

i John Series

Lesson #050

February 24, 2002

Dean Bible Ministries

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1 John 2:18, “Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour.”

1 John 2:19, “They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us.”

They, that is the false teachers, departed from our midst, but they were not in agreement with us. For if they had been in agreement with us (and they were not), they would have remained in fellowship with us.

**1 John 2:20, “But you have an
anointing from the Holy *One*, and
you all know.”**

The Doctrine of Anointing

1. Old Testament background.

**Two types of anointing:
common anointing and
ceremonial anointing.**

2. Common anointing included the use of olive oil for medicinal, preservative, and cosmetic reasons.

3. Ceremonial anointing occurred at the initiation of a person's ministry or office. As such it symbolized being set apart for the service of God. Not only persons but objects were anointed. (Ex. 30:22–33; 40:10–11), as well as Priests (Ex. 28:40–42; 29:1–46). Prophets were anointed (1 Chron. 19:16; Isa. 61:1) and kings (1 Sam. 10:1; 16:13).

4. The significance of anointing is connected to being set apart at the beginning of ministry. It is analogous to positional sanctification.

Ex. 29:21, “Then you shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle it on Aaron and on his garments, and on his sons and on his sons’ garments with him; so he and his garments shall be consecrated, as well as his sons and his sons’ garments with him.”

Ex. 40:9, “Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and shall consecrate it and all its furnishings; and it shall be holy.

Ex. 40:10, “And you shall anoint the altar of burnt offering and all its utensils, and consecrate the altar; and the altar shall be most holy.”

Ex. 40:11, “And you shall anoint the laver and its stand, and consecrate it.”

Ex. 40:13, “And you shall put the holy garments on Aaron and anoint him and consecrate him, that he may minister as a priest to Me.”

5. Kings are also anointed. This occurs once, is never repeated, and signifies their appointment to kingship.

1 Sam. 9:16, “About this time tomorrow I will send you a man from the land of Benjamin, and you shall anoint him to be prince over My people Israel; and he shall deliver My people from the hand of the Philistines. For I have regarded My people, because their cry has come to Me.”

1 Sam. 10:1, “Then Samuel took the flask of oil, poured it on his head, kissed him and said, ‘Has not the LORD anointed you a ruler over His inheritance?’ ”

1 Sam. 16:12, “So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the LORD said, ‘Arise, anoint him; for this is he.’ ”

1 Sam. 16:13, “Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel arose and went to Ramah.”

1 Kings 1:34, “And let Zadok the priest and Nathan the prophet anoint him there as king over Israel, and blow the trumpet and say, ‘Long live King Solomon!’ ”

1 Kings 19:16, “and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place.”

6. The physical act of anointing involved pouring oil on the object, or on the head of the person. This was the ritual, physical act which was in the New Testament becomes a symbol of an invisible act.

7. As such ceremonial anointing symbolized being set apart for divine service and the appointment to a specific role.

**8. Anointing only occurs once,
at the beginning of the
ministry.**

9. The idea of initiation reminds us of the Pauline doctrine of the Baptism by means of the Holy Spirit, as well as the indwelling of the Holy Spirit. These two facets of the Holy Spirit's ministry to the Church Age believer also relates to his positional sanctification.

10. In the New Testament the term *chrisma* is only used in 1 John. There it seems to have the idea not of a positional relationship only, but relates to the teaching ministry of the Holy Spirit.

11. Primarily the term relates to the ministry of Jesus Christ during the incarnation.

Luke 4:18, “The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden,” (from Isa. 61:1)

Acts 4:27, “For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,”

Acts 10:38, “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for God was with Him.”

12. As such, anointing for John represents God's gift of the Holy Spirit at salvation, the Baptism of the Holy Spirit, which identifies the believer positionally with Christ and brings with it everything the believer needs for the spiritual life, indwelling, with its potential for filling through teaching. It only occurs once and is the same for every believer.

ETERNAL REALITIES

TEMPORAL REALITIES

ACTS 16:31

IN CHRIST

Baptism by the Holy Spirit

~~NECESSARILY FULFILLED~~

FILLED BY THE HOLY SPIRIT

“Walking by the Holy Spirit”

John 14:26, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

John 16:13, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.”

1 John 2:21, “I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth.”

John 8:31, “Jesus therefore was saying to those Jews who had believed Him, ‘If you abide in My word, then you are truly disciples of Mine;’ ”

**John 8:32, “ ‘and you shall know
the truth, and the truth shall
make you free.’ ”**

1 John 2:22, “Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.”

1 John 5:1, “Whoever believes that Jesus is the Christ is born of God; and whoever loves the Father loves the child born of Him.”

John 20:30, “Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book;”

John 20:31, “but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

**1 John 2:23, “Whoever denies
the Son does not have the
Father; the one who confesses
the Son has the Father also.”**

John 12:44, “And Jesus cried out and said, ‘He who believes in Me does not believe in Me, but in Him who sent Me.’ ”

**John 12:45, “And he who
beholds Me beholds the One
who sent Me.”**

John 14:10, “Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.

John 14:11, “Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves.”

1 John 2:24, “As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

1 John 2:25, “And this is the promise which He Himself made to us: eternal life.”

1 John 2:26, “These things I have written to you concerning those who are trying to deceive you.”