

THE ANOINTING

Psalms 2:1-9—Why are the nations in an uproar and the peoples devising a vain thing? The kings of the earth take their stand and the rulers take counsel together against the Lord and against His Anointed, saying, “Let us tear their fetters apart and cast away their cords from us!” He who sits in the heavens laughs, The Lord scoffs at them. Then He will speak to them in His anger and terrify them in His fury, saying, “But as for Me, I have installed My King upon Zion, My holy mountain.” I will surely tell of the decree of the Lord: He said to Me, “You are My Son, today I have begotten You. Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession. You shall break them with a rod of iron, You shall shatter them like earthenware.”

Psalms 110:1-2—The Lord says to my Lord: Sit at My right hand until I make Your enemies a footstool for Your feet. The Lord will stretch forth Your strong scepter from Zion, saying, Rule in the midst of Your enemies.

Matthew 16:13-20—Now when Jesus came into the district of Caesares Philippi, He was asking His disciples, Who do people say that the Son of Man is?” And they said, Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Christ, the Son of the living God.” And Jesus said to him, “Blessed are you, Simon Bar-jona, because flesh and blood did not reveal this to you, but My Father who is in heaven. I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.” Then He warned the disciples that they should tell no one that He was the Christ.

Acts 2:22-24, 29-37—Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—this Man, delivered over by the predetermined plan and nailed to a cross by the hands of godless men and put Him to death. But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power...Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. And so, because he was a prophet and knew that God had sworn to Him with an oath to seat one of his descendants on his throne, he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay. This Jesus God raised up again, to which we are all witnesses. Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. For it was not David who ascended into heaven, but he himself says: “The Lord said to My Lord, Sit at My right hand, until I make Your enemies a footstool for Your feet.” Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified. Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?”

Let's pray:

We thank You for Your precious Word. We do not have to go through this world blindly. We have been given a record, an account, and a history of Jesus the Christ. Now we pray by the Spirit of wisdom and revelation that we may see Jesus the Christ. We thank You for this time together and for being with us these days. We thank You that the Spirit blows where He wishes. We do not know where He comes from and where He is going, but we know He is here to lift up the Son of God. We ask that it may be done for His honor and glory in Jesus' name. Amen.

We share a common desire to see the King. Since He is invisible to our eyes at the present, we need revelation to see Him. And it is by seeing the King that we come to understand the kingdom. It is out of the King that we realize the character, the life and the perspective of the kingdom before us.

Now I want to explain something about the King and the kingdom. Let's suppose I take one of you first timers, who have never heard Lance and one of you old timers who have heard Lance a number of times, to Israel on a trip. We go to Jerusalem and meet this nice marriageable guy named Nathan. He wants to take us around different places but among other things, he takes us into this house. As we come in and look around we see immediately that everything is either blue, purple, or green. Then we notice a managerie of animals running around—dogs, cats, parrots, and cockatoos, and one of the birds says, "Would you like some tea?"

We look around some more and see a picture of Queen Elizabeth on the wall. Now those of you who are with me and have heard Lance more than ten times already are saying: "Wait, I think we are in the kingdom of Lambert." Now the person who is here for the first time says, "Why do you say that?" Because everything here looks like Lance. He likes the colors blue, green, and purple. Have you ever seen him wear anything else? He talks about his dogs and birds, and he loves Queen Elizabeth. Now having known Lance, you recognize his kingdom.

Thus, having seen Jesus Christ, you have now already discovered everything about His kingdom and you can tell when you are in it. It has the life of Jesus, the love of Jesus, the light of Jesus, the holiness of Jesus, and that is the kingdom that you and I are to live in while on this earth. It is a heavenly kingdom, but it is our privilege to be an outpost here on earth of the kingdom of Jesus Christ our Lord. That is why we need to get to know the Lord so well.

ISAIAH'S VISION OF THE KING OF GLORY

We are speaking about seeing the King of glory. Jesus is now in glory as the King upon the throne. Last time I spoke of the life of Isaiah as he saw the tremendous revelation of the Lord of glory sitting on His throne (Isaiah 6). It was 754 BC when King Uzziah died, and young Isaiah was a prophet who was already discouraged. He ministered and preached repentance and revival. He had a heart for holiness and righteousness, and He knew a God of holiness and righteousness. His foremost desire was that the kingdom of Judah could be the kingdom of God and rightously represent it upon this earth. This was his hope and desire. And when King Uzziah died, it dashed these hopes, and he did not know what to do. He knew that with a weak king there could be no strong kingdom.

One day he found himself on the temple mount, and suddenly the smoke, perhaps from the incense, seemed to rise and fill the temple. And that smoke was transformed before his eyes into the train of a king's long robe which caused him to look up to the Source at the top of this train. There he saw the Lord sitting on a throne. It was as if he had been ushered beyond the Holy of holies—not to the seat where the ark was—but to the real throne. And it was no longer golden cherubim who covered that seat, but he saw living seraphim circling around, saying: "Holy, Holy, Holy is the Lord of hosts. Heaven and earth are full of His glory." As he watched, glory filled the place, and the temple began to shake at its foundation. Isaiah fell prostrate to the ground, undone and exposed in that glory.

The message that Isaiah received was this: "Isaiah, this One that you now see has always been the King of the kingdom. King Uzziah is nothing compared to this King of kings, and you have been putting your trust and hope in the wrong king. You think that this earthly king, even though he is from the line of David, can bring in the kingdom of God. I say to you: Look at your real King." And Isaiah saw and was undone.

OUR RIGHTEOUSNESS IS AS FILTHY RAGS

As righteous and as good as Isaiah was, his righteousness was now filthy rags, and even his prophecies were as one speaking as a fool; for he was speaking from an earthly perspective. Now he saw the real King and he was undone. I love that song that we sometimes sing that seems to reflect the heart of Isaiah. One of the lines of the song says, "When first I saw Him in His glory, all self-love and glory sank in shame," because that is what happened. When Isaiah saw the King in His glory, all self-love and self-glory sank in shame, and he was completely undone. But we know that this was just his beginning.

Now we know that the Lord never undoes anybody that He does not already have plans to raise up to a higher ground. As Isaiah lay there prostrate on the ground before this glorious vision, suddenly he began to hear the Godhead in council: "Whom shall we send? Who will go for us?" The Father says this to the Son and the Son says this to the Holy Spirit. There is a council in heaven that he overhears while he is prostrate on the ground—and here is amazing grace. This man, who is undone, whose ministry has fallen to the ground, whose lips have been unclean but now cleansed by this coal, had the grace to say, "Here am I; send me." What is it in the love of God that causes a servant who has failed to be such a fool as to say, "Okay Lord, I am ready"? It was similar to Paul who, when on the road to Damascus, blinded by the glory around him, and finding out that it was Jesus he was persecuting, had the grace to say, "Master, what would you have me to do?" I hope you know that great love of God, no matter that we are unworthy, no matter that we have failed. If He calls, will you say, "Here am I, send me"?

ISAIAH'S COMMISSION

It was a whole new beginning for Isaiah, and the Lord gave him a commission. It is when one is under a commission that they receive authority and power. And Isaiah was commissioned to go and speak to people who were dull of hearing and who saw but did not see. This is a peculiar malady of saints—to see but be so familiar we do not see, to hear and be so familiar that we do not hear, and to have hearts so dulled by self that we are insensible to the moving of God. Nevertheless, God said to Isaiah that it was to these people He was sending him.

Now Isaiah already knew that as a prophet he had not received good results. But having heard that this was his mission to go and speak to this group, he said, “Lord, how long shall I do this for, a year or two? Basically, the Lord said: “Until I judge all of those who listened but did not listen.” But then the Lord said, “Wait, your words will find soil among a tenth. There is a stump in the ground that will rise up and will need those words that you speak. The stump or the ten percent will listen. And those will remember who come back from captivity, and those who are waiting the consolation will remember when the Lord Jesus comes to earth. They will be encouraged daily by your words, Isaiah. You are speaking to a ten percent who are ready to listen.” And Isaiah began his deeper and wonderful ministry.

I mentioned that from this initial one-time revelation of seeing of the Lord, the King of glory, that Isaiah continued to receive revelations about this Lord whom he had seen on high. He came to see Him as Immanuel, the Son born of a virgin. He came to see Him as a Man who would come into Galilee with the government upon His shoulders, with the name Wonderful, Counselor, Mighty God, Everlasting Father. He came to see that this King of glory was also the suffering Servant who came to bear our sorrows and be wounded for our transgressions. So he continued to receive understanding about this God, and he wrote down these prophecies of high and great beauty which we still read and love today.

THE NATURE OF THE REVELATIONS OF THE KING

Now I want to share two more matters here that we need to underscore before moving on. The first is this: the very nature of the revelations of the King. As we have said, Isaiah saw a one-time heavenly vision of this King of glory that altered his life and changed the very core of his being. But now I have a question for you: How did he receive the subsequent revelations of Immanuel, the Servant of the Lord, and so on? Were they also in ecstatic, transcendent, timeless, faceless revelations? Were they in crises only? Or were they only when he went to the temple? No. After seeing this foundational heavenly vision, he continued to see the Lord as the Word of God came to him. This is an important matter for us who live in this day.

How are we to see the King of glory and the ongoing revelations? We live in a new dispensation. The Spirit has now been poured out upon all flesh. Isaiah was a great and notable exception in his day. Most people did not have such a spirit and receive such revelations. Since the day of Pentecost, the Spirit has fallen on all believers. Therefore, the Lord will take a portion of the Word of God and by the Spirit reveal and make real to us the King of glory. And the important thing to note is that this kind of vision through the Word by the Spirit is just as effective and thorough and transforming as the vision that Isaiah saw. I say that because I do not want you to form ‘I wish I were Isaiah’ fan clubs. “Oh, I wish I could have such a vision, just let me see the smoke, even the train.” We want to run after mystical and transcendent experiences.

REVELATION OF THE WORD BY THE SPIRIT

Let’s consider the age we live in. When the Word of God is touched by the Spirit of wisdom and revelation, we are presented with a Jesus in fullness, that is just as glorious—even more glorious—than what Isaiah saw. Isn’t that wonderful? There are many saints who cannot say, “Oh, I experienced a great vision back in 1978! I saw something and the lights went on and off, and I felt heat in the room.” They cannot say that, but they can say, “I

have seen the King of glory by the Word of God revealed to me by the Spirit.” And that is just as effective as this vision Isaiah saw.

Let’s consider this Scripture in John 3:3: “Unless you are born again, you cannot see the kingdom of God.” Now let’s make it positive. “When you are born again, you can see the kingdom of God.” When you are born again, what do you see in the kingdom of God? Do you see the Father’s house, Mount Zion, the heavenly Jerusalem coming down out of heaven? What do you see? As soon as you are born again you see Jesus who is the core and center of the kingdom of God. He is the first thing the Holy Spirit wants to show you. And then, having been born of the Spirit, the Holy Spirit has a top priority commission, and that is to bring us, as we are able to bear it, into all the truth regarding Jesus, holding nothing back.

I tell you the truth, those who will pursue, study the Word of God, and do violence to themselves will see a fuller Christ. Here you go—study the Word of God. Discipline yourself and do some violence. Pray and ask the Lord regarding His Word and see if the Spirit does not open up Christ to you in a fullness maybe even beyond what Isaiah saw. We are not limited anymore. There are those in the body of Christ who are given to visions and do see these wonderful things, and they are real.

But here is something else wonderful today: because we are one in Spirit with our brothers and sisters, when a brother or sister shares a true vision of the Lord Jesus Christ and tells us what they see, we can enter into that vision because we are one. There is such a fullness now for us. So let’s not be Isaiah wannabes. There is a fuller way open before us now, but it takes those who believe, who are willing to pursue, and to see in the Scriptures what the Spirit wants us to see. Any child of God can see.

REVELATION OF THE TRANSCENDENT AND IMMINENT LORD

Another point that I want to make from Isaiah’s example is this: a transcendent vision above time and space and beyond us, a vision of the King of glory in itself is not complete until we see further revelations of its glorious outworking here on earth. If one were just to see something transcendent we might call him a guru, but he would be no earthly good. However, Isaiah saw this vision of the King in glory, but as he went on he saw the glorious outworking of Immanuel, God with us. He saw the Servant of the Lord giving His life on the cross in time and in space. God wants us not only to see a revelation of our Lord who is transcendent as King of glory but who is also imminent-God with us. Now that is full revelation. It is not just heavenly; it is heavenly and earthly. Jesus Christ forever laid down this truth that God is to us transcendent and imminent. He is God come down in the flesh. And so the Lord wants to lead us, but it begins by seeing this King of glory as Isaiah did.

JESUS IS THE MESSIAH

Now I want to share a second matter in the revelation of Jesus Christ. Just as we need to see Jesus as the King of glory, we need to see him as Jesus the Messiah. Just as we need to be under the King of glory, we need to see Jesus the Messiah upon us. Just as He is transcendent, He is also here with us—the Messiah upon us.

In our passage in Acts 2 we find Peter preaching on the day of Pentecost. What is he preaching? There is a Man in the glory, and He is sitting at the right hand of God. He goes on to show this in Psalm 110: “The Lord has said to the Lord Jesus, ‘Sit at My right hand until I make Your enemies the footstool for Your feet.’” So now Jesus is sitting at the right hand of

the Father, as Peter declares: “Even though you leaders got in an uproar and decided to put Jesus to death, it was the predetermined council and foreknowledge of God. You thought you were initiating something, but it was planned—you crucified Him, but God raised Him up. He who sits in the heavens laughs and says, ‘I have now installed My Son, the Anointed One. Why are you raging? Why are you working out plans against the Lord and His Anointed, His Messiah? Your big plans came to nothing. This is My Son; this day I have begotten Thee. I have set the Anointed upon the throne in Zion.’”

Peter goes on to say, “Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear” (Acts 2:33). And he announced that this Spirit of the anointing has been poured forth, and you can see it here in Jerusalem. When Peter spoke these few final words, it pierced the hearts of those listening.

“Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified. Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, ‘Brethren, what shall we do?’” (Vv. 36-37.)

You could not have said anything more powerful to them than this: “Jesus is your Messiah.” Why were they pierced? Was it because Peter gave a great Biblical argument? No, it is because everything he said rang true because they could see the anointing upon these ones. And they knew that when the Messiah came in the last days He would pour out His Spirit upon all flesh. Everybody knew it was the Messiah who poured His Spirit on all flesh, and here it was poured out upon women and children and men. It was given on this day of Pentecost, and they realized it. “How could we have been so blind? How could we not see the Messiah? He was right in our midst and we could not see Him. Oh, we saw but we are blind. We saw Him do the miracles but we never added it up. We never understood, but now it is revealed and exposed to us.” Peter said, “He is in glory. He is the Anointed One, and He has poured forth that which you see and hear.” And they were undone, crying out: “What shall we do?” In one sense, they saw Isaiah's vision by the Spirit right in front of them. And as we know, many people were saved on that day.

PETER'S REVELATION OF THE CHRIST

Now I want to ask a question: As Peter was preaching the Pentecostal message, was he seeing the heavens opened, the smoke filling the temple, seeing the train of His robe filling the temple, and Jesus sitting at the right hand of the Father? Was he having an ecstatic vision of such things as he was speaking? Well, we cannot say for certain he did not, but it does not appear that he did. We know later on Stephen did see something like that at his martyrdom. But before this day ever came, Peter had seen a revelation when he was in Caesarea-Philippi, and it was this: “Thou art the Messiah.” Peter and the disciples had not seen this at first. They knew He was a rabbi, but greater than a rabbi. They knew He was a powerful Person, but when He stilled the sea, they said, “Who is this Man?” When He fed the five thousand, they did not know what to think. Finally, after walking with Jesus for two years, they were alone with Jesus and he asked them point blank: “Who do you say that I am?” Finally cornered, Peter had this revelation from the Father: “Thou art the Christ the Son of the living God.” Peter saw that this was the Anointed One; this was the expected King.

PETER'S REVELATION OF THE ANOINTED ONE

What more did Peter see on the day of Pentecost? He had already seen that Jesus was the Messiah, the Anointed One, but it took Pentecost to fulfill the vision of the Messiah. He saw Christ the Anointed One when he was in Caesarea-Philippi and understood His power, that He is the King of the kingdom. Messiah and King are the same to Israel. But on the day of Pentecost he not only saw the Anointed One, he now saw the 'Anointing' One. The Anointed One is also the Anointing One. Jesus was anointed Himself; He had the anointing of the Spirit upon Him, just as He spoke at the beginning of His ministry: "The Spirit of the Lord is upon Me because He has anointed Me to preach the gospel to the poor." But now He is the Anointing One. As that anointing oil fell down from His throne in heaven upon the church and the church was anointed, the revelation of the Messiah came to fullness.

Let's consider the Messiah for a moment. In the days that Jesus walked the earth, teachers and rabbis talked about the Messiah all the time. There were different theories about where He came from and who He was. Basically, there were two different schools of thought. There were those who were waiting for a political Messiah; one who would be a greater than Alexander the Great, a greater than Julius Caesar, and he would come and free Israel from the bondage of Rome, setting her free. He would be full of political power and very patriotic, and Israel would become the center of the world, which sounds like the American kind of dream. So they were waiting for this man to come who would have great sagacity, great wisdom, a tactician with a great anointing, who was also a warrior and a great king—greater than David.

However, there were others who were more mystical, and they were looking for an apocalyptic return of the Messiah, coming upon the cloud with great glory with the angels. He would come down and destroy the earth and judge the kingdoms which were standing against the Messiah, especially Rome, and take over as the King of kings and Lord of lords. Now you could have talked all day about the Messiah, and actually the Christians could have talked all day about their theories of the Messiah, and it would have caused no trouble. But one thing made their preaching inexcusable—they crossed the line when they declared the Messiah to be a specific Person. It was no longer a theory. "Jesus *is* the Messiah."

ALL ISRAEL WAS WAITING FOR THE ANOINTED ONE

Of course, we know the word *Messiah* means "Anointed One." In many of our English Bibles we have the actual word "*Messiah*" only twice in the Old Testament, and both are in Daniel chapter 9. But many times we find the verb form, "Anointing." David and the kings after him were usually called God's anointed because they were anointed when they became kings, and the priests were anointed when they became priests. With exile and decline as a nation, and as their kings became compromised—Herod being half Jewish and in league with Rome—there arose a desire in the hearts of God's people for an Anointed One who would be King, Priest, and Prophet, and who would come and establish his anointed reign. This was their idea of a Messiah. Therefore, you could have whatever theory you wanted, no problem, but whenever Peter used the name, "Jesus the Messiah," an anointing came down.

That is why we find in the book of Acts that they are continually talking about "the Name; we have the Name." When we put Jesus next to Messiah, the anointing comes,

poured out with healing power and with preaching conviction. When they put the words Jesus and Messiah together, everything changed. They began to preach Jesus as Messiah.

Today, in the church this idea of the Messiah has been lost. Do you notice how Lance, when he speaks about Jesus and even when his Bible says Christ, he still says Jesus the Messiah? We may think it is because he is Jewish. But no, actually at the heart of it is that the word Christ has lost its meaning. Christ is now Jesus' last name. Without thinking about it, we think Mr. And Mrs. Joseph and Mary Christ had a child and named Him Jesus Christ. So when you hear Jesus Christ nothing hits you. It does not mean anything. It has lost its root meaning. But when we hear Jesus the Anointing, it hits us.

A further reason why it has been lost is because we are preaching the gospel today for the most part without a kingdom context. So as soon as you say Jesus is the Christ it should mean the King of your kingdom. We have lost the whole kingdom idea, so what would a Christ do anyway? Even if you knew it meant anointing, the kingdom context has been lost, and so the sense of the present anointing in the church has been lost.

CLOTHED WITH POWER FROM ON HIGH

We need to see a revelation of Jesus the Messiah. Peter needed a revelation. Do you think you can just know the Christ by knowledge or do you need a revelation of Him? We can bear no kingdom-living testimony without His anointing upon us. We can say we are the kingdom, we can say we live in the kingdom; we can even talk about the kingdom, and thank God we are part of the kingdom, but if we do not have an anointing upon us, we are not the kingdom in reality. We are talking of a position but not a reality. It should be so clear to us if we would just listen to what Jesus said to His disciples: "Tarry in Jerusalem until you have been endued with power from on high." They could not be kingdom servants without being clothed with power from on high.

In Acts, chapter 1, as the disciples were talking to Jesus, He mentioned this baptism that John spoke of—"how Jesus would come and baptize in the Spirit and you will be baptized not many days from now." Then one of the disciples said, "Now is it at this time that You are going to restore the kingdom to Israel?" And Jesus said, "It is not for you to know the times and the seasons which is something future. But do you want to know the kingdom? You shall receive power when the Holy Ghost has come upon you and you shall be My witnesses of the kingdom in Jerusalem, in Judea, in Samaria, and to the uttermost parts of the earth."

We do not have to wait until Jesus comes back for the kingdom to be a reality. "Ye shall receive power when the Holy Spirit is come upon you." Now you are living in a kingdom reality because the Anointing One is upon you. Have we really seen Jesus the Messiah?

A VISION OF THE MESSIAH THE ANOINTING ONE

Here is the problem; this is not a mystical experience in which we can say, "Oh, I saw the King of glory high and lifted up, above time and space, eternal in the heavens. I saw the King in a vision." Wonderful! I hope you have several of those, especially if they are life-altering. That is so wonderful. But have we seen a vision of Jesus Messiah the Anointing One? It is not mystical. And I do not think we are talking about a one-time experience. "I remember when I was filled with the Spirit in 1979. I got filled with the Spirit, I felt goose bumps all over my skin, and I felt the love of God. I began to prophesy and cry; it was so wonderful." No, no; is the Messiah the Anointing now? Never mind 1979. How many people

do you know who got filled with the Spirit in 1979 and there is not a drop left? Where did the Spirit go? You remember the old Pentecostal church where a woman came running down to the altar at every revival with her hands in the air crying out: "Lord, fill me, fill me, fill me." Year after year this went on and, finally, one time when she got up and did this during the revival one of the people cried out: "Don't fill her, Lord, she leaks."

THE ANOINTING TO SERVE

When we look at the book of Acts, we see that the anointing was evident upon the servants of the King in two ways. The first was that when the Christ was very present upon them, they had a power and an enablement to serve with supernatural power under the Anointed's Name. You remember when Peter healed the lame man at the temple and as people came rushing around him they started saying: "What is happening?" Peter said, "You think I did something? It is the name—Jesus the Anointed One by whom this man stands well." There is present power and anointing.

At the inauguration of Jesus' ministry in Nazareth Jesus quoted from Isaiah 61 as it is recorded in Luke 4:18, "The Spirit of the Lord is upon Me because He has anointed Me to preach the gospel to the poor, to heal the broken hearted, and to release the captives." This spoke of His power as the 'Anointed' One. Then the inaugural testimony of the 'Anointing' One came when Peter in Acts 2:33 said: "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this [anointing] which you both see and hear."

THE ANOINTING UPON THE CHURCH

Since that day of Pentecost the anointing has been upon the church. When the church gathers, there is an anointing for the gathering. Let's not be too supernatural about it and think sparks will be flying at every meeting, but there is life, real life. There is a sense of the Lord among us when we gather for breaking bread or prayer. We recognize He is our anointing. If we are witnessing, it isn't that every time we go out and witness that somebody gets saved—even with the anointing of the Spirit. But whenever we go out and witness for the Lord Jesus, there is a strengthening in our life that results even when we are persecuted. And the Lord somehow confirms by the Holy Spirit that which we have done. In other words, when we witness to somebody, then the Holy Spirit begins to witness to that person.

When the anointing is upon us in our own personal lives, there are rivers of living water; there is life. The Revised Standard Version calls it in one place: being "aglow with the Spirit." You can see something in the life of somebody upon whom the anointing rests.

Now before we get too excited about the anointing, let's remember that there is also a powerful anointing to wait. How much power does it take for us to pray and wait?

How about the power in martyrdom? Think about the book of Acts and what happened to Paul and the different brothers. This was the power that was upon Stephen so that instead of crying or yelling he saw the glorious One standing ready to receive him in heaven. This is what so upset Paul as he observed what was happening. There is an anointing for persecution. How did Paul make it through all of those persecutions? Even the Lord Jesus, the Anointed One, received an anointing by the Holy Spirit for the persecution that He endured.

THE PROTECTION AND PROVISION THROUGH THE ANOINTING

A second thing we see regarding anointing in the book of Acts is that it leads us. The anointing directs and leads. It is as if you are moving in a phalanx of protection, and you move through the world and even impossible things but somehow you get through it. There is a protection and a provision. There is a directing that upon looking back you have to say, "That had to be the Lord." When someone is led by the Anointed One, there is a movement whose timing is from God. So much of what is done today in the name of Christ is done out of time, out of sync, using our own resources, unprotected, and unwise. But a real anointing is not only one of power but one of leading. You sense the Lord saying, "Go there," and it was just at the right time. Such it is with the children of God who follow the anointing of the Anointed One.

TIMOTHY IN THE SCHOOL OF THE ANOINTING ONE

Let me give you an example to help understand this leading. I cannot help but think of our young brother Timothy, who was minding his own business in Galatia, when Paul and Silas came by on the second missionary journey. They had heard about this young man and his good reputation as they came into Derbe, Lystra and Iconium. We do not know exactly how they knew this because it does not say, but I am sure he was clear in his conversion, in his testimony, and righteous, having been instructed by his Jewish mother and grandmother. Perhaps he could read the scrolls and explain them to the saints.

Now do not think that these were formal churches in Derbe, Lystra and Iconium where everybody drove in on Sunday, drank communion grape juice, and had a regular preacher present. No, every Sunday it was a new invention—they wondered what was going to happen today. But young Timothy obviously had some gifting. Maybe he was teaching from the scrolls and explaining them. Maybe he could read the Hebrew and he was able to explain what the Old Testament said since there was no New Testament. As he explained the Word people said, "My, there is something there."

Paul and Silas came along and met this young guy, and they said, "We want you to come along with us." Up to that time Timothy loved being with his mother and grandmother. Paul could tell that this guy had a gift, and the elders said, "Yes, we laid hands on him and prayed for him. He definitely has some gifts from the Lord." Paul said, "I want to use him. First of all he must be circumcised." "What!" "Yes, because we are going among Jews."

Timothy's First Hand Look at the Anointing

Then Paul and Silas took this young kid and they began to travel. The first thing Timothy saw was what an anointing really looked like. "Look at Paul and Silas. Listen to them preach along the road and the personal witnessing in the market places. We were just talking about that Scripture from the scrolls this morning and here is Paul preaching on it with full revelation this afternoon. Isn't this wonderful!"

Being Led By the Anointing

Then they got to that place where the Holy Spirit prevented them from going to the south and to the north. It was a whole lesson in leading. As they prayed, they wanted to go

this way; then they wanted to go that way. And the Spirit of Jesus said, “No.” And Timothy was watching. Now I do not know how much information Timothy gave to them, but I think it was pretty much up to Paul. And Paul said, “Let’s press on to the west; what else can we do?”

Timothy is there when they are praying and they see a heavenly Macedonian vision. Imagine that, Timothy is two months out of his home, and already he is seeing this. And based on that vision and leading by the anointing, they crossed over into Europe. They started preaching in Philippi and the next thing you know Paul and Silas were thrown into jail. It does not say Timothy was thrown in with them. He was probably waiting outside the window, listening, and suddenly he hears these two men overflowing with Jesus and singing hymns at midnight. Who ever heard of prisoners doing such a thing? And then came an earthquake. God is sure leading here.

The Anointing Enables to Overcome Through Persecution

Then they went on to Thessalonica, and in just a couple of weeks He saw a church coming together being built on Jesus Christ in the midst of great persecution. And then some Jewish antagonists came and threw Jason into the stocks and forced Paul and Silas and Timothy to get out of town. And they fled just in time. They went to Berea and came to these beautiful people who loved to study the Word of God, and they began studying with them. Then some Jewish antagonists come and Paul said, “You know, they are out after me. I am going to take off. Tim, you stay.”

Now Tim was left with Uncle Silas who was not quite as good as Paul. Anyway they stayed for about six months before they got to Corinth where Paul was staying. And when Timothy got to Corinth, people were getting saved in large numbers. They were receiving gifts of the Spirit and all kinds of miraculous things were going on. The whole city was stirring. This city was as decadent as New York City. But God was moving, and it was amazing! Paul was preaching and God was moving. Finally, there were some who rose up in rebellion and hauled Paul up before the council. By the miraculous prevention and protection of God, the council turned out to be pro-Paul and dismissed the group and said, “Get out of here; there is no charge.”

They continued to work and Paul said, “I received a vision in the night in which the Lord said, ‘Don’t be afraid; keep on working.’” So they worked there for another year and a half, and Timothy may have gone home at that point, but Paul went back to Jerusalem.

I just came back from Russia recently, and while there I met three brothers who had been pastors in a church at least ten or fifteen years. All three pastors have left their churches because some dear sister translated T. Austin Sparks “School of Christ” into Russian which was the first book of Sparks translated as far as I know. They read it and were slain in their hearts. They resigned their churches and are all working secular jobs waiting to see what the Lord wants them to do. Isn’t that amazing?

A PRICE TO BE PAID UNDER THE ANOINTING

Now having said that, I think Timothy may have learned more than what you can learn reading the book “The School of Christ.” He was in the school of the Anointing One. For some two years, he saw the leading, the waiting, the preventing, the releasing, the empowering, and the persecution. He learned that the Lord is alive, and He is anointing His

people. What a lesson Timothy learned in those two years! And that is the very thing Paul says to Timothy at the end of his life: “Now Timothy, you remember the school of Christ. Stir up the gift that is within you, and don’t you allow the spirit of fear to grab hold of you. You serve God—be faithful, be a good soldier, pay the price, and keep going. You remember what it is like.” Do you want to be under the anointing? There is a price to be paid—obedience.

THE ORDERING OF POSITIONING FOR THE ANOINTING TO BE REAL

That brings us to the third point regarding the anointing, and we come to the most vital point. Before we can experience the Anointed One as a reality in our lives, there has to be a prior ordering of our lives under the throne.

When I came to my first Richmond conference, I did not know any of this stuff. I was a young Charismatic pastor in Raleigh, North Carolina, and there was a precious house group there I often visited. I remember one time when I was visiting and I said to one of the brothers, “Jesus is the Baptizer in the Holy Spirit.” I thought that would get this brother to talk about being filled with the Spirit because it was a favorite charismatic expression back in those days. There was a florist in the group and he said without skipping a beat: “Yes, but remember where they were when the church was baptized in the Spirit. They were under the throne in one accord.” And that thing went right into my heart and ruined my whole “Jesus is the Baptizer in the Holy Spirit” routine.

Of course, we know Jesus is the One who pours out the Spirit upon us. But if we are not together in one accord, do you think, corporately speaking, that He will pour out His Spirit with anointing upon us? Is there an anointing when there is discord, rival factions and differences that are not worked out? Now there is always a kind of rubbing together in fellowship but it can be continually worked out in unity. If we have all kinds of differences and we are thirty-five independent people meeting on Sunday, can we come and say, “Oh Lord, give us the anointing?” We always do pray that, but I am afraid we are not in the right position. You cannot read the Bible and find a servant of the kingdom who is out of position and moving in an anointing. There is that prior surrender.

Jesus put it to His disciples this way: “Now you know I am the Messiah; I am going to Jerusalem, are you coming? What is the next thing He said? “If any man wants to follow Me, let him deny himself, take up the cross and follow Me.” There is a position. Now if we are following Jesus and we have not denied ourselves or taken up the cross that He has given us, do you think there is an anointing?

Here is another thing that Jesus said that is positional. He is the Messiah, the King, so He says, “Take My yoke upon you and learn of Me.” The servant has to be yoked up to know the anointing.

“I beseech you, brethren, by the mercies of God to present your body as a living sacrifice. Now the Lord loves to anoint a living sacrifice, but there must be a sacrifice.

SERVANTS RECEIVE AN ANOINTING WHEN IN POSITION

Servants of the kingdom receive an anointing when they are in position. The church receives an anointing when it is in position. The Messiah is not going to anoint that which is not in position. We see in the Scriptures anointed ones, and then we notice that they obeyed a commission and thus have an anointing; or they have embraced a calling, and

they have an anointing; or they have received and are bearing a burden, and have an anointing under that burden; or they have offered a sacrifice, and they have an anointing; or they have been entrusted with a stewardship, and they have an anointing; or they have received orders, followed the orders and received an anointing; or they are told to make preparations, the preparations were done, and they received an anointing.

We can talk about the King of glory all we want and Jesus the Messiah as the Anointed One, but do we want Jesus to be the Anointing One? It is a present reality and revelation for those who desire this.

A SERVANT UNDER ORDERS IS DIFFERENT

There is something that is hard to describe about a servant of God, even one who has an anointing, but you notice some things about him that are different. They seem to be under the restraint of a vision. Or they seem to be, as Paul puts it, under compulsion. Paul said, "I am under compulsion. Woe is me if I preach not the gospel; it is not something I have any choice about." It was something he received an anointing for because he obeyed the calling. Of course, another obvious example of this is the Lord Jesus. Once He described what service is like when He said, "I have a baptism to be baptized with and how I am straightened until it is accomplished."

We can see when a servant of God is under orders. There is something about them that speaks of sacrifice for the Lord's sake. Like a good soldier they have not entangled themselves with worldly things so they can serve the master and be pleasing to their general who has commissioned them. As an athlete, they are following the rules, and as a farmer, they are planting the seeds. Jesus wants to be Jesus the Anointing One. How far away is He? When it comes to our Messiah, He is as near as our heart and our mouth. He is over His people. He is the Messiah of the church. If we do not see this and surrender to Him and obey Him, why should we be given an anointing?

Many of us Charismatics during those wonderful free-wheeling and crazy days expended and wasted a lot of what God gave as gifts of grace in fleshly exhibition. Many people who received an empowering and gifting by the Lord ran off—not under submission and subjection to the Lord, or as His servant—just doing their own thing and using God's gifts. I do not want you to think that Jesus has any kind of reticence about pouring His Spirit upon His church and pouring His Spirit upon us as individuals, but it seems that whenever I see that there is a need for His anointing, there is a positional issue—a lack of obedience somewhere, something that the Lord has asked of us and we are not doing, some reconciliation we refuse to make and though we say, "Lord, please pour out Your Spirit upon us." It is not realistic because He is the King.

OUTPOSTS ON EARTH REPRESENTING THE KINGDOM IN HEAVEN

We do not have to talk about famous people. There are simple ones who know the Lord's leading, sometimes in very quiet ways, yet you sense they have sacrificed something out of love for Jesus. And the Lord has given His anointing and they followed and served in that enabling. It isn't those who can yell the loudest or those who can prophesy with great words, but those who truly obey that can live out of an anointing. The anointing is not just for powerful times; even the Book of Acts is something that took place over thirty-three years. It is a faithfulness, and the Spirit that blows where it wills. We do not know exactly

when He comes or where He is going, but as we are faithful, the Lord pours Himself out at just the right times and the kingdom moves through the church.

It is very simple: Peter said it on Pentecost and it is true: "The King has been crowned in glory." Now has begun a dispensation of gathering all things together under His Headship, both things in heaven and on earth, even in Him. So that means now there needs to be an outpost here on earth representing the kingdom in heaven, and that is the church, outposts all over the world of those who are living by a heavenly rule under His anointing. And the enemy needs to be made a footstool for His feet and that should be going on right now. And the bride should be being made ready through all of the processes, tribulations, and blessings of our lives. All of these things are going on right now; therefore, the Anointed One in heaven has received the promised Holy Spirit and now He pours out the anointing on the church to fulfill these things, so that He can come back in full glory and full anointing. He is the Anointing One.

The Anointing, in one sense, is not something necessarily that once you get it, it never leaves. There are people who have known the anointing but have walked away from the Lord, and I will not say that that anointing remains with them, although I do see that the Lord continues to deal with people even who stop dealing with the Lord.

But perhaps we have been careless about the anointing or presumed we are under the anointing and in position under His throne. In your life and mine is there a revelation of Jesus the Messiah? When Peter preached his message on the day of Pentecost, he did not have to prove it; it was manifest: "The anointing is upon these people." And it cut those who were dry and thirsty to the heart, and they cried out: "What must *we* do?" Peter said, "Repent and be baptized, every one of you for the forgiveness of sins, and you will receive this anointing." And the church began to grow, and the Lord began to lead in His kingdom even down until today. Have you seen Jesus the Messiah the Anointing? If you have, there is an anointing upon you. This is a great revelation for us, and it is very present and wonderful.

THE ANOINTED KING IS IN OUR MIDST

Have we seen the Anointed King? He is in the midst. That is the good news—He is in the midst. In Luke we find Jesus performing miracles, and the people started accusing Him of doing mighty works by Beelzebul (11:15). Jesus said, "You can look around all you want for mighty signs and wonders, but you will not find Him there. Behold, the kingdom of God is in your midst" (17:21). That is how close the anointing is; as close as our bowing before the King.

What is your commission? What is your calling? What is the service that you are asked to render? Oh, that the responsible brothers would steward the church with an anointing, that those who are leading Bible studies would steward them with anointing. There is a price to pay to receive a commission, a calling. There is something that is laid upon our lives, but there is also that anointing to fulfill it. Do I hear anyone saying, "Here I am, send me"? Or do I hear us saying, "I am not worthy; I have nothing." I think by God's amazing grace, He comes very near and says that His anointing for us is by faith. We bow before Him. Whatever task you have been given, however you are a joint of supply in the body of Christ, there is an anointing for it. Our church life does not have to be squeaky and dry. When you realize your commission and calling, and realize you are a joint, take it seriously, and say,

“God, I cannot do this without that anointing.” It is there for you. Obey and He anoints. He is a wonderful Lord.

Lord we come to you and thank You for the great moment on the day of Pentecost when the Anointing was poured out, and the Anointing One was seen visibly in their midst. Lord, we ask together as assemblies and individually as Your servants, that in this kingdom day we may understand and learn how to live under the Christ, Jesus the Christ. How we thank You for that name and what it releases. How we thank You for all it binds and looses when Jesus is put together with Anointing One. We want to know Him in our lives in the school of the Anointed One. Do teach us these lessons, Lord. We do not want to be those who just talk as if this is something from afar but, indeed, be part of that on-going movement that began in the Book of Acts and continues on until You come back to include all of these things. Oh, send Thy anointing, Lord Jesus. Send Thy anointing, we pray. Find us in position under Your throne, willing servants ready to do what You call us to do. Lord, we pray this in Jesus Christ's name. Amen.