

THE SECOND STAGE – ABIDING IN CHRIST OBEYING THE TEACHING OF THE ANOINTING

There is an absolute relatedness between the teaching of the anointing and the feeling of the conscience... The feeling of the conscience and the teaching of the anointing are both derived from the feeling of the anointing. The anointing, after having passed through the intuition of the spirit and having been understood by the mind, becomes the teaching of the anointing. However, the anointing, having passed through the conscience and being understood by the mind, becomes the feeling of the conscience. There are, however, differences between the **teaching of the anointing** and the **feeling of the conscience**.

First, the conscience is an organ to differentiate right from wrong... But the teaching of the anointing, which comes by way of the anointing and is sensed directly in our spirit, is related in scope to God Himself. It surpasses right and wrong and touches directly the will of God Himself. If we only care for the feeling of the conscience, we can only be a faultless Christian. We must **go beyond** this to live in the teaching of the anointing; then we can touch the mind of God and live in God.

Secondly, the main purpose of the teaching of the anointing is that we may touch God, possess God, and understand the mind of God. Its emphasis is upon **positive guidance**... But the feeling of the conscience simply shows one's offense. It emphasizes the **negative condemnation** and dealing. God always gives us firstly the teaching of the anointing, not the feeling of the conscience. If we obey the teaching of the anointing, we will thereby eliminate the necessity for the feeling of the conscience. However, if at any time we should not obey the teaching of the anointing, we immediately become aware of the condemnation of the conscience, which makes us aware of our offenses. This may be likened to the executive and judicial departments of a nation. When the executive department operates smoothly, there is no need for the judicial department to take any action. However, whenever the executive organ loses its effectiveness or steps beyond its power, the judicial then exercises its power of impeachment.

We now come to see the **nature** and characteristic of the teaching of the anointing: **Firstly**, the teaching of the anointing is a feeling rather than something clearly spoken... At the most, it may seem to be a spoken word as well as a feeling, but it

can never be a clearly and definitely spoken sentence... Though sometimes the Holy Spirit reveals the words to us from the Bible, He does not give us the printed letters; rather He causes us to touch the principle of the Bible.

Secondly, the teaching of the anointing is inward rather than outward, subjective rather than objective. It is a feeling deep within and not a voice outside of us... Since the teaching of the anointing is so subjective, many times the feeling which comes from the teaching *appears* to be our own feeling. Under this condition we often doubt whether it is the feeling of the Holy Spirit or our own feeling. Often we question, *"This is apparently my feeling; how can it be the Holy Spirit's?"* It is because this feeling, which comes from the Holy Spirit within us, **passes through us** and is **mingled with us**, thus giving us this feeling. Therefore, it is **difficult to separate** it from our own feelings. However, this feeling is indeed from the Holy Spirit; thus, we can still **differentiate** it from our own feelings. For example, when our fellowship with the Lord ceases, it is difficult for us to have this kind of feeling again. But when our fellowship with the Lord is recovered, this kind of feeling, which seemingly is our own feeling, reappears.

Thirdly, the teaching of the anointing is **natural** and not forced; neither is it something which is purposely sought after. It may be while you are **in fellowship** with the Lord, or it may be while you are working, resting, or walking on the street, that spontaneously there is a feeling or teaching within you, in your deepest part. This spontaneous feeling in your innermost being almost always comes from the anointing...

Fourthly, the teaching of the anointing is **constant**, not coincidental or sudden. The teaching of the anointing, though very precious, can be frequently obtained... Since the teaching of the anointing is constant, we should experience it frequently and live in it consistently. Since some people do not heed the feeling of the anointing during the routine of daily life, it becomes difficult for them to obtain it when serious matters occur.

Obeying the Teaching of the Anointing and walking according to the Spirit

If we desire to have the experience of walking according to the spirit, we need to know what is the teaching of the anointing and what is the feeling derived from the

inward moving of the Holy Spirit. We need to know and live in the apprehension of this feeling. It is only in this feeling that we are able to walk according to the spirit. Twenty years ago, I heard people speaking about **following** the Lord. But how do we follow the Lord, and what does it mean to follow the Lord? At that time I neither understood nor touched the reality of it, but, praise the Lord, now I know. To follow the Lord means to **follow** the Spirit, which, specifically speaking, means to **obey** the teaching of the anointing. We are not following an objective, external Lord, but One who is subjective and lives in us. The shining of His face and the manifestation of Himself is the anointing; whereas the will He reveals in the light of His face is the teaching of the anointing. If we obey this teaching, we are **obeying** the Lord. If we follow this teaching, we are **following** the Lord.

Obeying the Teaching of the Anointing and living in Fellowship

If our fellowship with the Lord is limited only to our time of private prayer or morning watch, it is still very shallow. We need to live in fellowship every moment and be in close contact with the Lord, even while we are the busiest; then our fellowship will be deep. In order to live in fellowship, we must live in the anointing and always sense the anointing. This living in the anointing is obeying the teaching of the anointing. If we obey the teaching of the anointing constantly, we can constantly experience the anointing and live in fellowship. Otherwise, we cannot experience the anointing and abide in fellowship. It is not difficult to experience the anointing and obey its teaching, because its characteristic is constant and natural. By natural we mean that we automatically have the anointing without requesting it, and constant means that it is always available. If we obey the teaching of the anointing, the result is constant fellowship with the Lord in a very natural way; this is living in **fellowship**.

Obeying the Teaching of the Anointing and living In the Presence of God

According to the truth, God has ever been with us since the day we were saved. His presence has never departed from us, and we can never lose it. This presence is the Holy Spirit. The Holy Spirit within us is God's presence. Therefore, this presence **is not a condition** or a matter, but a Person. This Person is the Holy Spirit, whose being in us is the presence of God. From the day we are saved, **this presence is never lost**. However, according to our experience, we are not always **conscious** of His presence.

Sometimes, it seems that His presence has disappeared and we have lost the light of His face. It all depends upon the anointing. Without the anointing, the presence of God cannot be made real within us, and we cannot feel the light from His face. With the anointing, the **reality of His presence** and the sense of the light from His face follow. Therefore, by the anointing we can experience the presence of God in a **practical** way.

The **result of obedience to the teaching of the Anointing**

Since the anointing is vital to God's presence, we need to obey the teaching so we can experience more of the anointing. Then we can **live at all times** and **in all places** in the **presence** of God, living in the light of His face and touching His presence moment by moment. At this time we can enter into the reality of the hymn which says: *We have passed the riven veil, Here the glories never fail; We are living in the presence of the King!* When man passes through the veil of the flesh and lives in the presence of God, he enters into the Holy of Holies and lives in the spirit, having fellowship face to face with God. It is at this time that our spiritual experience reaches its peak.

In conclusion, the key to all our spiritual life is the anointing. We should continually touch the anointing and obey its teaching. When we live in the teaching of the anointing, we are walking according to the spirit, living in the fellowship of the Lord and in God's presence. If once we lose the teaching of the anointing, the leading of the Holy Spirit is absent, our fellowship with the Lord ceases, and the light in God's face is lost; consequently, we have no way to live in His presence. Therefore, the teaching of the anointing is truly the center of all spiritual experience and is also a very wonderful part of God's salvation. May we pay more attention to it and experience it more!