

THE KINGDOM OF GOD

by Mike Flynn
(with grateful credit to John Wimber)

INTRODUCTION

Teaching on the Kingdom of God in the Gospels is central to the life and work of Jesus. The synoptic Gospels are full of teaching about it. The Gospel writers used the term 123 times (Paul 13, Acts 8, and the rest of the N.T. 11 times). Frequently the Gospelists summarized it in formulas like this, "Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people" (Matt 4.23).

The concept of the Kingdom of God is rooted in the O.T., announced by the prophets as a day in which men and women will live together in peace, when social problems would be solved (Isa 2.4) and the physical environment would pass away (Isa 11.6). The Kingdom of God had a Davidic sense, characterized in a military hope; it was a geographic, earthly, and nationalistic kingdom, a future empire just like the "good old days" of King David. The "Day of the Lord", coined by the prophets, carried a two-fold meaning of restoration and judgment. Full restoration would occur (Amos 9.14, Isa 11, Zech 8.4-8) and the nations would be judged (Amos 1).

There was also a Danielic sense in which the concept of the Kingdom of God was rooted. This was a heavenly, rather than earthly, hope; an end to "this present age". God was going to bring into existence a new world, the Age to Come. In addition, the apocalyptic writers elaborated on this concept of the kingdom and matured the Jewish people's concepts of evil, Satan, and demons. A marked dualism between God and Satan characterized kingdom thought.

It was in the context of these two ideas--that the Kingdom of God was a time of earthly triumph and that an age of righteousness was soon coming--that John the Baptist announced that God was ready to bring a New Age into existence.

I. THE RULE

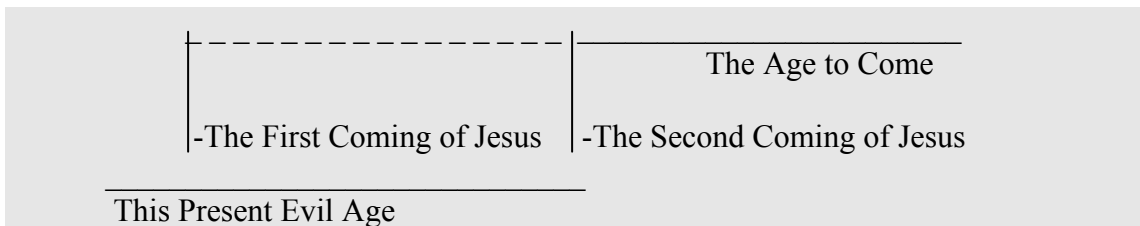
We can define the Kingdom of God as the dynamic reign of God, the assertion of God's authority over the evil one and his deeds. The dictionary defines kingdom as "the reign or rule a king has over his subjects." This is the primary meaning of the Hebrew malkuth and Greek basileia. A kingdom may be a realm over which a sovereign exercises his authority; it may also be the people who belong to that realm. With the coming of the Messiah came the revealed authority of God. In Jesus dwelt the Godhead bodily (Col. 1). Jesus came restoring the rule which Adam and Eve had lost in the fall.

II. PRESENT AND FUTURE ASPECTS

In the N.T. the dualistic framework of "the present evil age" (Gal 1.4) and "the age to come" (Eph 1.21) is established, but in a new way. The N.T. teaches that in the coming of Jesus Christ the future age has come into the present; the Kingdom of God has been fulfilled, but not yet consummated; thus it is both present and future. We are part of the "already" and the "not yet". We therefore, are constantly living in eschatological tension -- caught between the old and the new. For example:

Mk 1.15	The time is fulfilled, the kingdom of God is near
Mt 12.28	When demons are driven out by the Spirit, the Kingdom of God has come upon you
Lk 17.21	The Kingdom of God is among/within you
I Co 10.11	The fulfillment of the age has come upon us
Heb 6.5	We have tasted the powers of the coming age

Note this diagram:



The N.T. was written from this view point: the overlapping of two ages. God's Kingdom had interrupted human history and was now spreading like leaven and growing like a seed. This approach helps us to have a correct understanding of power ministry in the N.T. (i.e., healing must be interpreted in the light of the Kingdom of God).

III. POWER AND AUTHORITY

A. Authority and power are often confused. Power (Greek *dynamis*) is might or ability. It is often used for the word "miracle", eg, a work of power (Mk 6.5). Authority (Greek *exousia*) is the freedom and right to act, i.e. the right to exercise power.

B. God has absolute authority; He is almighty (Lk 12.5). Therefore all authority is ultimately delegated from God (Lk 1.51f). Delegated authority

denotes power that is linked to a position or commission, and is always displayed in legal, political, social, moral, and spiritual affairs (Ro 13.1-6). In the spiritual realm position and authority are not so much matters of structure but of relationship, e.g., Mt 20.25 teaches that true spiritual authority is a relationship of service, not a structure of dominance.

C. Through creation God gave man relationship, identity and position with Himself. This gave man authority:

- to be and reveal God's image and glory (Gen 1.26, Ps 8.3f)
- to rule over the earth (Gen 1.27)
- to have all things under his feet (Ps 8.6-8)

D. Through deception and sin man was deposed and lost his authority, and Satan became the prince, ruler, and god of this world (2Co 4.4). Everything under his authority has been enslaved and suffers through his policy of sin, sickness, and death (Jn 8.34,44). When Satan encountered Jesus he tried to bargain by offering to delegate his authority over earthly kingdoms to Christ, Who, though conscious of His right to them, refused, awaiting the divinely appointed time (Lk 4.6).

E. Jesus was sent as a man (the second Adam) to re-establish God's authority over the earth by disarming all powers and saving man out from under their authority. Jesus' *dynamis* came from the empowering of the Holy Spirit (Lk 4.14ff). But His *exousia* came from His relationship with the Father (many refs in John). He knew His identity and commission as the Son, sent from the Father, and this gave Him boldness to exercise His authority (Jn 17.2, etc). Because Jesus was **under** authority (in right relationship with the Father) He **had** authority, and others recognized it (Mt 8.9). His teaching was seen to be authoritative (Mt 7.29) because He spoke only what He heard from the Father. He had authority over demons, death, sin, sickness, and nature; they all obeyed His orders (see Mk 1.22,27; Mt 9.6,8; Mk 4.39,41; Lk 7.1-17). Through His life, death, and resurrection Jesus disarmed and despoiled the spiritual powers (Jn 12.31, Ga 2.15, Heb 2.14). With His exaltation, following His death and resurrection, Jesus received from God **all** authority in heaven and on earth (Mt 28.18; cf Phil 2.6-11; Eph 1.20-23).

F. Having deposed Satan, Jesus reinstates man by bringing him into relationship with God, and thereby delegating His authority to man. We're to do His works, speak His words. We have new **identity** through relationship--being righteous sons (1Jn 3.1). We have new **position** through relationship--being made alive with Christ to be seated with Him above all powers and authorities (Eph 2.4-6). We have a **commission** to go in Jesus' authority (see Mt 10.8, 28.18ff; Mk 16.15ff, Jn 20.21):

- to proclaim the good news: "Our God reigns!"

- to baptize and teach
- to drive out demons
- to heal the sick
- to speak in new tongues
- to raise the dead
- to disciple nations
- to minister to the poor

IV. THE KINGDOM AND THE CHURCH

The church is not the Kingdom.
The Kingdom creates the church.
The church witnesses to the Kingdom.
The church is the instrument of the Kingdom.
The church is the custodian of the Kingdom.
The church has been given Kingdom authority.

V. THE WAR

In spiritual warfare there is a continual interaction between the Kingdom of God (and its community, the church) and the kingdom of Satan (and its community, the world, along with the flesh, demons, and Satan himself). This warfare is characterized by attack and counterattack. C.S. Lewis: "There is no neutral ground in the universe: every square inch, every split second has been claimed by God and counterclaimed by Satan." It is important for Christians who are engaged in the ongoing battles with Satan and his demonic forces to know that as we attack the citadels of Satan, Satan attacks us in return.

VI. THE WORKS OF JESUS

- A. Over demons.
- B. Over disease.
- C. Over nature.
- D. Over death.
- E. Over sin.

CALLING DOWN THE HOLY SPIRIT ON INDIVIDUALS AND GROUPS

Mike Flynn

INTRODUCTION

We in the church are familiar with invoking the Spirit's presence, but we don't usually label it "calling down the Holy Spirit". Sacramental theology speaks of the "epiclesis" (Greek, *epi*, upon, and *kaleo*, to call) in the prayers of consecration, e.g., "Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son...". We're not at all unfamiliar with asking the Lord to be present in our gatherings.

But we have not been trained to expect anything particular to happen when we invoke His presence. We've not been led by our training, our worldview, or our experience to expect anything tangible to occur when we call to Him to come. Very few of us have ever even expected Him to manifest His presence when we've asked Him to come. What is this thing that's happening? How shall we regard it? Can we "do it" too?

A CLARIFICATION

This teaching in no way presumes that the Holy Spirit is not already present in the hearts of believers who are present when we say "Come Holy Spirit." We know that the Spirit permanently indwells the hearts of believers from the moment of their acceptance of Christ as Savior and their invitation of Him to enter their lives.

What we are getting at is a Biblical realization that the presence of God is often passive until believers take steps to actualize--make active--His presence. God invites us to collaborate with Him. One effective way to do this is to invoke the active presence of His Spirit.

I. WHY SHOULD WE CALL DOWN THE HOLY SPIRIT?

A. Survey of the Scriptures

A summary of some displays of the Spirit's power and their results: Time does not permit us to look at every demonstration of the Spirit's power in the N.T. By way of example, we will look at Jesus' works in the Gospel of Mark and the disciples' works in Acts.

<u>DEMONSTRATION</u>	<u>RESULT</u>
Mk. 1.23 demon expelled	Mk. 1.27 people amazed
Mk. 1.40 leper healed	Mk. 1.45 people came from everywhere
Mk. 3.1 healing of shriveled hand	Mk. 3.6 Pharisees & Herodians plot to kill Jesus
Mk. 4.35 Jesus calms the storm	Mk. 4.41 Disciples terrified
Mk. 5.1 healing of the Gadarene	Mk. 5.15 people asked Jesus to leave area
Mk. 6.37 feeding of the 5000	Mk. 6.54 [none specifically noted]
Mk. 6.47 Jesus walks on water	Mk. 6.51 disciples completely amazed
Mk. 7.31 healing of deaf & dumb man	Mk. 7.37 overwhelmed with amazement
Mk. 9.15 the people saw Jesus	Mk. 9.15 overwhelmed with wonder
Mk. 9.17 healing of demonized boy	Mk. 9.26 why couldn't we cast it out? i.e. debriefing
Mk. 10.46 Bartimaeus receives his sight	Mk. 10.52 he followed Jesus
Mk. 11.20 withered fig tree	Mk. 11.21 noticed, leads to teaching about faith
Mk. 14.30 Peter's denial predicted	Mk. 14.66 Peter's denial occurs
Mk. 16.1 Jesus resurrected	Mk. 16.8 fear, v.11 unbelief, v.15 great commission, v. 20 preached everywhere
Ac. 1.3 Jesus resurrected	Ac. 1.3 teaching about the kingdom, Jesus promises the Spirit
Ac. 2.1 the Day of Pentecost	Ac. 2.14 Peter's sermon, conviction, 3,000 baptized
Ac. 3.1 crippled beggar healed	Ac. 3.9 filled with wonder and amazement, 4.2 authorities greatly disturbed
Ac. 4.31 meeting place shaken	Ac. 4.31 spoke the word of God boldly
Ac. 5.1 Annanias & Sapphira struck dead	Ac. 5.11 great fear
Ac. 5.12 apostles performed signs & wonders	Ac. 5.13 none dared join them, but the Lord added daily to their number, v.15 more sick brought for prayer, healed
Ac. 5.29 bold preaching	Ac. 5.40 disciples flogged, rejoiced that they had suffered disgrace for Jesus
Ac. 7.1 Stephen's anointed preaching	Ac. 7.57 Stephen's martyrdom, persecution of church, diaspora
Ac. 8.4 Philip did miraculous signs	Ac. 8.6 people paid close attention to what he said
Ac. 8.7 many deliverances, healings	Ac. 8.8 great joy in that city, v.17 people filled with the Spirit
Ac. 8.26 divine guidance	Ac. 8.29 Ethiopian converted
Ac. 9.3 Saul confronted by Jesus	Ac. 9.5 Saul converted
Ac. 9.10 divine guidance	Ac. 9.17 Saul healed, filled with the Spirit
Ac. 9.32 Peter healed Aeneas of paralysis	Ac. 35 two towns turned to the Lord
Ac. 9.36 Peter raises Tabitha from the dead	c. 9.42 many people believed in the Lord
Ac. 10.1 divine guidance of Cornelius & Peter	Ac. 10.44 Gentiles converted, filled, baptized, Spirit falls on Gentiles
Ac. 11.21 Lord's hand with witnesses	Ac. 11.21 great number believed, turned to the Lord
Ac. 11.27 prophecy through Agabus re famine	Ac. 11.29 each provided help for Judeans
Ac. 12.5 Peter's miraculous escape from prison	Ac. 12.16 disciples astonished, v.19 guards executed

Ac. 12.23 Herod struck dead	Ac. 12.24 the word of God increased and spread
Ac. 13.1 prophecy	Ac. 13.3 Saul & Barnabas sent on mission
Ac. 13.11 Bar-Jesus struck blind	Ac. 13.12 proconsul believed, amazed at teaching about the Lord
Ac. 14.3 Paul & Barnabas performed miraculous signs and wonders	Ac. 14.4 people divided
Ac. 14.8 Cripple healed	Ac. 14.11 misunderstanding who Paul & Barnabas were (i.e. not gods), preaching, Paul stoned by Jews
Ac. 16.6 Paul given a vision	Ac. 16 Europe evangelized
Ac. 16.16 girl delivered of divining spirit	Ac. 16.19 Paul & Silas flogged, jailed
Ac. 16.26 earthquake	Ac. 16.30 Jailer & family saved
Ac. 18.9 Paul given vision, word from the Lord	Ac. 18.11 Paul planted church in Corinth
Ac. 19.1 discernment	Ac. 19.4 correct teaching, baptism, filled with Spirit, spoke in tongues, prophesied
Ac. 19.11 extraordinary miracles	Ac. 19.12 more healings, v.13 unbelievers try to copy expulsion of demons
Ac. 20.7 Eutychus raised alive	Ac. 20.12 people greatly comforted
Ac. 23.11 vision of the Lord, prophecy	Ac. 25.11 Paul sent to Rome
Ac. 27.23 vision, prophecy	Ac. 27.44 all safe
Ac. 28.3 Paul unhurt by snakebite	Ac. 28.6 people impressed
Ac. 28.7 Publius' father healed	Ac. 28.9 many cured, community met disciples' needs

B. Reporting on Scriptural Survey

I have found few instances of successful evangelism in the N.T. that were not explicitly attended by a display of the Spirit's power. So apparently it was normative to expect the Holy Spirit to back up one's proclamation of the word.

I Cor 2.1-4 provides an additional reason: that people's faith "rest not on men's wisdom but on God's power."

C. History of the Church: "Come Holy Spirit"

Hymns 1982. "Come" in #500-3, 501-1, 502-1, 503-1, 504-1, 505-1, 506 (implied in stanza 5), 508-all, 509-2,3,4, 510-1,4, 512-1, 513-1,2,3, 514-4, 515-1,2, 516-1

D. Other reasons for calling down the Holy Spirit

1. Allows God to initiate ministry.
2. Allows the Spirit to vindicate the preached word or witness. Unites words and works.
3. Blesses those receiving Him.
4. Releases His power.
5. Enables you to see what the Father is doing.
6. Because Jn 15.5 is true, and the Holy Spirit is the minister.
7. Furthers the extending of His kingdom.

E. Hindrances to calling down the Holy Spirit

1. Fear
 - a. that you're not good enough
 - b. that He won't show up and you'll fail
 - c. that He will show up and you won't know what to do next
 - d. that God will expose your sins if you presume to try anything like that
 - e. that you'll hurt the person somehow
2. Superstition
 - a. that you don't have the anointing to do this
 - b. that something beyond your control is in effect, e.g., you didn't have godly enough parents
 - c. that the Holy Spirit will fall on one kind of church but not yours.
3. Structural Misconceptions
 - a. that you have to be a leader or have designated authority or be a proven servant in order to call down the Holy Spirit.
 - b. "I don't have the right to do this."
4. Lack of experience
5. The "elastic clause of unbelief": i.e., "I don't know why He won't show up, but He won't."
6. "I'm supposed to know how to do this, but I don't, and I can't let anyone know."

II. HOW TO CALL DOWN THE HOLY SPIRIT

Set the person free to receive: Say, "don't pray, relax, be patient, close your eyes." Then just say, "Come Holy Spirit."

III. HOW TO NOTICE HIS PRESENCE

- A. Physical manifestations
 - fluttering eyelids, skin flushed or glowing, shaking, breathing changes, falling (girl in London), apparent peace or agitation, body rippling
- B. Discerning His presence in the Spirit.
- C. Asking people what's happening to them.
- D. Advice: don't announce these manifestations before they happen. Don't try to make them happen.

IV. HOW TO SEE WHAT HE IS DOING

- A. Interview the person. I call this dip-sticking.
- B. Word of Knowledge is the pivotal gift.
 - 1. Way it works
 - a picture,
 - a picture or impression of a word,
 - an impression,
 - a pain in the body,
 - a scripture which comes to mind,
 - a concept or idea,
 - a knowing in your "knower",
 - words forming on your lips as you say them,
 - a memory of something that happened to you or another
 - 2. Ways to check it out
Scripture, the peace (Col. 3:15), Moses' way (Num. 16:28)
 - 3. Accept being uncomfortable

V. WHEN TO CALL DOWN THE HOLY SPIRIT

- A. Generally, after interviewing the person who is in need of ministry.
- B. In large groups, when it is time for ministry to begin.
- C. After other kinds of prayer, asking the Spirit to minister the effect of the prayers to the heart and mind and body of the one(s) being ministered to.
- D. When you don't know what the Spirit is doing, but the person is open to prayer.
- E. When ministry is already going on and you want the Spirit to bless someone new you're ministering to.

VI. THINGS THE SPIRIT DOES

- A. Heals
- B. Convicts and cleanses
- C. Anoints for ministries
- D. Blesses
- E. Encourages

THE FIVE STEPS OF HEALING

The Rev. Mike Flynn

(These concepts have been given to the Church through The Revs. Blaine Cook and John Wimber of Vineyard Ministries International.)

STEP ONE - THE INTERVIEW

This step answers the questions, "Where does it hurt? How long have you had it?" As you listen to the person answer the questions, it is necessary to listen with both your natural and supernatural ears.

As you listen with your natural ears:

- A. Use your experience, your knowledge, what you see, hear, have learned.
- B. Don't lose initiative. Don't let too much information be the focus.

As you listen with your spiritual senses:

- A. Look for spiritual gifts - the word of knowledge, word of wisdom, discernment of spirits.
- B. Be alert to impressions from the Holy Spirit, e.g., flashes, little notions, perceptions, quick impressions.

This is not a medical interview. The person's medical history probably won't help, and may hinder your faith to pray effectively for the person. We're not trying to be doctors, only channels for Jesus.

The interview is completed when:

- A. You have ascertained the cause of the condition, or
- B. God has told you what to do, or
- C. You're not getting anywhere and you need to call down the Holy Spirit and see what He does.

STEP TWO - DIAGNOSIS

This step answers the question, "Why does this person have this condition?"

Some of the common causes for sickness are:

- A. Sin -- their's or another's (for example incest or rape causing unforgiveness)
- B. Virus, accident, emotional stress
- C. Spirits -- the illness may be caused by a spirit or may be a spirit
- D. Familial spirits -- an illness or predisposition towards an illness that is inherited
- E. Curse, magic, cult or occult involvement
- F. Reaction to an authority figure caused the illness. For example, a doctor's diagnosis, parent's pronouncements, pastor's opinion, report cards.

STEP THREE - PRAYER SELECTION

This step answers the question, "What kind of prayer will I need to pray to help this person?"

This obviously depends upon the kind of data surfaced in step two.

Kinds of prayer:

- A. Petition is the most common kind.
 - 1. Ask for the Holy Spirit's presence and healing
 - 2. Pray in tongues
- B. Intercessory prayer. In this kind of prayer one identifies with the one being prayed for and, as it were, takes his place before God.
- C. Command of faith.
 - 1. Speak to the condition (especially for II c - f cases)
 - a. "Rebuke" means "to strangle" in the Greek. It means "stop it!" Jesus rebuked the fever in Peter's mother-in-law, the wind and the waves, the fig tree.
 - b. Bind. Contain the power of the condition or causing spirit.
 - c. Expulse. Eliminate the presence by driving it out of the person.
 - d. Pronouncement. E.g., "you are healed" or "take up your bed and talk". It is best not to do this unless God specifically urges you to do so. Frequently you utter the words before knowing what you're doing.
 - e. tongues.
 - f. praying to give or receive forgiveness.

Basic things to do in response to particular diagnoses

<i>Sin, theirs</i>	Encourage the person to confess his guilt. Assure him of the forgiveness of Jesus.
<i>Sin, another's</i>	Encourage the person to forgive those who hurt him. Help him realize he does not have to <i>feel</i> forgiving -- forgiveness is an act of the will -- so he just has to decide to forgive.
<i>Virus</i>	Speak to the virus, commanding it to shrink and be eliminated from the body.
<i>Accident</i>	Ask God to touch the areas of the person's body or emotions affected by the accident.
<i>Stress</i>	Speak the Lord's peace to the person's mind and emotions. Ask the Lord to heal emotional hurts which are having an on-going negative effect on the person
<i>Spirits</i>	Speak to the spirit/s, commanding it to leave the person and take away its influence on the person.
<i>Familial spirits</i>	Break the power of an inherited predisposition towards an illness or condition.
<i>Curse</i>	Verbally break the curse which has been loosed against the person. magic, occult involvement - encourage the person to repent of involvement in power that is not from God and renounce that involvement.
<i>Authority figure</i>	Break the power of the authority's pronouncement.

STEP FOUR - PRAY. Assume every time that God will send healing. Set ground rules. Tell the person what you are going to do and what he is to do. E.g., tell him to relax, not to pray or focus, not to try to feel healed. In other words, set him free to receive.

Then call the Holy Spirit down on him. Just say "Come Holy Spirit and rest on this person." Then--and this is hard--wait until you have a sense of the Spirit's presence. Frequently there will be a physical manifestation of His presence: warmth, eyelids fluttering, changes in breathing, muscle spasm or rippling, shaking, flush on skin, falling, laughing, crying, visible peace. These phenomena may take several minutes to begin, so be patient, pray in the Spirit, and wait. If they don't occur at all, pray anyway as seems best. Frequently people inhibit these manifestations until they have had teaching about them or observed them in other trusted persons.

When you see the Holy Spirit on the person, acknowledge His presence out loud. The person is assured and helped to release faith. Incidentally, he may not be at all aware of the physical manifestations until you point them out.

It is best for the one being prayed for to close his eyes and for you doing the praying to keep your eyes open. There seems to be a real resistance to praying with your eyes open, but you will miss much of what the Spirit is doing if you close your eyes.

There may be periods of silence while you seek God and try to see what He is doing. This is OK. Don't feel you need to fill every second with sound.

You should, after about three minutes of prayer, ask the person what's happening to him. It won't "break the spell". You need to get feedback from him so you can agree more effectively with what the Spirit is doing. Then resume praying.

Take your time. We often pray too fast and stop too soon. We are "midwives", bringing to birth what the Holy Spirit is doing, and births take time. It's not unusual for the total length of all five steps time to take 20 or 30 minutes. Also, there may be silence because the Spirit is working with the person and further prayer at the moment would be an interruption. Give the Spirit and the person time to work through what's going on.

Keep praying in tongues periodically, asking the Lord for guidance. Tell him, "Show me what You're doing, Lord." Look for faith in the one being prayed for. Be alert to thoughts from Satan to you or the prayee and rebuke them as they occur.

Don't claim that the person is healed. Let him tell if he's healed. Remember that some conditions require "soaking prayer", praying many hours either in sequence or periodically.

Stop praying when:

- A. The prayee indicates it is over, or
- B. The Holy Spirit tells you it is over, or
- C. You can't think of anything more to say, or
- D. You have prayed for everything and it seems you haven't gained any ground. Sometimes you just aren't up for it, so it's best to acknowledge that and encourage them to come at another time. Don't tell someone he is blocking his healing: that just adds another problem to his illness.

STEP FIVE - POST-PRAYER DIRECTIONS

This answers the question, "What do they need to do to keep their healing?"

Some of the things you might say are:

- A. Go and sin no more
- B. Any supernatural leading God directs you to share
- C. General counsel: read the scriptures, pray, attend church, keep in fellowship
- D. Tell them its OK to seek prayer again, as often as they like
- E. Alert them to the counterattack of the enemy. The next day they may feel unhealed: they should rebuke the condition, commanding it to leave in Jesus' name and rebuke the thought that they're sick again
- F. Do not tell them to stop taking medication: that's the doctor's job.

These five steps look like a lot to remember. But you should realize that no one situation will require all of the above, but only a part. I would encourage you to go over these steps several times and then begin looking for opportunities to try them out. Nothing but healing the sick teaches you how to heal the sick. These steps are just road signs, they are not the going.

MIKE'S TESTIMONY AND ANOINTING FOR MINISTRY

Mike Flynn

"But you have an anointing from the Holy One." 1Jn 2.20

A. THE NATURE OF ANOINTING

From time to time we hear someone spoken of as "anointed". The word sounds a little fundamentalist until we realize that "messiah" or "Christ" or "Christian" means "anointed one".

What is an anointing? How is one anointed? What do anointings accomplish? These are matters we wish to look at here.

1. In the Old Testament

a. To sanctify; to make a captain or king

1Sam10.1 "Then Samuel took a flask of oil and poured it on Saul's head and kissed him saying, 'Has not the Lord anointed you leader over his inheritance?'"

1 Sam 24.5 "Afterward, David was conscience-stricken for having cut off a corner of his robe. He said to his men, 'The Lord forbid that I should do such a thing to my master, the Lord's anointed, or lift my hand against him; for he is the anointed of the Lord.'"

Ex 28.41 "After you put these clothes on your brother Aaron and his sons, anoint and ordain them. Consecrate them so that they may serve me as priests."

2. How done in Old Testament

Lev 8.23 "Moses slaughtered the ram and took some of its blood and put it on the lobe of Aaron's right ear, on the thumb of his right hand and on the big toe of his right foot. v.12 He poured some of the anointing oil on Aaron's head and anointed him to consecrate him."

B. CHRIST

Isa 61.1 "The Spirit of the Sovereign Lord is one me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion."

Acts 10.38 "how God anointed Jesus of Nazareth with the Holy Spirit and with power, and how he went around doing good and healing all who were under the power of the devil, because God was with Him."

Note that His anointing was for *others*, not himself.

C. BELIEVERS

1 Jn 2.27 "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. v.20 But you have an anointing from the Holy One, and all of you know the truth."

D. WHAT ARE ANOINTINGS?

- An anointing is a God-ordained pre-disposition to operate in a certain gift. The unction is an impartation of power which is disciple-able, variable, and dependent on the Spirit for efficacy and on the believer for growth.
- Sometimes anointings are liturgized, e.g., Exod. 28.41, "After you put these clothes on your brother Aaron and his sons, anoint and ordain them." Ordinations are modern occasions when anointing may be liturgized (but merely being ordained doesn't mean that one has been anointed).
- At other times, they seem more tied to encounters with God: 1John 2.27, "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."

E. ONE MODEL OF COOPERATING WITH THE IMPARTING OF ANOINTINGS

- I ask the Holy Spirit to come upon the gathering.
- I wait until I have some sense of His presence.
- I ask the Spirit to show me the signs He is putting on or in people.
- I ask those with those signs to respond.
- I tell them what the sign signifies, if I know.
- I ask the Spirit to impart the gift to them.

F. WHAT ANOINTINGS ACCOMPLISH

- they release the power of the Holy Spirit to achieve a result He desires
- they are conditioned by the person through whom they pass, by:
 - √ personality and temperament
 - √ education and training
 - √ general level of maturity and holiness

- however! they can come forth beyond all expectation when one thinks of the person bearing them.

G. A CLARIFICATION

A general calling down of the Holy Spirit will often produce certain manifestations in people's bodies or emotions. A specific calling down of the Holy Spirit for anointing will often produce some of the same manifestations as in a general sense. For anointing, however, there will be a gifting or anointing referenced for most manifestations. The Holy Spirit honors the intent of the session. But this does not mean that every time the Holy Spirit shows up that He is anointing people simply because they're having some of the manifestations that occur during anointing. But it doesn't mean that He isn't either. So we need to ask for discernment in those general times of calling down the Holy Spirit.

CLARIFICATION #2. Some people receive combinations of anointings. Others receive specific applications of anointings. For example, a person might receive the sign for an anointing in healing, but the Spirit indicates somehow that the particular gifting is for healing of a specific sort, such as healing of bones or breathing conditions or the like.

H. ANOINTING TIME