

An Analysis of Some Christian Practices & Their Spiritual Benefits

[PART 5: The Anointing]

This investigation using logic is designed to analyze religious practices promoted by the church system which are said to have ‘proven’ spiritual benefits, but which are misdirections as far as the Kingdom is concerned. My logic is cause-&-effect analyses, not human reasoning. Before reading this, make sure you read the ‘Introduction’ to this series first: [HERE](#)

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PROPOSITION #5: I propose that the focus on personal anointing to effect spiritual change, as well as the focus on the sensation and the manifestation of that anointing, is a sign of spiritual immaturity in the Kingdom.

Anointing by the Spirit doesn’t become something that a believer understands until they are “baptised in the Holy Spirit”.¹ Up to that time it’s foreign to them, because they’ve had a dearth of Spirit-led spiritual experiences. It’s at that point that they are filled to a greater level with the Spirit’s ability and receive greater spiritual acuity. When baptised in the Spirit, the person doesn’t receive any more of the Spirit, that’s impossible – you either have the Spirit or you don’t. It’s like pregnancy: You either are or you aren’t, there’s no level in between those. That’s a very important understanding to grab hold of.

The expression, Baptism in the Spirit, is a process or activity that’s specifically connected with charismatic and pentecostal groups. I’ve been in both those systems, and have been ‘baptised’ in that way, so I speak here from personal experience.

When first ‘baptised’ in the Spirit, the person experiences sensations unlike they’ve ever had before. These sensations heighten when the Spirit is using them to do something, such as teaching, praying, prophesying, ‘laying on hands’, healing, etc. From these feelings comes the thought (which is backed up by pulpit teaching), that the person can only operate with the power and authority of Heaven when the Spirit ‘anoints’ them. Similarly, they can only perform miracles when they feel this anointing. I have experienced all this, as well as the background teaching, and confess that I operated under those premises.

What Does it Mean?

So, what does ‘anointing’ really mean?

Even though Peter stated that Jesus was anointed with the Holy Spirit and power, he was using ancient Jewish terms when he said it. Therefore, we need to comprehend that or we’ll misconstrue what he meant, and we’ll use the term the wrong way and out of context. The Classic Amplified translation provides the correct understanding of what Paul said: “How God anointed and consecrated Jesus of Nazareth with the [Holy] Spirit and with strength and ability and power;”² Notice the term “consecrated” there.

In the OT sense, we’re all consecrated to serve the King when we’re spiritually reborn. In the NC, rather than using oil as the sign of our acceptance and calling, the Spirit is the sign. That’s because we’re in a spiritual kingdom and operating as spiritual sons. Therefore, the presence of the Spirit is the proof of it and Father’s acceptance of us being holy in his sight. Remember, Jesus wasn’t anointed with oil by men as a sign to men that God had chosen him. No. He was signified as chosen (unlike the anointing of King Saul and King David) when the Spirit came on him and filled him at the Jordan River after John baptised

1 – “How Many Baptisms Are There” canberraforerunners.org/wp-content/uploads/2021/05/How-Many-Baptisms-Are-There.pdf

2 – Acts 10:38 (AMPC)

him. The approval was Father saying "This is my beloved son in whom I am well pleased". The Spirit and power were the other signs for men to take note of, as well as the means by which he functioned as a son.

See the difference in understanding what 'anointing' means? It's origins are in the OT, not the NC, so that's the background to understanding it.

This understanding fits in with other uses of 'anointing' in the NT.

- **Hebrews 1:8-9** (NKJV) – But to the Son He says: “Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.”
 - ▶ Notice that anointing is with oil in OT understanding, and a sign of God's approval.
- **John 12:3** (NKJV) – Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.
 - ▶ Notice that anointing here is oil that's used in the Jewish burial process, it's nothing to do with spiritual gifts.
- **2 Corinthians 1:21-22** (NKJV) – Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee.
- **2 Corinthians 1:21-22** (PHILLIPS) – We owe our position in Christ to this God of positive promise: it is he who has consecrated us to this special work, he who has given us the living guarantee of the Spirit in our hearts.
 - ▶ Notice the term “consecrated” as the proper meaning of ‘anointed’.
 - ▶ Notice that the Spirit is our guarantee of acceptance. His presence is ‘the anointing’.

Use of ‘Anointing’ is Illogical

If the anointing in the NC is the Spirit, which was foreshadowed in the OC as oil poured on the head, where does “more spiritual anointing” & “increased spiritual anointing” in today's jargon originate? There's no correlation, so it must have been invented. Logically, it would mean that in the OT the amount of oil used by the priest or prophet signified the person's importance and power, but it didn't. If “more spiritual anointing” comes and goes, it would mean that anointing oil in OT times would be occasionally or regularly poured on the same person as the occasion demanded it, but it was only carried out once. Therefore, anointing is a sign of consecration to ‘God’ for his purposes, nothing more. Under the NC, “more spiritual anointing” is really the Spirit working as he wills through our speech and actions, to do greater things. That shows that the term ‘anointing’ should never be used in connection with gradients of spiritual activity. That's because it's his presence in us that's our anointing, not his activity.

The Use of ‘Anointing’

So, knowing what ‘anointing’ really means, what do others think it means when they use the term?

As an example: The “Anointing of Matriarchs”. When someone states ‘prophetically’, “God Is Anointing His Matriarchs in This Hour!”, what did they mean? The person in question stated this:

“As I was praying about this, God spoke to me and said, “I am raising up matriarchs that will bring alignment to the Body of Christ in this hour.””³

3 – www.openheaven.com/2022/05/24/god-is-anointing-his-matriarchs-in-this-hour-amy-shamp

Did Father use the term “anointing”, as the title of the article has it? No. See how the pentecostal use of ‘anointing’ is a jargon term which means something to them only? This use is outside the NT and the New Covenant (NC), and outside of appropriate use in the Kingdom. It’s actually inaccurate to use it this way and shows ignorance of the Kingdom and of spiritual reality.

Importantly, we must use the term appropriately so our speech aligns with Heaven, not religion.

Spiritual Immaturity

Our prototype, Jesus of Nazareth, was constantly ‘anointed’ (constantly approved), because the Spirit was inside him and never left him. It’s the same with us. And, like him, extra power comes on our words and actions as required, because our gifting is the Spirit working through us, we have nothing to do with it. That puts ‘anointing’ in the proper perspective: We’re always anointed with the Spirit, but he manifests through us whenever it’s appropriate.

Today, we’re not fully mature as Jesus was. However, we are beginning to mature as sons, in some respects. Being substandard, therefore, we find that we:

1. Quench the Spirit, so he’s not able to do everything he wants to do through us
2. Operate in different levels in all of the gifts – That’s from ‘zero’ to “capable”
3. Have one gift that we predominately use – That’s our choice from what we’ve been taught
4. May have a “mantle” – This is one main gift we are given to achieve Father’s plans for our life

Our current abilities, of course, are definitely substandard from the Kingdom perspective, but it’s the way it has to be at this time. That’s because Father never pressures us to function. He simply draws us, experiences us, and speaks to us about it, but he waits for us to comply and submit to his will. The result of our reticence to follow his lead is that we never reach our full potential as sons, because we are the hold-up.

Using the Spiritual Gifts

Focusing on spiritual gifting and the anointing has a big downside in fellowship groups. They become the criteria which believers use to decide who ‘God’⁴ is blessing, who are holy, who are leaders, who they should look up to and follow, and who they listen to. That’s contrary to the way the Kingdom operates. In the Kingdom, we are all gifted, because the Spirit is inside of us. The expression of the Spirit is therefore determined by how much we let him have his way, not just because we are specially chosen to operate in a ‘big’ gift.

There are the 5 ascension gifts⁵, but these were meant to be for the *ekklesia* when it started in the 1st century. They were given to them to be a support, to mature them, but they were to cease once they became mature sons.⁶ Unfortunately, these foundational believers turned their spiritual life and fellowship (called ‘The Way’) into the Christian religion, as early as the start of the 2nd century. These gifts never ceased, because believers have never matured in their sonship over time. By that I mean, as a whole, believers have never learnt to function as Jesus of Nazareth did. He was their prototype,⁷ their benchmark, and he’s still ours today – he’s always had that role. He operated in all of the 5 gifts, with none of them being “his gift” (as pentecostals say about each other).

There are also the gifts of the Spirit⁸ (charismata⁹) which are in addition to the other five. These are

4 – ‘God’: I use this term in inverted commas because ‘God’ is the generic term people use, while I don’t any more. I have an intimate relationship with the members of the Trinity, so I refer to them by name out of relationship. Out of my oneness with them, I also refer to them as The Trinity.

5 – Ephesians 4:10-11

6 – Ephesians 4:12-13

7 – “33b-See Me As Your Prototype” canberraforerunners.org/wp-content/uploads/2021/04/33b-See-Me-As-Your-Prototype.pdf

8 – 1 Corinthians 12:7-10

9 – From the NT Greek en.wikipedia.org/wiki/Spiritual_gift

abilities the Spirit can use, rather than functions within Kingdom communities. Jesus operated in all of these gifts, and so can we. The same Spirit is in us, so we can let him work through us in any way he chooses to.

Jesus' way is how we're to operate, so we function in all of the gifts, at any time, with Holy Spirit doing the work. That's the important point: **It's the Spirit who does everything that manifests when we do things or say things, it's not us.**

Aside from our spiritual immaturity, there are other problems we need to address in the area of 'anointing'. Identifying these will help us see how different the Kingdom is to the religious system. Here are some of them.

PROBLEM: Church Status

Religion has clergy, or professional Christians, which is contrary to the way an *ekklesia* (a Kingdom community) is to be structured as an organism, not an organisation. Everyone in the group has a function which they share with the others and with those outside of the Kingdom. The group has overseers (plural) who keep the community on track and in line with Heaven. For that purpose, Paul set up plural eldership in the towns where he evangelised. He set these in charge when he left and he gave them over to the oversight of Holy Spirit and the headship of Jesus. He never set himself up as the 'boss-cocky', only as a fellow believer who served them by answering their questions in letters, and visiting them as often as he was able to.

Pastors were never set up as church leaders, even if they are overseen by a board in modern times. Pastoring is a function that some have within an *ekklesia*, it's not a position. The elders Paul chose were those Holy Spirit identified, they were not appointed by fellow believers. The way elders are appointed in churches today mostly fits outside of Kingdom principles, so they and their processes are unapproved.

The religious propensity to create positions in the church spills over into the realm of the spiritual gifts. The church uses the charismata and ascension gifts to create offices (labels, positions) based on the gifts a person has, or is supposed to have. This is contrary to Father's heart for the gifts. The gifts are a role, a function, not a position of authority that produces status in the church system.

PROBLEM: Wrong Focus

In the Kingdom, our focus is to be on the King, the Kingdom and the King's plans. It's not to be on a person we know, even if they are super-spiritual in our eyes. Similarly, our focus is not to be on a person who operates with a spiritual gift – it has to be on the source of the gift (the Trinity). We may think we aren't mis-focused on spiritual gifting, but how many of us "chase the anointing", looking for a prophet to prophesy over us, a faith healer to heal us, a conference speaker to teach us, or an 'apostle' to speak into our life? This erroneous gift-focusing can even be on our own gifting, which misdirects us just as any other misdirected focus.

PROBLEM: Spiritual Pride

A further down-side of clergy, clerical positions and professional Christians is the status-seeking phenomena where people aspire to a role in the church, because it gives them prestige, power and authority. That's just plain wrong, as it originates from outside of the person's spirit and doesn't align with the Kingdom. The flow-on effect of this is for spiritual pride to begin to take hold. This happens surreptitiously, little-by-little, until we're hooked, without even knowing we've arrived there. Spiritual pride from gifting was all-to-common in the groups I used to belong to.

PROBLEM: Heresy

Even the word ‘anointing’ is a source of pride, causing division (heresy¹⁰). It separates us, instead of unifying us. As a heresy, it causes “us & them” in a fellowship. Remember, apart from the oversight of elders, there’s no difference between sons in community (koinonia¹¹) together. No race difference, no gender difference, no status difference. We create division when we use ‘anointing’ wrongly and over-emphasise spirituality that’s based on gifting. Our gifts may vary among us, but we honour each other, not thinking more highly of ourselves than we ought to. I add to that injunction – we don’t think more highly of the gifting of others than we ought to.

PROBLEM: Hidden Unrighteousness

Spiritual functionality is no guide to righteousness. Unfortunately, most of us are conditioned to think the opposite – that spirituality is a sign of righteousness. That erroneous way of thinking is based on Old Covenant (OC) concepts, where the Spirit left a person when they were unrighteous. That’s not the way things are under the NC. We are under super-abundant grace and unlimited forgiveness, and as such, “the gifts and the calling of God are irrevocable”¹².

This is why so many charismatic and pentecostal pastors have ‘fallen’ over the years and have been forced to stand down from duties. I say “forced”, because they continued to operate in their spiritual gifts despite operating unrighteously in some way(s) in their lives, and were eventually ‘defrocked’ somehow by their congregation. They were able to continue fooling the people because they focused on the leader’s gifting, not on the leader’s character and actions. It’s important to realise, that even though the King James Bible doesn’t contain the word ‘character’, a great deal of the teaching in the epistles is about the way believers should live their lives. Following this advice produces changes in the character of the person. The takeaway then, is to assess a person’s character, not their gifting. More importantly, use discernment from the Spirit to make value judgements of a person.

PROBLEM: Anointing Focus

On top of focusing on gifting is focusing on ‘anointing’. This occurs when people have more approval for gifted leaders who manifest the Spirit to a greater level. They call this “a strong anointing”. We know that’s the wrong expression to use, but the essence is that they admire and revere a great deal more those who function at a greater level in their spiritual gifts. By greater, I mean more miracles, more attractive teaching, raising the dead, more accurate prophecy, etc. This type of mis-focus is about elevating men, rather than honouring the source.

Focusing on the manifestations of ‘the anointing’ as an indication and display of God’s favour, is also misdirected. Sensations that are produced when the Spirit is working can be enlarged by the gifted person, so that the audience can see them and hear them. This causes people to focus on the person manifesting, rather than on the Trinity and what the Spirit is doing. Ho-ing and laughing in the Spirit, are just a couple of these that become a ‘performance’ draw-card for those who allow themselves to manifest in public. That is wrong.

I am able to feel sensations when the Spirit is active, and I can “Ho!”. However, I keep them subdued and I only manifest them in private, when I’m by myself. In fact, I only notice them when the Spirit is taking me into new areas where the manifestations are proof to me (encouragement) that I’m doing or saying what he wants. If I exposed to others my manifestation, and made sure that I did it in a ‘big’ way, I’d be operating in pride and I’d be wanting notoriety (the praise of men). Maturely, I keep any manifestations hidden, so that others focus on the what the Spirit is doing, not me. I deliberately do that, and when I do, it doesn’t reduce the work of the Spirit in any way at all. That’s an indication that sensations are irrelevant in the Kingdom, as they are ‘baby’ support for beginners.

10 – ‘Split’ (NT Greek) READ these articles: canberraforerunners.org/?page_id=6853#heresy

11 – The NT Greek word for ‘community’ that the ekklesia is to have. It includes the sense of: fellowship, joint participation, the share which one has in anything, a gift jointly contributed, a collection, a contribution. en.wikipedia.org/wiki/Koinonia

12 – Romans 11:29 (NIV)

PROBLEM: Emotionalism

A person focusing on the anointing they have can easily become addicted because they get ‘a buzz’ out of the feeling they get when they operate in their gifting. This makes them feel good about themselves and builds up their self-esteem, providing them with a better identity.

As we become mature in our sonship, it becomes normal and natural for us not to notice any difference when the Spirit is working at a greater level through us. It’s therefore, immature to have or expect ‘a buzz’ or a sensation when ‘the anointing’ is greater. When we focus that way, we are looking to ourselves, to be promoted in the eyes of people, rather than what the Kingdom is doing through us. Not needing an “upper” experience can arise if we operate out of the Internal Kingdom, in our innermost being where the Spirit resides, and allow him to add power to what we do and say. It’s not a personal anointing, that’s OT.

CONCLUSION

We’re all anointed, because we’re all consecrated and have the Spirit as the guarantee. We’re not anointed because we operate in any of the ascension gifts or the gifts of the Spirit, or because we operate ‘strongly’ in a gift.

What we should believe about ‘anointing’ from a Kingdom perspective is that we:

- Are to prefer not to use the word ‘anointing’ at all, as it is a hang-over from the OC. If we do have to use it, we are to use the term correctly in an OT way.
- Know that when we are ‘baptised in the Spirit’, we don’t receive any more of the Spirit than we received when we were spiritually reborn.
- Understand correctly that our gifting is the Spirit working through us, we have nothing to do with it.
- Know that spiritual sensations are irrelevant in the Kingdom, as they are ‘baby’ cues for beginners, which is to encourage them that they’re on the right track and to spur them on to develop their gift.
- Are to focus on the Trinity, not their giftings to us or those of others.
- Are not to use the spiritual gifting of a person as a sign that they should be spoken of as “leadership material”.
- Are not to see the spiritual gifting of a person as a sign of their righteousness in God’s sight.
- Are not to use our spiritual gifting or ‘mantle’ to draw others to ourselves. The gifts are an expression of the Kingdom and should point others in that direction.
- Have no need to manifest immaturely when the Spirit increases his operation through us.

SPIRITUAL BENEFITS

In regard to the expression, ‘the anointing’, there is NO spiritual benefit in the following activities:

1. Focusing on ‘the anointing’
2. Chasing ‘the anointing’
3. Looking up to those with ‘the anointing’

In relation to spirituality and gifting, there is NO spiritual benefit in the following activities:

1. Using spiritual gifts as a sign of authority, maturity or superiority
2. Using the spiritual gifts or the ascension gifts to create offices in the church for professional Christians

3. Thinking that gifting is the extent to which sons are to mature
4. Thinking that the sensation of the Spirit's presence during spiritual activity is an indication that you've 'arrived' at spiritual maturity
5. Always waiting for a spiritual sensation before operating in a spiritual gift or ascension gift

If you missed it, the reason that there's no spiritual benefit in 'the anointing', is because anointing is our consecration to and belong to the Trinity. That's a once-off action when we're spiritually reborn and the indication that it's occurred is the presence of the Spirit in our lives. **Spiritual activity is the work of the Spirit through us because we are anointed.** The level of spiritual activity we can conduct is a measure of how much we let the Spirit work through us and how much our King wants us to be able to do through the work of the Spirit. That's it.

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(Readers will need to look up for themselves any scriptures alluded to in this document)