

# The Teacher and the Anointing

## Key Verses

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. (I John 2:27)

And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. (Exodus 29:21)

## Lesson Objectives

After this lesson, students will be able to

- Discuss the origin, terminology, and biblical meaning of *anointing*.
- Give a brief history of biblical anointing from Scripture.
- Know the works an anointed believer is empowered to do.
- Understand how Holy Ghost anointing is administered.
- Appreciate the composition and regulation for use of the holy oil of anointing.
- Realize the six basic functions of anointing oil.
- Recognize the anointing for leaders.
- Know how to receive the anointing to minister.

## Introduction

### A. Anointing for Ministers, Leaders, Pastors and Teachers

Anointing with oil was an ancient custom among people living in hot dry lands to protect the skin. Face and body were anointed for purposes of refreshment and purification (II Chronicles 28:15; Esther 2:12). Many uses of anointing are given in Scriptures.

### B. Uses of Anointing

Ruth anointed herself in preparation to meet her future husband (Ruth 3:3). Ointments were used in preparing bodies for burial (Matthew 26:12), and for sanctification to serve Jehovah. Moses was commanded to prepare a special apothecary mixture exclusively for sacred use. He anointed the high priest and his sons, as well as the Tabernacle and its furnishings. Kings and prophets were also anointed for service. In typology, oil was used to prefigure the Holy Spirit. Christ instructed His disciples to not neglect the practice when they fasted; "When thou fastest, anoint thine head, and wash thy face" (Matthew 6:17).

### C. Origin of Anointing

The origin of anointing seems to come from a practice of shepherds. Lice and other insects would often get into the thick wool of sheep, and when near the sheep's head, could burrow into the sheep's ears, eyes or nose and injure the sheep. Ancient shepherds poured oil on the sheep's head to make it impossible for insects to get near the sheep's head. David, the shepherd, in Psalm 23 refers to this therapy. Also, olive oil was used as unguent to protect the exposed skin of humans in hot arid areas, often perfumed with spices to create a pleasant aroma on the body. From this, anointing with oil became symbolic of protection, blessing, and empowerment. Moses was commanded to make a special solution for ceremonial consecration of priests and Tabernacle furnishings. Samuel used oil to anoint Saul and David as kings of Israel to show the favor of God. Jesus declared that the Spirit of God was upon him for anointing.

### D. Terminology and Scripture Highlights

Several terms are used in Scripture.

**Anoint** [Heb. #4886 *Mashach*] *verb*; past tense: anointed, anointing, meaning to smear or rub with oil, typically as part of a religious ceremony; “high priests were anointed with oil” synonymous with consecrate, blessing, to ordain, sanctify, or hallow = make holy. Notably to confer divine favor or holy duty upon (a priest or monarch) by smearing or rubbing with oil. “Kings were anointed and crowned.” Jesus declared His mission in terms of anointing: “the Lord has anointed me to preach to the poor” (Luke 4:18). The term for “anointing” occurs twenty-eight times in twenty-six verses; “anointed” ninety-eight times in ninety-six verses and “anoint” thirty-five times in thirty-three verses.

The New Testament Greek words for “anoint” are *chrío*, which means “to smear or rub with oil” and, by implication, “to consecrate for office or religious service”; and *aleipho*, meaning “to anoint.” In Bible times, people were anointed with oil to signify God’s blessing or call on that person’s life (Exodus 29:7; 40:9; II Kings 9:6; Ecclesiastes 9:8; James 5:14).

Highlight Scriptures from the Old Testament include:

And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest’s office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest’s office: for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses: according to all that the LORD commanded him, so did he. (Exodus 40:9–19) (See also Leviticus 8:12–13, with Numbers 3:3, and Psalm 23:5).

In Psalm 133:1–3, unity is likened to precious ointment:

Behold, how good and how pleasant it is for brethren to dwell

together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

Evidently, the anointing was more than a mere touch of oil with the fingertip, since it is described as flowing down from the head through the beard down to the skirts of the priests' garment.

New Testament Scripture highlights include those cited above, Luke 4:18, to be considered later, and I John 2:20, 27:

But ye have an unction from the Holy One, and ye know all things. . . . But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

## **I. History of Biblical Anointing**

### **A. Anointing of Persons and Objects**

Anointing of persons and objects was a God thing. Moses was instructed in Exodus 29:7, 21:

Thou shalt thou take the anointing oil, and pour it upon his head, and anoint him [Aaron]. . . . And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. (Exodus 30:25)

And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. . . And thou shalt anoint the laver and his foot, and sanctify it. . . And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. (Exodus 40:9, 11, 13)

In biblical history, people were anointed with oil to signify God's blessing or call to holiness on that person's life (Exodus 29:7; 40:9; II Kings 9:6; Ecclesiastes 9:8; James 5:14). A person was anointed for a special purpose – to be a king, to be a prophet, to be a builder, etc. There is nothing wrong with anointing a person with oil today. However, the Holy Ghost has come, fulfilling to type. We must be sure that the purpose of anointing is in agreement with Scripture. Anointing should not be viewed as a “magic potion.” The oil itself has no extrinsic power. So when used, it is a symbol of what God is doing in, on, through, and with a person. Only God can anoint a person for a specific purpose by the gift of the Holy Ghost.

### **B. Another meaning for the word *anointed* is “chosen one.”**

Another Meaning for the word *anointed* is “chosen one.” The Bible says that Jesus Christ was anointed by God with the Holy Spirit to preach the Good News to the poor and free those who have been held captive by sin (Luke 4:18-19; Acts 10:38). After Jesus left the earth, He gave the gift of the Holy Spirit (John 14:16). All Spirit-filled Christians are anointed, chosen for a specific purpose in furthering God's kingdom (I John 2:20). “Now he which stablisheth us with you in Christ, and has anointed us, is God; who also hath sealed us, and given us the earnest of the Spirit in our hearts” (II Corinthians 1:21-22).

### **C. Anointing with Oil in the New Testament.**

New Testament passages often refer to the practice of anointing with oil; none of them offer an explanation for its use. We can draw conclusions from context. In Mark 6:13, the disciples anointed the sick and healed them. In Mark 14:3-9, Mary voluntarily anointed Jesus' feet as an act of worship. In Hebrews 1:8-9, it is said of Jesus as He returned triumphantly to Heaven, “Your throne, O God, will last for ever and ever,” and he is anointed “with the oil of gladness.” Finally, in James 5:14, the church elders when requested, anoint the sick with oil for healing.

#### **D. Anointing—Secret of Disciple Power.**

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matthew 10:1)

Many specific points of instruction follow in Matthew 10:2–42. The result of this sending forth is given in Mark 6:12–13: “And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.” Their message first called for repentance, which would restore the Abrahamic covenant relationship and entitle individuals to healing, which they received. One cannot receive it until it is given and one will not have to “take it by faith” after it is given (John 3:27; Romans 8:25).

#### **E. Three Observations**

**Observation 1.** Power is evidently given when the disciple is called and commissioned. Casting out unclean spirits is distinct from the healing of any disease. Christ has such infinite fullness, that He can communicate to His ministers and disciples all the gifts and qualifications which they need. By implication the call to Himself and the anointing to serve are the same, and it conveys power and authority when a person is obedient. It is made possible by receiving the Holy Spirit with power.

That is what we need to have, see, and teach today! Power against the unclean spirits to cast them out and heal all manner of sickness and all manner of diseases!

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (Matthew 10:5–8)

**Observation 2:** Born again believers are modern twentieth-first-century, anointed disciples.

## Making the cut<sup>1</sup>:

About May each year, high-school seniors in the US apply for entrance into their favorite universities and then wait for the letter of acceptance. It was different for teens in New Testament times. Jewish boys would often attend rabbinical schools until age 13. Then the best and brightest would be chosen to be a disciple and “follow” the local rabbi. This small, select group of disciples would go where he went, live like he lived and eat what he ate—modeling their lives after the rabbi, in order to become a rabbi, a man of letters.

Those not selected didn’t ‘make the cut,’ would learn a secular trade like carpentry, sheep-herding, or fishing, or even tax collecting. These ‘menial labor’ fellows must have envied the students and friends who went on to ‘graduate school’ in training to be rabbis! Men like Simon Peter, Andrew, James, and John, in fact all of the chosen disciples, evidently had failed to ‘made the cut’. They were not chosen to follow a celebrity rabbi so could be found by the seaside, or engaged in secular business.

Jesus had a ‘cut line’ of his own— a mark of discipleship for his kingdom. He sought out men the local rabbis had rejected and challenged them to be what God intended for one who bore his image. Instead of targeting the best and brightest, Jesus offered an invitation, “Follow Me,” to ordinary fishermen, and tradesmen. What drew them to Jesus was not prestige or honor, for He had no place even to lay his head, and still they came. They were destined to become followers, learners, “disciples” of the ultimate Rabbi, the teachers’ Teacher, preachers’ Preacher, King of kings and Lord of lords.

Jesus extends the same invitation to you and me—not because we are the best or brightest, but because He uses ordinary people like us to model His life and to rescue people on His behalf. We must invite our students to “follow me as I follow Him” and let Him make something of your life!

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<sup>1</sup> A devotion in ‘Daily Bread’ entitled “Making the cut” May 14, 2009; based on Jesus words to certain disciples, “Follow Me, and I will make you fishers of men.” —Matthew 4:19.

*As followers of Jesus who love Him from the heart, we may have ordinary beginnings, but we've been set apart. —Spurgeon*

The ordinary and even the outcast can make the cut to follow Jesus. The success of the disciples can be ours today.

And they cast out many devils, and anointed (*alipho*) with oil many that were sick, and healed them. (Mark 6:13)

**Observation 3: Anointing was necessary for the Lord's mission.** In Luke 4:18-19, Jesus reading from Isaiah 61:1-2, made the following statement:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Notice He did not say anything about the vengeance of our God; it was not the time for vengeance.

Jesus verified the prophet's words linking the Spirit of the Lord to anointing and anointing to His defined supernatural mission. Historically, the Spirit upon a person indicated his inspiration to do some supernatural work (Numbers 11:17-29; 24:2; Judges 3:10; 6:34; 11:29; 14:6, 19; 15:14; I Samuel 10:6, 10; 11:6; 16:13; 19:20-23; II Chronicles 15:1; 24:20).

And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them [the 70 elders]; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. (Numbers 11:17)

And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. (Numbers 24:2)



And the Spirit of the LORD came upon him, and he judged Israel, and went out to war. (Judges 3:10)

But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. (Judges 6:34)

Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. (Judges 11:29)

And the Spirit of the LORD came mightily upon him [Samson], and he rent him as he would have rent a kid, and he had nothing in his hand. (Judges 14:6) (see also verse 19).

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. (I Samuel 16:13)

And the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa. (II Chronicles 15:1-2)

And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. (II Chronicles 24:20)

It is noteworthy that not one example is given of the Spirit coming upon an individual that remained powerless to do the supernatural work he was called to do. Even Balaam, against his own will, received from God the words he was to speak.

## **F. Messiah was Spirit Anointed**

**1. Anointing was necessary to effectively preach the gospel.** The good news reached the poor (the destitute, needy), provided deliverance to captives in sin, healed sickness, and brought back the dead (Acts 10:38; Ephesians 4:8-10; Hebrews 2:14-15). Anointing was essential to preach

the acceptable year (era) or period typified by the year of jubilee when liberty was proclaimed to all people on the Day of Atonement (Leviticus 25:8-13).

**2. Anointing was necessary to effectively heal and restore.** First, the broken in heart, mind, soul, and body. Luke informs us “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:38). Second, heal and restore the blind in body, soul, and spirit, those in darkness (Matthew 4:16; Luke. 1:79; 2:32; John 1:4-9; 3:16-21; 8:32; Acts 26:18; Colossians 1:13) and third, the bruised, the completely crushed and shattered, the oppressed and broken in life (Isaiah 58:6-14; Mark 5:1-20). Example: Luke 13:16, “And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?”

When the atonement of the “Anointed One” is fully embraced, the sick, sinful, helpless, and needy can be restored to health, holiness, power, and full dominion over Satan as members in communion with God’s family. If the anointing was needed by Jesus in the first century, it is needed by disciples in the twenty-first century. Jesus had identity and qualifications yet accepted the work of the Spirit in giving Him purpose.

**3. Anointing was necessary for Paul’s mission to minister and witness.** Paul’s testimony in Acts 26:14-18 affirms that anointing is for God’s purpose and not merely to qualify the recipient.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from

the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

As it was Paul's lot to fulfill this anointed mission in his day, it is our lot today. Old Testament anointing, symbolized by use of specially formulated oil and spices, in the New Testament it is the Holy Ghost that is the anointing that brings power.

**4. Anointing is necessary and available for every Spirit-filled leader, minister, and teacher.**

And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. (I John 2:27, NASB).

God has anointed you so that you may be equipped for every good work: to resist evil, to know the truth, to preach the Word, to be able to pray, to have fellowship with God. You are anointed of God and anointing is for a purpose. As you teach in classroom and model in the hallways never forget your mission. Do consider yourself to be an anointed spokesman and Christian? Maybe you think that only certain people in ministry like Old Testament prophets and the New Testament apostles were anointed for their generation and that you are not. Regardless of what you have thought about the anointing of God you have received an anointing. It is only necessary that you discover what it means to be anointed.

As can be known from the Bible, both individuals and objects were anointed for service to God:

- **Prophets** were anointed to be able to proclaim God's Word. First Kings 19:16 says, "Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet" (NIV).

- **Priests** were anointed to be holy, set aside to carry out duties of worship and sacrifice. Exodus 40:13 says, "Then dress Aaron in the sacred garments, anoint him and consecrate him so he may serve me as priest" (NIV).
- **Kings** were anointed so they could wisely rule and lead God's people for Him. First Samuel 16:3, 13 says, "Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate . . . So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came powerfully upon David" (NIV).
- **Objects** were anointed so they could be set aside for holy use. "Then Moses took the anointing oil and anointed the tabernacle and everything in it, and so consecrated them," (Leviticus 8:10, NIV).
- **The sick** were anointed for healing and restoration. "They drove out many demons and anointed many sick people with oil and healed them" (Mark 6:13, NIV).

As is seen from this brief review, anointing was a biblical concept and a common event. It occurred for a specific divine purpose: for proclaiming, for worship, for sacrifice, for ruling, for healing, to dedicate something for holy use. Even Jesus was anointed so that He could carry out His ministry (Luke 4:18-19). We conclude that anointing is biblical; it was meticulously done using holy oil for a variety of reasons. This helps us understand better the need for anointing.

First John 2:27 says that you have received an anointing. You have been anointed, and with the same Spirit that came on Jesus at baptism in Matthew 3:13-17:

Then Jesus came from Galilee to the Jordan to be baptized by John. But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?" Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented. As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased" (NIV).

The baptism of Jesus, of course, was not for sin. It served to identify Him with mankind and set an example, but more importantly it identified him to John and empowered him to enter into a priesthood greater than that formerly served by Aaron. He was destined to become the High Priest for all mankind and to offer sacrifice and also to become the sacrifice God would accept for sin.

This is what you are to do to consecrate them, so they may serve me as priests: . . . (after offering a blood sacrifice) Then bring Aaron and his sons to the entrance to the Tent of Meeting and wash them with water. Take the garments and dress Aaron with the tunic, the robe of the ephod, the ephod itself and the breast piece. Fasten the ephod on him by its skillfully woven waistband. Put the turban on his head and attach the sacred diadem to the turban. Take the anointing oil and anoint him by pouring it on his head. (Exodus 29:1, 4-7, NIV).

In Jesus' baptism, He was anointed with the Holy Spirit that descended as a dove. Jesus was washed in baptism, and He was anointed with the Spirit of God. We are promised that same anointing. Jesus said that He would send the Holy Spirit who would teach us all things. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him" (I John 2:27 NIV).

### **G. Anointed Believers are Empowered**

The anointing you have received is the Holy Spirit, and you are anointed for Christian ministry while you live in this world. The Holy Spirit enables, entrusts, and empowers the ordinary disciple to accomplish God's will. By the Holy Ghost, every teacher is anointed:

1. To be able to discern truth—I John 2:27.
2. To testify of the truth—I John 5:6, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is the truth."

3. To be able to pray – Romans 8:39 and Ephesians 6:18 (NIV), which says, “And pray in the Spirit on all occasions with all kinds of prayers and requests.”
4. To live a godly and righteous life – Romans 8:4 (NIV), “in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.”
5. To be strengthened with power in your inner being – Ephesians 3:16 (NIV), “I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being.”
6. To be led by God – Romans 8:9 (NASB), “However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.”
7. To live in joy – Romans 14:17 (ESV), “For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.”
8. To live in hope – Romans 15:13 (NIV), “May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.”
9. To receive spiritual gifts – I Corinthians 12:4 (NIV), “There are different kinds of gifts, but the same Spirit distributes them.”
10. To bear spiritual fruit – Galatians 5:22–23 (NASB), “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”

It is this anointing that opens your mind, teaches you, guides you, calls you to pray, empowers you, and enables you to be stronger Christians, more powerful Christians – not just people who are saved but people who are saved, indwelt, and empowered.

## **II. How the Holy Ghost Anointing is Administered**

No Oneness Apostolic believer should ever be in doubt about how and when the Holy Spirit is received. Each person has an Acts 2:38 experience of the new birth distinct in the initial manifestation of speaking in other tongues as the Spirit gives utterance. The Holy Spirit is sent to indwell and make us His people guided and lead to perfection in holiness. We conclude that each person is an anointed vessel of God, cleansed by God and filled with the Holy Spirit within and also upon him or her. As the Holy Spirit came upon the disciples at

Pentecost in the upper room and sanctified them with power for service (Acts 1:8), we too have been anointed with the Holy Spirit for Christian service. With a fuller understanding of what God has given us in Christ by the Holy Spirit, we will be better able to live for God, better able to pray, to love Him, trust Him, and better able to serve in hope and joy as we reach the coming generation of Apostolics.

To be an able minister means that there will be a level of anointing that will carry you along, however, anointing and purpose are very closely related.—J.H. Osborne

Fight against that affluence that wants to choke the life out of the anointing in your life. The affluence of this age causes us to take paths and shortcuts that stops the flow of anointing.—Kenneth Haney

### III. The Blessedness of the Anointing

The remainder of this lesson will focus on the blessedness of the anointing provided by Spirit of God to and for the ministry.

#### A. New Testament anointing is with the oil of the Holy Spirit

“But ye have an unction from the Holy One, and ye know all things” (I John 2:20). Unction, (Gr: *chrisma* (GSN-<G5545>), anything smeared on; a scented unguent or ointment of thicker consistency than muron, sweet oil or perfume. Translated “unction” (I John 2:20) and “anointing” (I John 2:27). The ointment here refers to the Holy Spirit from which flows all the gifts and graces of the church. He is typified in Exodus 29:7; 30:23–25.

The Holy Ghost provides knowledge of all things necessary to salvation and the Christian life in general, so you do not need the so-called superior knowledge of the Gnostics and others seeking to deceive you (I John 2:26–27). Christians have an unction, anointing, the enlightening and sanctifying influences of the Holy Spirit adequate to reveal all things essential to preservation from fatal error, and for perseverance in the faith and practice of the gospel.

To “anoint” means to rub with, smear on ointment someone or something. The name Messiah means the Anointed One, Jesus the anointed vessel to save and

sanctify sinners. Anointing with oil was a symbol of the Holy Spirit in the Scripture and represented the ministry of the Holy Spirit to be poured out on all flesh (Acts 2, Joel 2). The old covenant called for use of specially prepared anointing oil (Exodus 30:22–33) to consecrate people and objects for ministry and worship. Since the old foreshadows the new (Hebrews 10:1), this was fulfilled by the Spirit on Messiah to break the yoke of sin and death. Every teacher should experience the anointing of the Holy Ghost in enabling him or her to teach and preach effectively.

The anointing is not the exclusive possession of a few persons in leadership, it is the sanctifying flow of God's spirit that empowers and sets his children apart.

### **B. Composition and regulation for use of the holy oil of anointing. (Exodus 30:31–33)**

Throughout Scripture the holy anointing oil is symbolic of Holy Ghost with its enabling power resting upon the anointed person or object to function in a particular sphere of ministry. This is indicated by the language of the Bible for Jesus, Hebrew: *Mashiyach* = "anointed" or "Messiah;" Greek: *Christos* = "Christ" or "The Anointed One."

The anointing oil set apart (made holy) God's priests, tabernacle furnishings, and the ceremonial vessels used in service. Priests represented chosen call-out believers in the old order. In the New Testament, the oil of his spirit is poured out in the lives of those born of the Spirit (John 3:3–8). His people are indwelt by the Holy Spirit (I Corinthians 6:19), set apart and made holy.

You are anointed to do the works of Christ by the power of his Holy Spirit. Not only will you be able to do the same works Jesus did, but even greater works (John 14:12). We learn much about the anointing by a brief look at the composition, ingredients and regulations for use of the oil of anointing.

Moreover the LORD spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. (Exodus 30:22–25)



- **Myrrh**—a ‘pure’ resin used for embalming, very bitter, symbolized trials. Hebrews 11 is more than a register of the faithful, it represents those who overcame great trials. David, the fugitive from Saul was tried in the Cave of Adullam and wrote Psalm 34. Jesus watched His disciples toil all night against the sea (Mark 6:45-50).
- **Cinnamon**—‘sweet’ spice that is hot in taste, symbolic of zeal. Zeal always causes a visible reaction (Jeremiah 20:9). God wants a zealous people. He spewed out Laodicea for lukewarmness. (Revelation 3:15-16, Colossians 4:13)
- **Calamus**—derived from a reed with a weak stem, this ingredient symbolized weakness. God’s strength is made perfect in our weakness. Paul’s endured a thorn in the flesh (II Corinthians 12:8-10). David’s weakness led to a “crushed heart” prayer of repentance (Psalm 51:17). Reliance on our known strength is a weakness; reliance on our known weakness is a strength!
- **Cassia**—an extract from a low growing shrub, symbol of humility. Moses, the meekest of men, pleaded for the preservation of the nation and for Miriam’s healing (Numbers 12:3, 8, 13). He also sought to share the anointing (Numbers 11:29).
- **Olive Oil**—a leading article of commerce, representative of spiritual Israel and symbolic of fruitfulness. The major ingredient of anointing oil (6 pints) was derived from crushing the olive berry to extract the precious oil. Anointing manifests itself in a fruitful life! The realm of emotion will move us, but the realm of anointing “balm” will heal us! (Jeremiah 8:11, 22). Rewards for fruitfulness are not for our glory, but for our Redeemer (Revelation 4:10)

God’s commandments regulating the exclusive use of anointing oil are instructive and find enlightenment in the New Testament.

And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man’s flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto

you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. (Exodus 30:31-33).

**C. The holy oil was not to be poured upon man's flesh. Emotion is not anointing!**

Private use as a mere unguent was forbidden. The Israelites were not forbidden the use of the different materials in their unguents, or even the combination of the same materials, provided they differed in proportion. The holy oil should be reserved wholly for sacred purposes. In this regard it served as a memorial. This sweet aroma was to be nowhere else, so that when you smelled it you would immediately think of Jehovah, His mercy and provision .

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. (Romans 8:5-9)

**D. The holy oil was not to be poured upon strangers. Real anointing comes only by regeneration!**

A "stranger" means one not of the priestly lineage of Aaron. (cp. Exodus 29:33).

For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. (Ephesians 2:18-22).

**E. The holy oil was not to be imitated by man. If there is a true anointing to be desired, there is a false anointing to be avoided. The wise disciple discerns the difference!**

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matthew 24:23-24) (Christ = Anointed One).

**F. The holy oil was to continue through all generations. No generation can live on the anointing of a past generation! Every believer must receive the Holy Spirit.**

And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim: and they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger (Judges 2:10-12).

The anointing oil was contained in and poured out of a horn from a sacrificed animal. Without a sacrifice, there could be no horn. Without sacrifice there could be no blood, and by extension, no anointing. Horns, the chief source of attack and defense for animals that have them, are figurative of power! Examples of application are:

- Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. (I Samuel 16:13)
- And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. (I Kings 1:39)
- To the chief Musician, A Psalm of David, the servant of the LORD, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said, I will love thee, O LORD, my strength. The LORD is my

rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. (Psalm 18:1-2)

- But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil. (Psalm 92:10)
- Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David. (Luke 1:68-69).

### **G The Priestly Anointing (Exodus 29:4-7; Psalm 133:1-3)**

And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water: and thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: and thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. (Exodus 29:4-7)

Then dress Aaron in the sacred garments, anoint him and consecrate him so he may serve me as priest. (Exodus 40:13, NIV).

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore. (Psalm 133:1-3)

The anointing of Aaron the high priest and his sons foreshadowed the coming anointed one, our High Priest, Jesus Christ. The anointing oil was copiously poured on the head of the priest, flowed down over his ears, forehead, eyes, and face; down the beard to his garments and over the rest of his body.

The Holy Spirit washes, cleanses and baptizes the believer. Our bodies become living sacrifices and our minds are renewed (Romans 12:1-2). The head (mind) of the priest received anointing before the rest of his body is sanctified and consecrated for service. This anointing symbolizes important doctrinal truth to be

fulfilled in New Testament priesthood (I Peter 2:9-10). Our minds are anointed so thoughts are taken captive and renewed. Anointed ears no longer listen to voices of the world but strive to hear the voice of God. Anointed eyes select carefully what is watched and read, remaining fixed on Jesus. Our mouths are sanctified to speak and feed upon the bread of life. The entire face is to reflect the glory and joy in anointing (II Corinthians 3:18). On what are your senses, eyes, ears, taste focused?

Like the old covenant priests, the anointing oil of God's Spirit must be poured upon you from head to toe so you are totally set apart for this service. We are baptized in and with the Holy Spirit that indwells the born again individual.

The priestly anointing will lead you into a holy lifestyle of sacrifice, worship, and ministry. Such an anointing requires total surrender and obedience of your will to the spirit on a daily basis. Do not regard priestly anointing lightly. Leaders or teachers who seek to minister independently endanger themselves and others. Are you willing to minister as a holy priest of the anointing in Jesus name? Worldly inputs must be rejected to honor the priestly anointing.

## H. The Kingly Anointing

Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate . . . So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came powerfully upon David. Samuel then went to Ramah. (I Samuel 16:3, 13, NIV)

Attributes of royalty include authority to rule and reign, power over an enemy, a royal inheritance, attitude of victory, fortress and palace for safety, feasting at the Kings table, a family of princes and princesses, and powerful words of influence.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. (I Peter 2:9)

First-century Christians were a chosen generation (cp. Deuteronomy 7:6), a royal priesthood (cp. Exodus 19:6), an holy nation (cp. Exodus 19:6) and a peculiar people (Greek: *peripoiēsis* (GSN-<G4047>), *purchased*, not peculiar as in dress,

speech, or manner of life; (cp. Deuteronomy 7:6). In Christ we are anointed as both priests and royalty (Ephesians 1:4). Never surrender your royal dominion, take spiritual authority over the world spirits that oppress you and your students. You are royalty, as is our King of kings, anointed with power and authority. You no longer have to be subject to every circumstance and situation that confronts you. Take control; Satan is under your heel (Romans 16:20).

Kingly anointing on your life in Christ means that you are no longer a victim—you are a victor. As royal priests, we are anointed with two mighty weapons of warfare—the Word and prayer.

### **I. The Prophetic Anointing (Numbers 11:25)**

And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. (Numbers 11:25)

Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet. (I Kings 19:16, NIV).

This fulfilled the prophecy of Numbers 11:17. Moses could not do the work God had called him to do in the manner he had chosen to do it. To share the work he needed to share the Spirit's anointing. Jethro advised Moses to have others help him judge the people (Exodus 18). He followed this advice and appointed leaders over tens, fifties, hundreds, and thousands. The seventy elders seem to have been a special panel of judges or leaders (Numbers 11:25-29).

The Spirit was poured out upon Moses and Elijah, as prophets, in a mighty way. Deuteronomy 34:10 states that there was not a prophet in all of Israel like Moses with whom God spoke face-to-face. Elijah had such a presence of God's Spirit on his life when it was time for his mantle of prophecy to be passed to Elisha, he was caught away in a whirlwind (II Kings 2). Elisha eagerly sought a double portion of the prophetic anointing God had placed on his mentor. When Moses' anointing was extended to the seventy elders, they also prophesied. Anointing for ministry of the prophet can extend to others.

In Jesus, we see the fullness of God's anointing to be Priest, King, and Prophet, the only person to ever have this fullness.

A teacher should covet the anointing to prophesy and speak forth the word of God. When the Holy Spirit ministers to you or through you in prophetically, is it received humbly, in awe, joyfully, thankfully, or with doubt, fear, and caution? The prophetic anointing carries great responsibility and accountability. Not only must one hear the word of the Lord clearly, it must be given clearly so that Jesus Christ is glorified (I John 4). In I Corinthians 14, Paul informed us that prophecy strengthens a church and is useful for instruction, but should be kept in order. All true prophecy that comes from God, conforms to the word of God, and glorifies God will edify the church body. Teachers are encouraged to be sensitive when the Spirit desires to speak through them.

## IV. The Function of Anointing Oil

In this section we continue our study by considering the function and purpose of the anointing oil, especially as it pertains to the instructor and student in the Bible college. Types are taken from uses in the Old Testament and relates to the born-again believer under the New Testament.

### A. The Oil of Cleansing.

And the priest shall pour of the oil into the palm of his own left hand: and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD: and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. (Leviticus 14:26-29)

This passage of Scripture describes one step of a lepers cleansing by anointing. Leprosy is a type of sin and sin must be cleansed, not healed. The process shows how individual sinners are cleansed from sin, just as lepers were cleansed and consecrated by the priest. When a leper presented himself to a priest

for cleansing, he had to remove all clothing, shave the hair from his body, and bathe in water. Then the priest would examine the leper, pronounce him clean, and anoint him with oil and blood.

Applying this process to our lives in Christ, we are stripped of our old life to put on the new (II Corinthians 5:17). We are washed by burial in baptism after repentance and death to ourselves then raised in Christ by receiving the Holy Ghost (Romans 6:1-11). The blood of Christ cleanses us from all sin (I John 1:7) and then anoints us by the infilling of his Spirit (Acts 2:38).

Three places a leper was anointed. First, the ear was anointed with oil. The ear represents whatever we listen to and allow into our minds. We should strive to hear what the Spirit says to the church (Revelation 3:13). We should listen to and guard ourselves against hearing worldly music, profanity, and faith degrading rhetoric. Second, the priest anointed the right thumb of the cleansed person. The hand represents work and service empowered by the Holy Ghost anointing. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). Next, the priest anointed the right toe of the former leper. The feet represent our spiritual walk with God in the world. In the final step, the priest emptied the anointing oil over the head of the person indicating that the cleansing was completed and the person free of disease.

In Christ's anointing we have been set free from the leprosy of sin to live consecrated to Him. Teachers should consider what areas of their life most needs this anointing—the ear for cleansing of hearing, the hands for better service, the foot for godly pathways.

### **B. The Oil of Light**

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:14-16)

The oil in the Tabernacle lampstand represented the illuminating presence of the Holy Spirit, enabling the priests to perform their duties in the Holy Place. Under the new covenant, born again believers are the temple of the Holy Ghost



and its lampstand, God's light that shines brightly throughout their world. The lampstand with its oil and wick were to be tended daily so the light would never be extinguished. Likewise, the anointing of the Spirit in our life ignites us continually to shine, lighting our way and showing Jesus as the light of the world (John 8:12). The Holy Spirit oil allows us to shine brightly day and night. The flame of the Holy Spirit's oil makes us children of light so desperately needed by the world. Teachers in the classroom should allow their light to be seen by students who can then follow their example. Students learn by modeling our actions and values.

The New Testament teaches us to walk worthy of our calling (Ephesians 4:1), in all lowliness or humility of mind (Ephesians 4:2; Acts 20:19; I Peter 5:5), in meekness (Ephesians 4:2; Matthew 5:5) in longsuffering (Ephesians 4:2; I Corinthians 13), forbearing one another in love (Ephesians 4:3) as we endeavor to keep the unity of the Spirit in the bond of peace (Ephesians 4:3). This unity is spoken of in Psalm 133 as the anointing of the high priest.

Paul instructed the Ephesians (4:17-5:14) to not walk as the Gentiles walk in darkness, noting that they are vain in mind, dark of understanding, alien to God's life, ignorant of God, blind in heart (II Corinthians 4:4), past feeling, lustful (Galatians 5:19), unclean (homosexual) (Galatians 5:19) and greedy (II Corinthians 6:10).

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. (Colossians 1:12)

The oil of light puts our walk in the spotlight to showcase God's mighty power to deliver even Gentiles.

### **C. The Oil of Holiness**

And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. (Exodus 30:31-33)

This was discussed earlier so will be brief at this point. The anointing oil used in the old covenant was regarded as holy – set apart unto the Lord. Anything or anyone anointed with it was rendered holy. Nothing about this anointing oil was commonplace or ordinary, it was specially made for ministry by the priest. It was considered unique because it symbolized the Holy Spirit that would anoint every believer under the new covenant.

When the oil of the Holy Spirit anoints our lives, we are made holy because He imparts His holiness to us. He purifies and sets us apart from the world and for God’s exclusive use. Holiness is not a goal that we attain, it is an act of grace applied by the Holy Spirit anointing by means of the shed blood of Jesus Christ. The New Testament reveals many requirements of holiness (John 17:17; Romans 6:19–22; I Corinthians 1:2, 30; Ephesians 4:24; Colossians 1:12; 3:12; I Thessalonians 4:3–7; I Timothy 1:9; I Peter 1:15).

The teacher should know and teach that we need the continual help of the Holy Spirit to resist sin in our lives and to help students guard their heart and mind against temptation and pride. As we yield the members of our body to righteousness, the Holy Spirit works to keep us sanctified and holy in several ways:

1. Accountability to another godly person, mentor or leader;
2. Constant study and application of the word of God to the issues of our life;
3. Worshiping often with the body of Christ;
4. Fellowship with other believers of like precious faith;
5. Praying in the Holy Ghost and seeking the face of God;
6. Conscientiously and generously giving of our resources;
7. Fasting and sacrifice to discover and do the will of God.

Because God is holy, godly anointing requires that we live holy, sanctified and separate from the world in order to be like Him.

#### **D. The Oil of Provision**

Second Kings 4:1–7 provides the background for this portion of our lesson:

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is

come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

Little is much when God is in it. The Spirit of God is limitless. Several truths about the oil of God's Spirit can be drawn from this account.

1. *A teacher with the anointing will have enough.* Yes, the world lays claim to our sons, the young people in our classroom. When we feel we have nothing to meet their deepest needs, seek the pot of oil, the spirits anointing. The end of our resources is the beginning of miraculous provision given by the anointing. The prophet Zechariah (4:6) gives us the promise to meet our needs when might and power of our strength is not enough: "Not by might, nor by power, but by my spirit, saith the LORD of hosts."

2. *The anointing requires empty vessels.* The man of God instructed the widow to collect empty vessels. As she poured, the oil filled one vessel after the other until there remained no empty vessel. At the point the flow ceased, every empty vessel had been filled. The anointed teacher must work first to empty himself in order to be filled with the oil of the Spirit (Psalm 51:8-17). He is then able to pour out to fill every vessel in his classroom. Nicodemus (John 3:3-5) had to be emptied of tradition and self before he could be instructed for filling.

3. *The anointing fills every vessel completely.* Undoubtedly the borrowed vessels were of many shapes and sizes but each one was filled to the brim. Likewise the oil of provision will completely fill every emptied

out believer. The chief requirement is that the vessels be empty and the pot of oil remain full. While it might be unwise to label our students empty vessels, it is wise to do our best to fill them, and to accomplish this we must constantly be filled with the spirit (Ephesians 5:18).

4. *The anointing meets every need.* The widows' testimony was one of fullness after she had poured the oil. In I Corinthians 12:1-11, 26, apostle Paul showed that Holy Ghost anointing comes with diversities of gifts, administrations and manifestation for the purpose of edifying the church. Teacher, seek to find the emptying place that we might become filled in order to serve! This same principle is manifest in the miracle of John 2. Before the wine could be drawn out and served, the vessels had to be filled.

#### **E. The Oil of Protection.**

Thou preparest a table before me in the presence of mine enemies:  
thou anointest my head with oil; my cup runneth over. (Psalm 23:5)

Along with the oil of protection by anointing, Psalm 23 also provides basic provisions - green pastures for grazing and still waters to quench thirst. As has been indicated earlier, the anointing of the sheep's head was to provide protection against the attack of insects. The oil of protection may be seen in yet another light.

In the ancient Middle East, the home was an honored sanctuary. Any guest invited into to that home would be sheltered, fed and protected from enemies. Upon entry, the guest was washed and cleansed from his journey and then anointed with oil.

In similar fashion, the anointing of the Spirit assures us of the father's protection (John 14:2, 23). His spirit brings anointing, and anointing provides protection and blessings.

The Spirit's protective anointing guides and directs our path as we obey his voice. Jesus declared (John 10:1-16) that He gathers His flock, leads them, speaks to them, they recognize His voice, He is the gate, He protects them from the wolf – He is the good Shepherd.

The LORD is their strength, and He is the saving strength of His anointed.

The oil of protection assures us that we do not have to strive to protect ourselves, we can submit to His anointing. (See Psalm 28:8.)

### **F. The Anointing Oil of Gladness (Joy)**

Thou hast loved righteousness and hated iniquity; Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (Hebrews 1:9)

This continues Psalm 45:6-7, and it cites the reasons for Christ's exaltation as founded upon His love of righteousness and hatred of evil. The anointing seems not to refer to any formal or official ceremony for Christ but rather to the happiness and joy which flowed unto Him because of His triumph over sin, death, and the devil. In one sense, Christ was anointed at His baptism; but this appears rather as a reference to that overflowing of joy of Jesus.

Since we are in Christ, we can partake of His joy. The chief benefits of this gladness is to help to overcome adversity and to share. The man who is thankful and joyful cannot be defeated!

1. Greater is he that is in you than he that is in the world (I John 4).

Nothing can overcome the anointing that is within you and take your joy. In all things you are more than conquerors over financial problems, work difficulties, enemies, hypocrites, negative attitudes and over inconsiderate people who dump their problems on you. Your anointing of joy is immune to these and more.

2. The only way to lose an all-powerful overcoming joy is to give it away. If your joy has been lost, you let it go. You chose to give up, to be discouraged, to be depressed or a victim of whatever emotion assailed you. Jesus said no man can take your joy (John 16:22): And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Under what conditions is a teacher most likely to be tempted to surrender his joy of anointing? Undoubtedly it is when he is physically weary, emotionally drained, isolated and alone, feeling self-pity, when he is not being bolstered spiritually.

3. Giving up on ourselves and others cannot rob us of our joy. This anointing of joy is essential for teachers who invests much time and effort into educating young people. Their failures who study, unconcern, inconsiderate manners, casual approach to things of God are all causes to discourage a teacher. The truth of the matter is we lose too when we give up on the work of Christ in our students. Remember how much time Jesus invested in His disciples, especially Simon Peter. Jesus is the source of our hope as well as anointing, and it is He who provides joy. As His life was filled with the joy of the Holy Ghost (Luke 10:21), He is able to fill us with that same joy.

### **G. The Anointed Place of Leadership**

In our final segment of this lesson we will consider leadership.

Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel. (I Chronicles 11:3)

David was God's chosen leader, anointed first among his brothers, then over Judah and finally over the nation of Israel. His anointing was recognized by Samuel, by Israel's army, and national leaders.

God's anointed leaders have qualities illustrated in the life of David and in the Son of David, Jesus Christ. Leaders show the unique qualities of obedience (I Samuel 13:14), praise (Psalm 51:14), a servant heart, (Mark 10:43; Luke 9:48; Matthew 20:27), and willingness to justify others (Isaiah 53:11).

The anointing place of leadership is wherever the Anointed One places those He has chosen to lead.

To lead in the kingdom of God is to continually seek and serve the Lord careful to give all glory to Him. Attributes of a leader exemplified by Jesus sets the standard for all ministry and leadership. A few of these are as follows:

- Love and compassion for others,
- Servant leadership,

- Willingness to listen,
- Wise understanding and knowledge,
- Ability to teach and Leo what was being taught,
- Being vulnerable and transparent,
- Honest, truthful and making right choices,
- Spiritual discipline,
- Holy and pure, seeking first the kingdom of God,
- Willing to lay down his life for those who lead.

Truly He descended into greatness (Philippians 2:5-11).

The anointing teacher must never forget that he is there to serve those he teaches. Like Jesus he must descend from pride and arrogance into true servanthood.

#### **H. Receiving the Anointing to minister**

Jesus begins John 15 by stating, "I am the vine, ye are branches." In botanical terms, the vine is the trunk or stem that connects the root system to the branches, twigs, and leaves. Absorption of moisture and nutrients begins with roots and is conveyed as sap through the vine to the branches to twigs, to leaves to fruit. Jesus has His roots in God (in Heaven) and conveys to man the sustenance required to prosper and succeed.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. (John 15:4-5)

Like a branch without the vine, we can bear no fruit without him. Instead we have no life and will wither and die. We must abide in him and he in us. The sap that flows from the source (soil, God) must reach the branches (us) through the vine (Jesus Christ) if we are to survive and be fruitful.

That is not possible without the anointing.

# The Teacher and the Anointing

## Lesson in Review

Name: \_\_\_\_\_

Nation: \_\_\_\_\_ Date: \_\_\_\_\_

1. What is the origin and biblical meaning of anointing.

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2. Give Old Testament and New Testament terms for anointing

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3. List four instances of biblical anointing

A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_

D. \_\_\_\_\_

4. List four works an anointed believer is empowered to do.

A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_

D. \_\_\_\_\_



5. How is the Holy Ghost anointing administered to a believer?

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6. What specific regulations are given for use of the holy oil of anointing.

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7. Name six basic function of anointing oil.

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_
- E. \_\_\_\_\_
- F. \_\_\_\_\_

8. According to John 15, how can one be assured of the anointing to minister?

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