

The Anointing 2

The Anointing is Authority from God

All authority belongs to God. All authority comes from God. All authority returns to God. God has the initial (at creation) and the final (at judgement) say. Authority is a God thing. Authority is the mark and blessing (Ps 133:3; Mtt 25:21, 23; Lk 19:17, 19) of divinity. God expresses His authority by speaking (Gen 1:3; Ex 20:18-21). Authority is given: we are given authority but we take control. Authority is the nature of the spirit realm. Authority is expressed by the position we occupy. As a spirit realm thing we submit to authority. Obedience is the key to spiritual behaviour and to the spirit life. We can either have a spirit (in us) of obedience (submission) or rebellion (which originally came from Satan).

Satan and Rebellion

Rebellion is of the essence of Satan. 'Rebellion is (as) the sin of witchcraft and insolence is (as) iniquity and idolatry' (1Sam 15:22). Satan inspires us (and Adam and Jesus) with rebellion against God. Adam was influenced but Jesus was not. 'For as by one man's disobedience the many were made sinners so also by one man's obedience the many will be made righteous' (Rom 5:19). When we read about the depth of Satan's rebellion (Is 14:13-14; Ezek 28:14-18; Lk 10:18), we can realise how spiritually deep are the ramifications of rebellion. There is a whole history and progress to rebellion which has profound implication for our spirit life. By our personal rebellion we share in the character and consequences of Satan's rebellion and future existence (2Pet 2:4; Rev 20:1-10). Our rebellion is of the same nature as Satan's rebellion and it will experience the same judgement. I must stay submitted to the authority that I have received. That is, I must remain under the anointing I have received and not enter into the spirit (place) of rebellion against God. The key spiritual issue is obedience: obedience to the revelation/ vision/ anointing that I have received from God. I recognise that I can also receive vision (be shown things) by Satan.

Idolatry and the Divided Heart

God can bless the undivided heart and can give to those who are not double-minded (James 1:7-8). It is sin that corrupts and divides our heart. The divided heart cannot get all of itself before God. The deeply divided (sin-racked) heart has great difficulty in living effectively. (The metaphor of a rack is relevant: we are literally pulled in various directions.) Sin polarises our being, confuses our appetites and mocks our commitments. Sin is rebellion against and disobedience to God. An idol is a front for a demon or demonic and rebellious force in our life. An idol is an image to which we are attached. We obey an image. This is the spirit power of an image. Worshipping (obeying) an idol gives us company with demons (1Cor 10:20). God smashes idols. Sometimes you can see a dazed person wandering around the remains (litter) of their smashed idol wondering what to do next. They are spiritually abandoned and exposed. Satan claims that he can give authority (Lk 4:5-7). Satan is the prince of demons (Mtt 9:34) and the ruler of this age (John 12:31; 14:30; 16:11; Eph 2:2). In His temptations, Jesus conquered Satan with the Word of God (Mtt 4:1-11; Lk 4:1-13). He did not argue with Satan. Hence Jesus had immediate victory and He did not lose spirit territory (authority) to Satan.

Authority is a Territory

Authority is a spirit place. We occupy a spirit territory. Spirits are territorial. Mtt 12:43-45 says that a spirit occupies a spirit

space in a person. The person is described as a house (:44). Evil spirits (and alternatively the Holy Spirit) can dwell in (occupy) the house of the person. Spirits take up residence. They become familiar, like a familiar friend. They can conduct conversations with us, show us things and pressure our decisions (addiction). I claim that they are the real force behind addictive behaviour because we are being driven by something other than our own will. Science sees addiction as physical or chemical. The physical body may be the last stage of habituation of noxious spirit activity. It is interesting in the NT to note that the Greek word for 'sorcery' is 'pharmakeia' (from where we get the word 'pharmacy') which means applying drugs (potions) for magical purposes.

The Anointing over a Spirit Territory

When we see our spirit as a territory, we see a space in our spirit from which we minister (serve) the living God before others (1Kings 17:1). The anointing that we receive covers a spirit space from which we have the authority to serve. This authority is something that others perceive in their spirit about us but which we may not see about ourselves. We must not presume to have an anointing ('give oneself airs') nor assume that we can move in an authority that we have not been given. We can attempt to occupy the (spirit) space out of our own (soul) desire or covetousness (which is idolatry, Col 3:5) but we will not minister and others will not receive our ministry. I believe ministry will occur if we remain under and obedient to our anointing. This means that we have to be real friends with the Holy Spirit continually moving in and discerning what the Spirit is doing. The desire to minister in us needs to be met by the godly planning of the Holy Spirit. After all, ministry should be God meeting people by means of the Holy Spirit in us.

Spirit Source of Soul Turmoil

Be aware of the authority that an image (idol) has in your life and be prepared to forsake it and repent of its behaviours and the attitudes that it has generated in you. Our imagination is generated by an image in our spirit. We can make a life investment in a particular image which generates and determines our life and its consequences. I must repent of my attachment (devotion) to any false image or idol. That is, anything that rivals my commitment to Jesus Christ. Coming to Jesus Christ can provoke a profound spirit authority struggle in me as it does in the culture when Jesus is preached (Acts 19). The struggle is an authority struggle: the various images in our life have emotional attachments in our soul and territory possession in our spirit. Spirit possession is removed by the command of God (Mk 5:12). So there can be soul turmoil because of spirit conflict. Therefore the spirit is the true source of the resolution of the soul (psychological) turmoil.

Jesus Christ and Authority

All authority in heaven and on earth has been given (delivered) to Jesus Christ (Mtt 28:18). Jesus is the total authority figure. This is portrayed by the significance of the Ascension (Acts 1:7-11). God has raised Jesus Christ from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named not only in this age but also in the age which is to come. And God has put all things under His feet and given Him to be head over all things to the church (Eph 1:20-22). Jesus is seen as having conquered the powers (authorities): having disarmed principalities (rulers) and powers (authorities), Jesus made a public spectacle of them, triumphing over them in the Cross (Col 2:15). Because Jesus has submitted Himself to dying, even death on a cross,

therefore the Father has highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow (in heaven, on earth and under the earth) and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Phil 2:5-11). The exaltation of Christ is expressed as being above every conceivable authority. No one has greater permission over any created thing than Jesus Christ.

Jesus and His Disciples

Jesus resisted the authority of the devil with the authority of scripture (Lk 4:1-13). Jesus also sends out the disciples with authority. Jesus called together His twelve disciples and gave them ability and authority over all demons and to cure diseases. They are sent to preach the kingdom of God and to heal (Lk 9:1-2). Another 70 disciples are also sent out (Lk 10:1-12). When they return they rejoice (boast?) about their authority over demons in the name of Jesus (:17). Jesus replies that He saw Satan fall like lightning from heaven (Lk 10:18; Is 14:12; 34:4; Ezek 28:16-17; Rev 12:7-9; Jn 12:31). The disciples are not to rejoice in their authority in the spirit realm (demons subject to them) but to rejoice that their names are written in heaven (:20). The Great Commission asserts that all authority in heaven and earth has been given to Jesus Christ. On the basis of this authority, disciples are to go into all the world and make disciples baptising and teaching (Mtt 28:18-20).

NT examples of Authority

Mtt 28:18 all authority has been given to Jesus Christ
Mk 2:10 the Son of Man has authority on earth to forgive sins
Mk 6:7 the 12 are given authority over unclean spirits
Lk 12:5 fear Satan who has authority to cast into hell
Lk 19:17 authority over 10 cities (spirit realm reward)
Lk 22:53 the authority of darkness
John 19:11 no (political) authority unless given from above
Acts 1:7 the Father has put times and seasons under His authority
Acts 8:19 sorcerer seeks authority to give the Holy Spirit
Acts 26:18 authority to turn people from the authority of Satan
Rom 13:1 there is no authority except from God
Rom 13:1 the authorities that exist are appointed by God
1Cor 9:18 not abusing one's authority in the gospel
1Cor 15:24 when Christ puts an end to all authority and power
Eph 3:10 the wisdom of God revealed to rulers and authorities
Eph 6:12 our warfare is against heavenly rulers and authorities
Col 1:16 Jesus created all heavenly rulers and authorities
Col 2:10 Jesus is the head over all authority
Titus 2:15 Titus is to rebuke with all authority

Authority in the Church

The church should be a place for properly constituted authority. This is because the church ministers the spirit realm and the spirit realm is an authority realm. There is no democracy in heaven: God rules and God's rule is absolute, true and just. The only human posture before the throne of God is 'on your face' (Rev 5:14). In the church (as anywhere else) authority can be turned into control and people can use authority roles to manipulate and control people in an ungodly way. That is, in a way that does not honour God. We must respect and submit to proper authority.

The Monastery and Spirit Discipline

A monastery would be the closest thing on earth to a divine community. The Benedictine Rule may be summarised as
1) Obedience as the master virtue. 'A superior may err in commanding but the inferior could not err by obeying'. There is

the grace of prompt obedience, particularly to God as perceived in the voice of the abbot of the monastery.

2) The Work of God (opus Dei) was formal communal worship. Seven times a day the monks were in Choir (Ps 119:164). There was the night office (Mattins) and seven day hours, Lauds (daybreak), Prime (6am), Terce (9am), Sext (noon), None (3pm), Vespers (sundown), Compline (darkness).

3) Intellectual activity. Monks were encouraged to learn and to preserve learning. Manuscripts were copied by hand in the scriptorium using local manuscript traditions which help modern researchers to date manuscripts of scripture.

4) The Vow of Stability opposed the wandering monk. Mobility can be the expression of a man's pride, independence and self-will. Originally hermits (eremitical ascetics), monks later formed monasteries as communities where they acquired the disciplines of obedience, silence and prayer in the context of vow and godly self-denial (Col 2:20-23).

The Authority of the Word

1) There is the Written Word (scripture), the Living Word (Jesus) and the Spoken Word (rhema, Holy Spirit quickening).

2) God spoke creation (Gen 1:3); originally there was language.

3) God reveals His secrets to His prophets (Amos 3:7-8).

4) I take the Bible as literally as possible. I make the Bible the judge of me, not me the judge of it.

5) Scripture does require interpretation as does any text. However, the interpretation should be consistent with the plain sense of the text.

6) Standing on the Word is like standing on the rock (Mtt 7:24-27).

7) The words of Jesus Christ are eternal (Mtt 24:35). The words of Christ are more permanent than matter (Rev 20:11).

8) There is authority in the name of Jesus. What we bind and loose on earth are bound and loosed in heaven (Mtt 18:18-20).

9) May I acquire the experience and use of godly authority.