



KINGDOM ANOINTING

KINGDOM PRINCIPLE STUDY KP11

READ THIS FIRST

Whom God sends He also equips and empowers! The anointing which God provides for His servants, being spiritual and not seen by the human senses, is one of the mysteries of the Kingdom. It is, however, important for us to understand what the Bible says about it, so that we may build fruit which will remain after the great fire judgment that the Lord will bring upon the earth. Nothing that happens through human planning and effort will stand in that day - only those things built by the Spirit of God. We, who are now God's sons are called to bring in those things that our Father desires to bring into the earth. As we walk in obedience and faith, He confirms our word with the manifestation of the Kingdom. Anointing, then, is only for those who have been prepared by the Holy Spirit and set apart by God's calling. We encourage all believers not to miss this precious and, above all, gloriously effective empowerment; for it is God's way of bringing the whole world into liberty through His Son.

Key readings for this study are:

Leviticus 8:6-36
Hebrews 5:1-10
Judges 13:24-25; 14 to 16
I Kings 17 to 19
II Kings 1 to 8
Matthew 3 to 4, 8
Acts 2 to 5

Read these scriptures first; then go through the study, looking up all readings as you go.

LEARN THESE SCRIPTURES BY HEART:

'The Spirit of the Lord is upon me, because He has anointed me to preach good tidings to the meek and has sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison door to those who are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness that they might be called trees of righteousness, the planting of the Lord, that He might be glorified' Isaiah 61:1-3.

'You shall receive power after the Holy Spirit is come upon you; and you shall be witnesses unto me both in

Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth' Acts 1:8.

We have already seen that God fills human, earthly vessels with His Spirit *so that we can possess the land*. As members of His army we walk in obedience, His living Word within us giving us specific instructions as to where we should go and what to bind and what to loosen. In this study we conclude that where there is obedience there is also empowerment. The word of faith releases God's power into the situation which confronts us and the Kingdom of God is shown forth. We do not fight with human power, we fight with the *dunamis* (inner dynamic, dynamite power) of the Holy Spirit.

Dynamic inner power is the right of every believer. Jesus is the Baptiser with the Holy Spirit; when the Holy Spirit comes upon us, according to the promise of the Father, we demonstrate the reality of the Kingdom of God (*John 1:12, Acts 1:1-9*).

TABERNACLE ANOINTING

In the tabernacle of Moses, oil, made to precise instructions, was poured on everything from the court to the most Holy Place, including the priests. Thus oil in scripture is a type of the Holy Spirit for service. It implies 'consecration', i.e. the setting aside for service. Tabernacle service required eight acts of preparation: cleansing, clothing, anointing, offerings, blood, filled hands, feeding, sanctification. Each of these activities is important in the life of the believer called to be a priest of Him who has brought us out of darkness into His marvelous light! But as usual, it is only the Holy Spirit who can apply these things to our lives (*Ex. 30:22-33, Lev. 8:6-36, I Peter 2:9*).

Of course, our priestly ministry is only possible because Jesus our High Priest has first been prepared and anointed; called a High Priest after the order of Melchizedek (= King of righteousness) who was King of Salem (peace) and the priest of the Most High God (El Elyon) to whom Abraham tithed! Jesus was called out of the kingly line of Judah, not that of Levi and is therefore both King and Priest. He is the King of Righteousness and the Prince of Peace of which Melchizedek was the type, having also no recorded beginning and end of days.

In His work, though, Jesus follows the Aaronic pattern (the shadow of which Christ is the substance). In Israel the High Priest was clothed and anointed first, then the other priests, his descendants (sons). In this sense we are the seed of Jesus in priestly office, He remaining the eternal High Priest, having entered in once and for all!

Our preparation follows the scriptural pattern. We know the daily provision of washing by the inner release of the Holy Spirit; we take upon ourselves the robe of righteousness that Jesus gives us as we live in

union with Him, learning to walk in His righteousness (thoughts) and not in our own righteousness (thoughts). How vital that is! We rest in the fact that Jesus has once an offering made of Himself, without spot, which totally satisfies God's Law forever; we remind ourselves of this great provision as often as we break bread and drink the cup, so that our conscience is purged from dead works. We enter into the knowledge of God's provision - atonement and redemption (propitiation and reconciliation) and cease trying to earn our place in heaven. We walk in the light as He is in the light... and the blood of Jesus goes on cleansing us from all sin - past and future! What a joy it is to feed on Jesus our Passover and to separate ourselves from the things of this world. (*Heb. 4:14-16, Heb. 5:1-10, Heb.6:13-20, Heb. 7 to 9, Heb. 10:1-18, Gen. 14:17-20, Ps. 110:4, Rev. 1:6,5:10, Zech. 6:12-13, John 1:1, Heb. 8:1-6, Heb. 9:1-28, John 6:30-35,47-58 Lev. 8:7-12, Lev. 8:13-20, Is. 53:10-12, Titus 3:5-6, John 3:5, Gen. 3:21, I John 1:7, Matt. 22:11-14, Heb. 9:14-15, Lev. 16:1-34, Rom. 3:21-28, I John 1:7, Ex. 29:31-37, I Cor. 5:7-8*).

Having all of this established in us we begin to know also the anointing from on high, already given to us but not walked in until the preparation is accomplished in us.

OLD TESTAMENT TYPES OF ANOINTING

SAMSON: The story of Samson is well known but little understood! Here is an excellent example for us of the dependency of anointing on continual separation. Samson was called of God to separation (a Nazarite) for powerful service (deliverance of Israel from Philistia). Christians differ on their view on the advisability of drinking wine or other strong drink, as they do on the eating of 'unclean' foods. In the case of wine, apart from the call on the Nazarite and the Rechabites, there is the command to the priests to drink no wine or strong drink while ministering - so as to show that there is such a thing as a right and wrong way of doing things! My view is that the anointed believer should always be ready to serve, so abstinence from alcohol or any other inebriating drug is a normal part of sanctification. Such a position does not harm anybody else whereas indulgence can be a stumbling block to weaker brethren. We bring the Nazarite position on food into the New Covenant with the words of the apostles: 'abstain from things polluted by being offered to idols, from fornication, things strangled and drinking of blood' but we lay no other thing on you! The hair of the Nazarite seems to be a condition of public declaration (foolishness) just as nakedness was to Isaiah and tongue-tiedness was to Ezekiel. New Testament believers know no such rules, being set free from the Law of sin and death; but the Holy Spirit will at times cause believers to appear foolish amongst friends and foes as He separates them for service (e.g. Reece Howells had to abstain from wearing a hat!). Of course the whole Gospel is foolishness to those whose eyes are not

open to spiritual things - the very beliefs of the believer make him foolish in the eyes of the world. But we are not ashamed of it because it is God's power to save us.

Nowhere does the account of Samson give any indication of him having unusual human stature or strength. All of the accounts of his supernatural activity are attributed to the Spirit of the Lord moving on him at times! Samson showed moral weakness and Delilah brought him down; anointing is no guarantee that we are free from temptation. Those with anointing should be especially on their guard-for it is those that endure to the end who will be saved (*Judges 13:2-7, Num. 6:1-21, Lev. 11, Jer. 35:1-19, Lev. 10:8-10, Acts 15:19-20, 28-29, Rom. 1-1:1-23, Rom. 15:1-3, I Cor. 8:1-13, I Cor. 6:9-20, I Cor. 7:1-9, Is. 20:1-6, Ez. 3:2-1-27, Ez.4:4-8, I Cor. 1:18-20, Rom. 1:5-17, Judges 13:2-1-25, .Jud. 1-1 to 16*).

ELIJAH AND ELISHA

Elijah was a man with the same passions as we have but when he prayed (knowing God's will) that it might not rain - it did not rain for over 3years; then he prayed again and the heaven gave rain. This Tishbite that caused Kings to tremble walked in obedience in response to the word of the Lord. He experienced miracles of provision, he raised the dead, he challenged and destroyed God's enemies, yet he fled from one woman (but God encouraged Him). He called down fire from heaven and delivered God's message, he went by a whirlwind to heaven and stood on the mountain with Jesus when He was transfigured. The last word from God to Israel prior to the coming of Jesus was the promise of the return of Elijah. The Jews still look for his physical return but scripture reveals that the prophecy is for the return of the spirit and power of Elijah. John the Baptist was prophesied to move in that spirit to prepare a way for the Lord. Jesus confirmed this but John was not the man Elijah just as he was not the Christ. Many thought Jesus to be Elijah but Peter knew better: 'You are the Christ'.

The power seen in Elijah is seen doubly in his disciple Elisha because he had a double portion of the spirit! He was called of God. He received his anointing by revelation of God's appointment, by separating himself totally from his old life, and following Elijah; pressing in, despite Elijah's discouragement, with all his heart, soul and strength to receive the prize.

He received it by God's grace (he saw Elijah go) and by faith ('where is the spirit of Elijah?'). He repeated the works of Elijah - reproving Kings, raising the dead - the double anointing performing some of the most amazing miracles in scripture. In these his anointing looked forward to the Anointed One, Jesus. He knew the plans of Kings when they whispered them in their own bedroom, he smote whole armies with a word but showed mercy to them in their

weakness, 'heaping coals of fire on their head' (i.e. sharing the coals of his fire with them). He died of a sickness, proving his mortality, but even in his death the anointing on his bones was sufficient to raise the dead! What an extraordinary revelation of the Kingdom of God in the midst of Israel's darkness at the time of the Kings! (*Matt. 10:22, Matt. 24:13, Mark 13:13, James 5:17-18, I Kings 17 to II Kings, I Kings 17:8-10, I Kings 17:11-16, I Kings 17:17-24, I Kings 18:17-40, I Kings 19:1-18, II Kings 1:5-12, II Kings 2:1-11, Matt. 17:3, Mal. 4:5-6, Luke 1:17, John 1:19-20, Matt. 11:7-15, Luke 9:7-9, Matt. 16:14, Luke 9:19-20, I Kings 19:16, I Kings 19:19-21, II Kings 2:2-11, Matt. 13: 44-46, II Kings 2:12-14, II Kings 4:18-37, II Kings 3:9-15, II Kings 4:1-17, II Kings 6:1-7, II Kings 4:38, II Kings 5:1-14, II Kings 6:8-23, Rom. 12:20-21, II Kings 13:14-21*).

EZEKIEL: All of the prophets were called and anointed for service by the sovereign activity of the Holy Spirit. We will refer to the call of Ezekiel here as it is a little more explicit. Like Isaiah, he saw and was overwhelmed by the revelation of God's majesty. As one dead he was called to stand but he stood only by the power of the Spirit coming into him. He was sent to speak God's words, first filling his bowels with the scriptures. He was obliged to operate against his natural feelings; the hand of the Lord was strong upon him. He was charged with fearful duties and responsibilities. He walked by the Spirit and was constrained to be obedient. He saw God's plans as they have stood throughout eternity and revealed them for our benefit. In particular he shared with us, in glorious images, the promises of the rewards of relationship with the Prince of Peace, even Jesus our Liberator, to those who are faithful (*Is.6:1-10, Jer.1:10, II Chron. 16:9, Ez.1 to 3, Ez.2:1-2, Ez.2:3, 7-10, Ez.3:1-11, Ez.3:12-14, Ez.3:15-21, Ez.3:22-27, Ez. 40 to 48*).

JESUS THE ANOINTED ONE (CHRIST, MESSIAH)

Combine all other revelations of the anointing that you have so far from the Old Testament examples and you will begin to understand something of this man Jesus who believers call the Christ (Greek = 'the anointed One'). The specific anointing for Jesus' earthly ministry is declared by His reading of the statement by Isaiah. NB: Jesus declared only **half of the prophecy** to be His anointing for **pre cross** ministry. The second half deals with encouragement of the saint and tower building - **post cross** anointing. How beautifully Jesus confined Himself within these principles (*Luke 4:16-22, Is. 61:1-3, John 12:-17*).

Jesus came into the world having been conceived by the Holy Spirit in a virgin's womb. He was the eternal Logos in human flesh yet the Kingdom was not seen through Him until he was fully grown (30 years). Then His Father said to Him "Go and be baptised by John in Jordan". John said, "I need to be baptised by

you". Jesus said, 'Let's not worry about who you are and who I am, let's just do what the Father says'. And, lo, the heavens were opened and the Holy Spirit came upon Him. And God the Father declared His pleasure at Jesus' obedience: 'This is my much loved Son'! (*Luke 1:36-37, Matt. 3:1-17*).

From that time onwards Jesus' whole life was ablaze with the showing forth of the Kingdom of God. Led by the Holy Spirit (the voice of His Father) He:

- Fasted forty days and nights (try it without the power of God upon you and see how you get on!)
- Resisted and overcame the devil's temptation to win Him to his cause.
- Preached repentance now that the Kingdom of Heaven was at hand.
- Called and trained disciples.
- Healed every type of disease and sickness.
- Declared the principles of the Kingdom.
- Showed His authority and obedience thereby declaring Himself to be the Son of God.
- Commanded the wind and the sea to be still.
- Cast out demons.
- Declared Himself the creator by countless creative miracles: feeding five thousand and four thousand with a few fish and a few loaves of bread, opening blind eyes, raising the dead, walking on water, turning water into wine.
- He was transfigured and shown in all His glory, the glory of the only begotten Son of the Father.
- He laid foundations for the church by commandment and example.
- He offered Himself for the sin of the whole world, was dead and buried but rose again, having by Himself purged our sin and separated it from us!!!

These and countless other things Jesus did in the space of three short years! He was anointed by the Spirit for this purpose - His actions declaring Him God's Prophet, Priest and King; the fulfillment of all the promises of God in scripture (*Matt. 4:1-2, Matt. 4:3-11, Matt. 4: 17, Matt. 4: 18-22, Matt. 4:23-2-1, Matt. 5 to 7, Matt. 8:5-13, Matt. 8:23-27, Matt. 8:28-34, Matt. 14:15-21, Matt. 15:32-38, Matt. 14:22-33, Matt. 20:2-34, John 2:1-11, John 1:1-44, John 9:1-7, John 13:34-35, John 13:2-16, John 20:30-31, Deut. 18:15-19, Luke 24:13-27, Acts 18:27-28*).

THE BELIEVERS

'The things that I do you shall do also and greater works...' What are these greater works? Jesus was referring to two principles: (1) the double portion principle as given through Elisha and (2) the increased ministry now that Christ is raised from the dead and sits at the right hand of the Father. The anointing upon the believers is the same anointing that was upon Jesus. We have the same calling, i.e. to destroy the works of the devil and to build the church and prepare her as a bride for her Royal Bridegroom.

The difference is that the church is not just called to preach 'the acceptable year' but also the 'day of vengeance of our God'. Not just healing and liberty but 'beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness... that He might be glorified!' (*John 14:12, Is. 61:2-3, Rev. 21 to 22, Is. 61:2, Is. 61:3*).

The real work of the church is anointed work. It is not accomplished by human effort but by believers walking in obedience and faith (the sons of God); hearing what our Father says and doing it! Whether we are in the home fellowship group or in a mountain village in Tibet only anointed activity produces fruit that remains. Another thing to remember is that God only anoints His own program, he does not anoint our program when it is not in line with His will. Another way of saying it is that He does not anoint us - He anoints the 'Jesus' in us. Remember also that the anointing is not a sign of our personal worthiness. Many with powerful anointing have, like Samson, 'gone down the drain' as they allowed temptation to pull them away from God's direction in their life. They fall to 'the gold, the girls or the glory' (lusts and the pride of life). We need to be careful - the enemy puts in a special effort to distract God's anointed ones! (*Ps.127: 1-2, Rom. 8:14, John 15:16, 1 John 2:16, Peter 5:8-9*).

As we have seen in these studies, anointing is primarily to prepare us for the battlefield and the coming Kingdom but we are also called to BE witnesses. Like Jesus, the life in us is to be the light of the world for those who still sit in darkness and the shadow of death. This witness was first in Jerusalem, then in Judea, then Samaria, then the uttermost parts of the earth. Mighty things were done by the apostles by faith in the name of Jesus - the faith which is by Him. The whole church was empowered to speak the word with boldness even when they were scattered abroad by persecution. Philip, Peter and John went to Samaria with great effect. Peter also was the first to speak to the Gentiles (how he resisted the idea!) although God chose an unlikely vessel, Saul, to be the main frontline man for that ministry. Being called, they were also led by the Holy Spirit - the Lord confirming by signs and wonders that truly the Kingdom had come amongst them. In two years (!!!) all those in Asia Minor heard the word of the Lord Jesus both Jews and Greeks! How important it was for Jesus to go away and for the Comforter to come! (*Matt. 4:12-16, Acts 1:8, Acts 2:1-21, Acts 3:1-26, Acts 3:16, Acts 5:12-16, Acts 4:31, Acts 8:4-17, Acts 10:1-48, Acts 13:1-5, Acts 16:6-10, Acts 14:8-10, Acts 19:11-12, Acts 19:8-10, John 16:7*).

In our day, God is preparing His sons in the battle towers and sending them out in the power of His anointing, to their Jerusalem (home fellowship), Judea (home district), Samaria (neighbouring districts) and the uttermost parts of the earth. A local fellowship which does not have this vision does NOT have a Jesus' vision!

If we labour in the anointing our burden is light. The anointing does the work for us. Jesus compared it with being in a yoke with Him. Most of the time we are 'learning of Him' so that we become like Him. As we continue in union with Him we are also a blessing to others. Praise His name! (*Matt. 11:28-30*).

If we labour in our own strength our burden is heavy! The Kingdom life is not without its challenges but it does not rest in hard work such as ordained for Adam, nor in keeping Law as if we are come again to Mt. Sinai. No, we are come to Mt. Zion, the city of the living God! (*II Cor. 11:23-28, Heb. 12: 18-24*).

What we do here, as we labour to build on the foundation that Jesus has laid for us, shall be revealed in the great fire judgment. Only those things that the Holy Spirit has built through our obedience will pass through that fire! So let us cease from human effort! (*I Cor. 3:9-23, II Peter 3:7, 10*).

ANOINTING FOR DISCIPLING

Finally, we need to explore a little closer the relationship of the anointing to discipling others. The building of the battle tower should proceed as follows:

God sends apostles (missionaries), perhaps with other assisting ministries (prophets, helps, administrators), to a new area. God does not send inexperienced people unless there is at least one experienced in His ways and principles with them. There must be someone who has seen how God builds and can recognise what He is doing in the new situation - this is the 'teaching elder'! It is this elder's job to encourage, teach and exhort those who God adds (+), until the tower is built. If the elder is wise he will listen carefully to the prophets the Lord has given him and greatly value the other help that the Lord has sent along! First will come the preaching of the good news that there is deliverance and forgiveness available to all through the powerful activity of Jesus on the cross. Those whom God has already prepared are found to repent - turn from their old life to accept the new life that God offers through His Spirit. They take hold of their forgiveness of sin past and future as they receive the Spirit in the inner man. Being baptised both in the 'sea and the cloud', they begin to learn the lessons of the wilderness in the court of the congregation as the Holy Spirit teaches them day by day - praise, supernatural healing, spiritual food and drink, and power over the devil in the authority of Jesus. From there they learn how to allow the Holy Spirit to wash them and how to receive God's anointing - there is instruction by the Holy Spirit for priestly duty, God dealing with our fleshly concepts until the whole community who have been one in Spirit (baptised into one body) become one in heart and mind to seek and serve the Lord. Then comes the general anointing!!!! (*Acts 2:47, Acts 2:38-39, I Cor. 10:1-2, Ex. 15:1-27, Ex. 16:1-22, Ex. 17:1-16, John 15:3, I Cor. 12:13, Eph. 4:1-6, II Chron. 15:12-15, Ps. 133*).

Those communities who do not allow the Spirit to deal with the flesh NEVER know this anointing and do not 'enter the Holy Place'. During this phase there may be some subtraction (-); some are not prepared to pay the price! Many ministries seem to not know how to lead people through this flesh dealing phase – when problems occur they resort to human methods of bringing 'unity' but it is false unity. We can call it the scab syndrome - it looks healed on the surface but underneath is a putrid sore. Only Jesus can teach us how to help folk into true unity of mind and purpose. Of course, where the Babylonian principles are holding sway the 'ministers' deliberately hold the people in the court of the congregation so that there is an inner core 'clergy' who are 'in the know' and the 'laity' who are priest dependent, thus giving the clergy power over them. There is no such principle in scripture as applied to believers! (*I Cor. 1:28-29, Acts 5:1-11, 13, I Peter 2:9*).

Once the community is washed and anointed and in the Holy Place fellowshiping with the Son and the Father (there being no veil), we enjoy the shewbread, we walk in the light, and we enter into true intercession for others at the altar of incense. Our Father speaks to us from the throne! It is a great time of blessing (I John 1:3, 7), the contribution of the 'sent' (apostolic) ministry becoming less and less required. Soon, the Lord begins to send the apostles out to other work elsewhere; and newly anointed believers are also called to go out into Judaea, Samaria and the uttermost parts, not forgetting those who are specifically raised up to be elders (old mature people!) with a variety of ministries for the on-going work in Jerusalem! This is multiplication (x). In such a repentant, anointed community the Spirit is such that the people cease not to witness and speak both in the temple (i.e. publicly) and from house to house of Jesus as the Anointed One; they continue in the same pattern (+, - and x) to build the church (*ecclesia*) of Jesus!!

'Not by might, nor by power, but by MY SPIRIT saith the Lord!' (Zech. 4:6-7).

QUESTIONS

1. List and describe the eight areas in which the Holy Spirit prepares believers for the work of priestly service.
 2. Describe some ways in which the anointed Old Testament servants were used by God.
 3. What do you think God was saying to us through the remarkable ministry of Elisha?
 4. What does it mean, 'Jesus is the Baptiser with the Holy Spirit and with fire'?
 5. Why is there a relationship between obedience and anointing?
 6. Describe some experiences you have had of +, - and x in groups of believers.
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Post your answers to:

***The Paraclete Institute Inc.
Kingdom Principles Course Coordinator
96 Barramundi Drive, Hallett Cove, South
Australia 5158***

Or scan and email them to:

paracamp@senet.com.au