From that sad slice of David's life came forth this heartfelt cry:

Cast me not away from your presence, and take not your Holy Spirit from me (Psalm 51:11).

This desperate request was a valid prayer for King David. However, since the Resurrection of our Messiah, and the subsequent outpouring of the *Ruach HaKodesh* on *Shavuot* as recorded in Acts 2, this is no longer a valid prayer for the believer today.

(I Peter 1:21) Holy men of old spake as they were *moved* by the Holy Spirit.

The LORD came down in a cloud and *took of the spirit that was upon Moses*, and gave it to the seventy elders... and they prophesied. (Numbers 11:25)

The Spirit of the LORD came upon *Othniel*... who henceforth judged Israel, and delivered God's people from... *Ku-shan'rish-a-tha'yim, the twice wicked Mesopotamian king*. (Judges 3:10)

The Spirit of the LORD came upon *Gideon*... who blew a trumpet, and with a scant 300 hundred men saved Israel from the vast Amalekite and Midianite grasshopper-like multitude, slaying their princes: *Oreb* upon his rock, and *Zeeb* upon his winepress (Judges 6:34-7:25).

The Spirit of the LORD came mightily upon *Samson*... who tore a lion *that roared upon him* in two, with his two bare hands. At another juncture, the Spirit of the LORD came mightily upon *Samson* again, the cords wherewith he was bound snapped like burnt straw, and with that proverbial jawbone slew he, *a one kilobyte contingent of uncircumcised Dagon devotees*. (Judges 14:5-6, 15:14-17)

From the LORD God of Elijah, *a double portion of the spirit did Elisha receive* when the mantle fell, as his master was caught up into heaven by the *reh'kev*, the chariot of Israel. (II Kings 2:9-15)

The Spirit of God came upon *Zekaryah ben Yehoyadah HaKohen*, who stood above the people, and said, Thus says God, Why do you transgress the mitzvot of the LORD, so that you cannot prosper? Because you have forsaken the LORD, he has also forsaken you. (II Chronicles 24:20)

We could go on, but you get the drift. *The Holy Spirit came upon and dwelt with the OT luminaries for a season*... and whether momentarily or long term, it was always for a divine purpose. The dwelling was not permanent, nor was it universal among all men. So with that background, let us turn to our text of discovery for today... **I John 2:26-27**.

As believers, *the primary instrument that enables us to live the overcoming life, is the Word of God*. It is designed to that end, and the Apostle John teaches us about the tremendous ability of **The Word** to bring us, IF WE SUBMIT TO IT, to the full experience of spiritually vital, fruitful living.

But someone says, "I know studying the Bible is important. I know it's designed to produce in me what God desires. But my problem is, I find it difficult to understand, and there seems to be a confusing array of views." Now, John gives us the explicit answer to this perceived paradox... **if** we ascertain his instruction and put it into practice, the dilemma dissolves, and our spiritual man will evolve:

1 John 2:26-27 RSV

I write this to you about those who would deceive you; but the anointing which you received from him abides in you, and **you have no need that any one should teach you**; as his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, **abide in him**.

John tells us in this passage that we have **more** than the Word of God. There is not only the *outward testimony* of The Word, but there is also an *inner witness*. The anointing, the testimonium, of the Spirit of Messiah makes all the difference between Bible study that is dull, dead, lifeless, and ineffective... and Bible study that is alive, vital, compelling, and fruitful. What did Rav Shaul tell the Corinthians? The letter killeth, but the spirit giveth life! (II Corinthians 3:6b)

Notice that John announces the presence and purpose of an inner witness. I write this to you about those who would deceive you, he says, **for you have an anointing which you have received from him, which abides in you**. In other words, this anointing expressly meets the problem of uncertainty in the face of the many deceitful and deceptive concepts that are all around us.

How do you know what the truth is? How do you know which interpretation is right about a passage? Well, John says, *you have an anointing which abides in you for that very purpose*. **This does not mean, of course**, that believers can never go astray, because they often do. But it does mean that, when they go astray, they do so either because they have been ignorant of the anointing, or they are willingly resistant to the teaching of the Holy Spirit within. And if they do go astray, they can only go so far, for this anointing, John says, ABIDES IN YOU.

This anointing is the Ruach HaKodesh Himself, whom you received when you believed in the Messiah. **Faith comes by hearing, and hearing by the Word of God** (Romans 10:16). Paul asked: O foolish Galatians... This only would I learn of you, Received you the Spirit by the works of the law, or by the hearing of faith? (Galatians 3:2) And when we exercised that faith, our eternal *Cohen HaGadol* after the order of *Melchisedek* saved us to the uttermost (Hebrews 7:17-27), *and He ever lives to make intercession!*

John 14:16-17

And I will pray the Father, and he shall give you another Comforter, that he may **abide with you for ever**; Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but you know him; for he **dwells with you, and shall be in you**.

All who are believers have had this experience, and, therefore, have BOTH **the word which you heard from the beginning**, as John calls it (I John 2:24a, referring to I John 1:1, the Gospel, Apostolic witness), AND **the anointing which abides in you**. With salvation comes the permanent indwelling Holy Spirit. Yeshua said He would abide with the believer FOR EVER, *not temporarily, not until they committed their next sin, not until they fell out of fellowship, but for ever*. (John 10:28-29, Hebrews 12:2, I Cor 5:1-5).

I Corinthians 12:13 KJV

For by ONE Spirit are we all baptized into ONE body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into ONE Spirit.

With regard to The Word, we are told to let the Word of God abide in us, i.e., let it possess us, let it take over in our life, dwell in our heart and grip us. **This requires a continual coming to The Word.**

But with regard to The Spirit, John says, **He abides**; He is there already if you have received Messiah. **He is all there!** *He is a person, and a person comes in as a unit. When I came into this room this morning, I did not send my legs in first, and then my head. I came in altogether (I think!?!?).* That is the way a PERSON comes in. When the Holy Spirit comes into a believer's life He comes in altogether, as a unit. He is all there, and He abides there. (Romans 8:11, I Corinthians 3:16)

Now, don't confuse this permanent dwelling salvation aspect, with the many fillings of the Holy Spirit that are possible according to Scripture. Remember, it was on *Shemini Atzereth* (the 8th day), known as *Simchath Torah* (Rejoicing in the Torah), that last great day of *Succoth* when *Yeshua* stood up in the Temple and cried out:

John 7:37-38

If anyone is thirsty, let him come to me and drink! He who believes in me, as the Scripture has said, from WITHIN HIM will flow rivers of living water.

Where does the *Mayim Hayim* flow from? Yes, from *within*, from the belly, from the heart, from our innermost being say the different translations. You have heard Pastor David's testimony of how God responded to his desire to REALLY know Him. If you look at all the passages in Luke, Acts, and Ephesians where being *filled with the Spirit* is taught (only Luke and Paul), the Greek wording means "to be controlled." When a believer submits any part of his life to the CONTROL of the indwelling *Ruach HaKodesh*, then is he filled with the Spirit in that area of his life.

We sing the songs about *Send Down the Rain Lord*, or *Come Holy Spirit I Need You...* but maybe that kind of external focus is a little bit off. When Pastor David's **sincere desire** made more internal life space available, the indwelling Holy Spirit EXPANDED *to take control of what he yielded*. Pastor has been teaching us on the Kingdom... and remember what Yeshua told the Pharisees? **The Kingdom of God does not come with observation, you can look here and there all you want, and you ain't gonna find it... the Kingdom of God is WITHIN you.** (Jeff paraphrase, Luke 17:21)

John tells us what is necessary, as we will see, which is to **abide in Him**. *That's the important aspect.* Now the Apostle goes on to announce not only the presence of this inner witness, but also to explain the function and the fullness of His witness to us:

...you have no need that any one should teach you; as his anointing teaches you about everything, and is true, and is no lie. (1 John 2:26b RSV)

What strange words: *You have no need that any one teach you, meaning you have no need for human teachers.* Well, then, what am I doing up here? Why do we come to hear Pastor David on Wednesday Night Bible Study, or on Shabbat? This seems, at first glance, to contradict other passages of Scripture.

Ephesians 4:11 tells us that there is an office of Pastor-Teacher (*poimen kai didaskalos*).

I Corinthians 12:28 tells us that God has set some in the church... A, P, thirdly *Teachers*.

We know there are Pastor-Teachers (*poimen kai didaskalos*), and the gift of Teaching, set forth by the Holy Spirit into the body of Messiah, to teach men the truth. *Even the apostles were teachers. John himself was a human teacher.* Paul, Peter, James, and the other writers of Scripture were all human teachers.

How then could John say, you do not have any need of a human teacher? *The explanation lies in the level at which this kind of teaching takes place.*

Let me try to explain: you know that, in literature, it is common to use *the eye* and *the ear* as metaphors for an inner comprehension of the mind. *There are actually THREE LEVELS of seeing and hearing possible to a human being.* **FIRST, the eyes and the ears are PHYSICAL ORGANS designed to see and to hear.** Now, as physical organs they sometimes malfunction and must be augmented with technology; like corrective lenses, or hearing aids.

SECONDLY, the SOUL has organs of sight and hearing as well. Even in secular literature you find this referred to. *We speak of seeing something, meaning that we have understood it, or grasped it intellectually. Or we hear something, by which we mean that we have heeded it, we have responded to it. THUS, we have heard with the mind and the emotions, the soul.*

We may sense something is wrong about a thing we hear. We don't know quite what it is, but we know it's there, and we say, *that doesn't sound right to me.* We don't mean that there is something wrong with the decibels reaching our ears, we mean there is something wrong with the logic of it.

Frequently, we all respond during conversation by saying: *Oh, I see... -or- I hear you brother... or something to that effect.* Those phrases mean we "**get it**" on a deeper, more emotional, soulish level.

Perhaps you have experienced this when, as a stranger, you have unwittingly stepped into the middle of a group dynamic. You carry on a conversation, *but you sense there is something else going on that you are not fully aware of.* Certain words are said with hidden meanings, and you become aware that you are involved in a situation that you don't quite understand. **You hear, but you do not hear.**

All this is on the level of the mind and the emotions, but **THIRDLY, there are also organs of the SPIRIT,** and this is what John is referring to. *There are eyes and ears of the spirit by which we may gain certain flashes of insight and thereby come to a full understanding of a truth in relationship to other truths.* We see the whole thing clearly without the necessity of reasoning it all out.

These are the eyes and ears of the spirit. If you want to see that in the Scriptures, turn to Matthew 13. The Lord is giving the Parables of the Kingdom, and He says to the disciples:

Matthew 13:13

Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. NKJV

Do you see the three levels? Seeing (with their *physical* eyes) they do not see (with their *mental* eyes), and hearing (with their *physical* ears) they do not hear (with their *mental* ears), nor do they understand (i.e., it does not reach the level of the *spirit* where they grasp the full meaning of the truth in relationship to themselves and the world around them).

In verse 13:16 Yeshua says to his disciples, **But blessed are your eyes, for they see, and your ears, for they hear...** But notice He does not go on to say, *Blessed are you, for you understand*, for they did not understand. The disciples did not know what He meant any more than many believers today know what He meant. His *talmidim* had not yet received the Holy Spirit and they did not fully grasp the meaning although they knew, intellectually, what He was talking about.

The crowd did not even get that far: *in one ear and out the other, and that was all there was to it.* The disciples had gone a step further but they still did not fully understand. In Rav Shaul's letter to the Ephesians, Paul prays concerning this very thing:

Ephesians 1:16-19a

I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord *Yeshua the Messiah*, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the EYES of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe...

The operation of the Holy Spirit is required to grasp the immensity of the tremendous things that God has set before us. Another clear example is found in Matthew 16:15-17 when Yeshua asks the disciples: *But YOU, who do YOU say that I am?* **Suddenly, Shim`on Rock saw it**, and in a supernatural flash he understood, and answered, *You are THE Messiah, THE Son... of THE God, THE Living One!*

Yeshua said: *Blessed are you, Shim`on Bar-Yonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.* In other words, Yeshua tells Peter: You didn't reason that out, you didn't amass all the evidence and come to a reasonable conclusion. The *synaptic gymnastics of your own Galilean gray matter* has not figured it out... but My Father in Heaven has implanted this understanding in your heart and mind by the process of divine illumination. *That is the anointing, the teaching of the Spirit.*

In Luke 24, we see this same thing again three times. After the Resurrection, when our Lord joined the two disciples on the road to Emmaus, He found them troubled and disturbed:

Luke 24:25-27 HNV

He said to them, "Foolish men, and slow of heart to believe in all that the prophets have spoken! Didn't the Messiah have to suffer these things and to enter into his glory? Beginning from Moshe and from all the prophets, he explained to them in all the Scriptures the things concerning himself.

They had read these Scriptures many times, but they had not seen these truths before. They STILL did not know who this stranger was, but now they knew that the Scriptures described a *suffering Messiah*.

Then in verses 24:30-32: **It happened, that when he had sat down at the table with them, he took the bread and gave thanks. Breaking it, he gave to them. Their EYES were opened, and they recognized him, and he vanished out of their sight. They said one to another, "Weren't our HEARTS burning within us, while he spoke to us along the way, and while he opened the Scriptures to us?"**

What an amazing passage, how could they not see Him? Yeshua had just said the *HaMotzi* over the bread and they were eating together. You mean their physical eyes were closed and they were eating blind? Of course not.

Certainly they saw Him, but now they recognized Him as the resurrected Messiah. Certainly they had heard what He said, but they did not grasp it until He opened — the EYES of their HEARTS — and when He did, **their hearts began to burn.** *Did you ever get something in your physical eyes, and it burns?* They were captivated by what they saw, caught up by it, entranced by these magnificent truths.

Finally, Yeshua appears to the disciples again in verses 24:44-45: **He said to them, "This is what I told you, while I was still with you, that all things which are written in the law of Moshe, the prophets, and the psalms, concerning me must be fulfilled."** Then he opened their minds, that they might understand the Scriptures. That is what the anointing does. *The Spirit of God takes the Word of God and opens it to us.*

Seven times in the opening chapters of the Book of Revelation, He who is the Alpha and Omega (the Aleph and Tav) says: *He who has an EAR, let him hear what the Spirit says to the churches.* Now, what kind of ears do you suppose are needed to hear The Spirit? Spiritual ears perhaps?

This then is why we do not have any need of human teachers. *At this level, only the Holy Spirit can touch the human spirit and give insight to it. That is why at this level no human being can help you.* HOWEVER, the Holy Spirit will often base His teaching upon the word which the human teacher brings.

Now, I think we can see what this is, this anointing of which John speaks. It is an illumination of the mind and the heart, *and a deep compelling persuasion of truth from the Holy Spirit.* What it is NOT, is the giving information which is not recorded in the Bible; it is NOT new revelation. What it IS, is a taking of the Scriptures and confirming them. John is educating us about the Holy Spirit's **present tense** ministry of ***Illumination***. Remember, the Holy Spirit's **past tense** ministries in relation to the Scriptures are *Revelation*, and *Inspiration*.

Perhaps you've read a passage of Scripture umpteen times, studied it, researched it, and maybe even taught it, but on the umpteen plus one reading... it suddenly comes alive in a powerful, supernatural way! That is the teaching of the *Ruach HaKodesh*.

ESTHER 5:2 example: Prov 21:1, Gen 49:10, Mat 28:18, Acts 2:33, Col 1:18, I Cor 12:12, Esther 9:29.

Back to I John 2:27, notice what John says about the scope of the teaching. **His anointing teaches you about everything, and is true, and is no lie.**

This does not mean that a believer is a know-it-all, but it does mean that there is no subject of human knowledge that is excluded from this experience of the teaching of the Holy Spirit. **But, because it is primarily centered in the believer, upon the most central subject of all — the relation of us, as men, to God, as God — it therefore touches everything in our life.**

Here is what Paul has to say in the second chapter I Corinthians about this:

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. (I Corinthians 2:9-10 KJV)

Paul says there is a wisdom which is imparted to us concerning the deep things of God. Think on that phrase, the deep things of God! *These amazing mysteries of life hidden in Messiah, are revealed as the Spirit teaches us from The Word as we grow in grace.* At the heart of creation, and of all human significance is planted the Tree of Golgotha, the Resurrection, and the enthronement of King Messiah.

Now, John ends with this admonition to us that reveals both *the narrowness and the necessity* of this witness of the Spirit. **...just as it has taught you, abide in him. (1 John 2:27b)**

The emphasis here is on the idea of, as he has taught you. What the Spirit has taught you, not what He has taught the other fellow. In John 21:1-22, Yeshua said to Peter, *Feed my sheep*. Peter looked at John and said, *Lord, what do you want this guy to do?* Yeshua said, *that's none of your beeswax! You follow me. What I teach this man to do is for him to know. What I have said for you to do, that is for you to do.*

This is what John is saying here, what the anointing has taught you, personally. This is to be the basis of your actions: *what you have learned from the word of the Spirit, through the intermediacy of human teachers.* But your activity must always be based on the conviction of what has come home to you. In other words, *we walk by faith in the Word of God, as God has taught it to us. Not what we have learned by tradition.* Tradition has, **traditionally**, been one of the most deadly foes of the believer's spiritual growth.

Anytime people are conditioned take their truth secondhand from another person — *pastor, scholar, preacher, teacher, or some church hierarchy standing in succession above them* — like **Pavlov's dog**, they are automatically conditioned to respond immediately to falsehood as well if it starts from the top.

The organizational model of Scripture is extremely flat. Yeshua is the head of the Church (Eph 5:23), we are His many membered body, and there is to be no **schism** in the body (I Cor 12:25). *For the believer, all truth is intensely personal and comes directly to you from the Holy Spirit.* That's the IDEAL.

We are not dependent on scholars to interpret the Word of God for us. You can be grateful for them, you can read their very helpful comments, and the Lord will use them to teach you something, but you are not dependent upon them. *You have no need that any man teach you at that level, for the Holy Spirit can instruct you.* We must be open, of course, to hear all that others have to say.

Charles Spurgeon once said: *"I do not understand those men who have such a high opinion of what the Holy Spirit says to them, and such a low opinion of what He says to anyone else."* We must remember that the Spirit of God **does** speak through other men, as well as through us. But, finally, we must act only on what the Lord has said to us.

It is only on the basis of this obedience that you can **abide in him**, and that is where fruitfulness comes from. You cannot go another's route, you cannot live another's spiritual life for him, or force him to go your route either. *We are to open the Word, pour over it, listen to the Holy Spirit in it, listen to others as the Holy Spirit has taught them, and then, faced with the entire array of external testimony, obey that which the Spirit confirms to our heart is the truth.* John says when you do that, **you will abide in him.**

I John 2:28

And now, little children, abide in him, so that when he appears we may have confidence — and not shrink from him in shame — at his coming.

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(v29 belongs in chapter 3, loop and reread v28 *without italics*)

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SHALOM!