

The Anointing 1

The Anointing is Permission from God.

The central and original idea of the anointing is that what is anointed is set apart for the use of God. This means that what is anointed is holy and dedicated to God. In scripture the anointing commences with the tabernacle and finds Christian fulfilment in all the fullness of the Godhead as expressed in the Holy Spirit. The Christian seeks the anointing of God through the indwelling of the Holy Spirit. This indwelling automatically separates us to the purposes of God. Problems can arise in the Christian life when we roam from our purpose in God as revealed through the Holy Spirit's presence and revelation in our life. The strength of the holiness lies in the power of the anointing. The anointed person grieves the Holy Spirit (and their own spirit) when they depart from God's purpose for their life.

The Tabernacle

The Biblical teaching on the Anointing commences with the tabernacle in Ex 25:6. The reference is to the anointing oil and how it is to be made (Ex 30:22-32). Moses is instructed to create anointing oil consisting of liquid myrrh, cinnamon, aromatic cane, cassia and olive oil. This sacred anointing oil, blended as by the perfumer, shall be holy anointing oil. The oil is to be used to anoint the tent of meeting, the ark of the testimony, the table of showbread with its utensils, the lampstand with its utensils, the altar of incense, the altar of burnt offering with its utensils and the laver (for washing) and its base. Verse 29 says that Moses is to consecrate these objects with the anointing oil that they may be holy (separated). Holy here means set aside for a sacred use. Anything that touches these anointed objects will also be made holy. Moses is to anoint Aaron and his sons as priests. This oil which is made naturally, as prescribed, is to be the holy anointing oil throughout the generations of Israel. Also it is not to be misused by being poured on the body of an ordinary person (on human flesh). This suggests that the anointing cannot be randomly applied. (Jesus says that we are not to cast our pearls before swine (Mtt 7:6)). There are some things that should not be anointed, namely, undedicated things. The anointing is God's response to the consecration. The anointing is God's response to the separation. Holy oil will not automatically make something unholy (unseparated) holy. If we consecrate ourselves to the purpose(s) of God, then God responds with the ability and the permission to perform His tasks. The consecrated and anointed priest was permitted to use the holy things of the tabernacle. Holiness has to do with correct use. That is, using only what you are permitted to use. In our Christian walk we do not do whatever we like. Rather we function under the restraint of the anointing, vision and permission that we have received to work for the Kingdom of God. Consider the experience of Nadab and Abihu.

Offering Strange Fire

In Lev 10:1-7, it is recorded that Nadab and Abihu, two sons of Aaron anointed as priests, offered strange (unauthorised, profane) fire before the Lord. It was an offering that the Lord had not commanded. As a result, fire from the Lord consumed them and they died before the Lord. The explanation given by God through Moses was that those who come near God (approach Him as priest or person) must respect the holiness of God because God must be glorified before all the people. Verse 3 says that Aaron held his peace. No doubt he could protest against the loss of his sons. He is upset. How can one worship a God like this who has the power to destroy simply for the wrong kind of worship? And yet God asserts that

they are to distinguish between the holy and the unholy, the clean and the unclean (10:10). Handling the holy things of God is like handling fire. If we misuse the holy call of God on our life we will be hurt. The holy will of God is not casual information. God's will is not one option among others. God's will is fire, impossible (to do in our own strength), persistent (for those who persist with God) and gracious (generating grace in the ones who obey). God's will is demanding, an imposition, challenging, extending, disorienting, re-directing, unrelenting and total. People want to know God's will as a possible option for their life. God's will is holy and (once revealed) we neglect it at our peril and existential hurt. Holiness is heavy; God's will is not entertainment. When things are happening in the intensity of the Holy Spirit, people can get hurt. Remember Lot's wife (Gen 19:26; Lk 17:32). In the presence of God's holy judgement on Sodom, Lot's wife disobeyed and was turned into a pillar of salt. Remember Ananias and Sapphira (Acts 5:1-11). They lied to the Holy Spirit (:3). As fear and anger fell on Aaron (and possibly Lot), so fear fell on the early congregation of the church. The Holy Spirit of God is incorruptible. He (the third Person of the Trinity) is the force of holiness. This force creates a force field (or anointing) which is the area of the presence of the Spirit of God. We exist in this anointing (in this force field) at our own risk. That is, we have to obey the rules of holiness: distinguish between what is holy and unholy, between what is clean and unclean. The holy presence of God is also the shekinah glory of the tabernacle (Ex 40:34-38; 2Chron 7:1-3). In these situations the presence of God is irresistible. It is a physical force that prevents contamination and resists any form of pollution; moral, spiritual or physical. This pollution is what scripture calls an abomination which can be ethical or cultic. An ethical abomination can be sexual (homosexuality, shrine prostitution, Lev 18:22-30). A cultic abomination is the cultural difference with Egyptians (Ex 8:26), association with gentiles (Acts 10:28), idolatry or misuse of the tabernacle (Deut 7:25-26). The abomination makes desolate (Dan 12:11; Mtt 24:15); it is idolatry in God's space (temple).

OT examples of Anointing

Ex 40:15 anointing the priests
 Lev 21:10 anointing the high priest
 1Sam 10:1 Saul anointed as king
 1Sam 16:3, 13 David anointed (the first time)
 2Sam 2:4 David anointed (the second time) as king of Judah
 2Sam 5:3 David anointed (the third time) as king of Israel
 1Kings 1:39 Solomon anointed as king
 1Kings 19:15-16 Elijah is commissioned to anoint 3 people
 2Kings 9:1-9 Jehu is anointed king and avenger
 2Kings 11:12 Joash is anointed king
 Ps 45:7 the oil of gladness (Heb 1:9)
 Is 61:3 Isaiah and Jesus anointed to preach (Lk 4:18)

Samuel and Holiness

An example of the force of holiness is seen in the life of Samuel. As a child, Samuel consecrates himself to the Lord using the words of Eli: 'speak Lord for your servant hears' (1Samuel 3:10). Samuel, even as a child, becomes a bearer of the Word of the Lord (in this case God's word to Eli and his sons). Even before he was born Samuel was dedicated to God by his mother (1Sam 1:11). God seemed to create situations with barren women to get them (in their desperation) to consecrate their child to the Lord (1Sam 13:1-5). Samuel grew before the Lord and God let none of his words fall to the ground. Everybody in Israel knew that Samuel had been

established as a prophet of the Lord (1Sam 3:19-20). Samuel comes to anoint David. The elders of Bethlehem trembled at the appearance of Samuel, thinking that something was amiss (1Sam 16:4). Samuel is separated to the Lord; he brings the word of the Lord; he grieves over Saul's disobedience (1Sam 15:35-16:1); he agonises over the people's rejection of God's rule when they requested a king 'like the other nations' (1Sam 8:6-7). Samuel was a force to be reckoned with, which (I claim) all comes from his relation with God.

The Lord's Anointed: the Messiah and the Christ

In the OT, the Hebrew word 'mashiah' means 'anointed' and is translated 'Messiah'. The phrase 'the Lord's anointed' is used by David as a term for Saul (1Sam 24:6,10; 26:9,11,16,23; 2Sam 1:14,16) and about David in 2Sam 19:21. It is interesting that David (once anointed himself) respects the anointing of Saul. However, Saul does not move in his anointing. He does not become un-anointed, but his disobedience means that he is pursued by God (with a distressing spirit 1Sam 16:14) and God regrets making him king (1Sam 15:11). Although Saul is anointed and given a new heart (1Sam 10:6-10) he never really enters into what God has for him. He is fearful, becomes paranoid and attempts to maintain the kingship in his own strength. This comes to fruition in the matter of Amalek (1Sam 15:17-19, 22-23). Obedience is better than sacrifice and rebellion is as the sin of witchcraft. The key to receiving revelation is to obey it. Obedience to the will of God is better than all kind of religious observance. What impresses God is conformity to His will. This may imply a deep contest with our own will.

In the NT, the Greek word 'christos' means 'anointed' and is translated 'Christ'. Jesus is born of David's line which is the line of the anointed king. Jesus is not born of the priestly line of Levi. Jesus is our prophet, priest and king: these are the three roles that were anointed in the OT.

The Body of Jesus is Anointed three times

These three anointings can be compared to show that there were three separate events:

Lk 7:36-50 1) not in last week before Passover 2) in the house of Simon the Pharisee 3) alabaster flask used of no given size 4) she washed, kissed His feet and anointed His head 6) the Pharisee questioned the impropriety of the situation 7) the issue was about the woman's forgiveness 8) Jesus forgave her sins 9) The woman is an unnamed sinner from the city.

John 12:2-8 1) 6 days before Passover 2) In the house of Lazarus at Bethany 3) A pound of ointment was used 4) the feet of Jesus were anointed 5) the oil was used as an anointing 6) Judas questioned the 'waste' 7) the issue is that the use of the oil was not extravagant 8) Jesus said that she has kept it for the day of His burial 9) the woman is Mary.

Mtt 26:7-13; Mk 14:3-9 1) 2 days before Passover 2) in the house of Simon the leper 3) alabaster flask used 4) head of Jesus was anointed 5) the oil was poured 6) the disciples expressed indignation 7) the issue is his body is anointed for burial, she has done what she could 8) Jesus said the woman will be remembered forever 9) the woman is not named.

Lk 24:1 the women bring spices but the resurrected body of Jesus is not in the tomb.

The anointings by these women were a non-verbal and physical expression of affection, adoration, appreciation and desperate need. They are a celebration of and a preparation for our cosmic redemption in the central event of Calvary.

Permission in the Kingdom of God

Can you do just whatever you like in the kingdom of God? No. The Kingdom of God is about obedience to revelation. Revelation and vision are to be obeyed: to argue is to disobey. This is rebellion which is as the sin of witchcraft. We either reason obedience or we reason rebellion. 'Whereupon King Agrippa, I was not disobedient to the heavenly vision' (Acts 26:19). The key is to obey what God shows me with undivided heart.

The Undivided Heart

Permission is granted to the undivided heart (Acts 8:37). To receive the anointing from the Lord we need an undivided heart. The double-minded can receive nothing from the Lord (James 1:6-8).

The divided heart:

- always has a plan B
- is bound by idolatry, the idol is the alternative (attachment)
- runs on intensity (passion) not devotion (fixed gaze)
- cannot concentrate for an extended time (loves diversion)
- is the way we doubt
- is bound by sin: sin divides the heart (John 8:34)
- is the powerless, unstable heart and seat of affection
- is bound to wander, search, crave, exhaust itself

The undivided heart:

- has the single eye (Mtt 6:22-23): life's single viewing
- sticks to the one path (Mtt 7:13-14)
- does not confuse its energies with alternative commitments
- learns to obey more quickly: the grace of instant obedience
- studies sensitivity/intensity in the Holy Spirit
- has a purged conscience which operates before God and man
- walks in the power of God with gathering strength
- readily repents to avoid the division/divisiveness of sin

Make the Lord Jesus Christ your central, heart attachment