

Q&A ON THE ANOINTING

Where did the word 'anoint' first appear in the bible?

It's first mentioned in **Ex 28:41** with reference to the blue ephod which Aaron was to wear as the High Priest. Other accessories were mentioned, e.g., blue pomegranates, purple and scarlet hem with gold bells, turban, sash. Aaron must put on all of these whenever he entered the Tabernacle. Aaron's sons would wear tunics, sashes, and headbands "to give them dignity and honour" (v.40). After this was done, God told Moses: "**put these clothes on your brother Aaron and his sons, anoint and ordain them. Consecrate them so they may serve Me as priests**" (v.41). Hence, the first mention of anointing has to do with appointment and service as priests unto God.

Next, in Exodus 30, God instructed Moses on the production of the '**sacred anointing oil**'. It required the use and blending of specific materials in precise proportions: **500 shekels of liquid myrrh, 250 shekels of sweet-smelling cinnamon, 250 shekels of aromatic cane, 500 shekels of cassia, and a hin of olive oil (vv.23-24)**. The end-product was **holy anointing oil (v.25)** with which Moses would anoint the tent of meeting, the Ark, the table and utensils, the lampstand and its utensils, the altar of incense, the altar of burnt offering with all its utensils, and the basin and its stand (**vv.26-28**). Moses was to **consecrate them** and make them holy so that whatever touches them would become holy (**v.29**). Thus, the second mention of anointing has to do with cleansing of items used for service unto Jehovah.

In **v.30**, God repeated to Moses to **anoint Aaron and his sons and consecrate them** so that they might serve as priests. Next, note what God directed Moses to declare to the people of Israel: **This shall be My holy anointing oil throughout your generations (v.31)**. With all solemnity God made a ban on its use: **It shall not be poured on the body of an ordinary person, and you shall make no other like it in composition. It is holy, and it shall be holy to you. Whoever compounds any like it or whoever puts any of it on an outsider shall be cut off from his people (vv.32-33)**. Anointing was not something to trifle with. It must be done according to God's way for specific purposes—Moses as the point man was appointed by God to anoint the High Priest and other serving priests.

What are the overlapping, common points and differences between anointing and baptism in the Holy Spirit?

Any overlapping or common feature between anointing and the baptism in the Holy Spirit is that both involve the Person and the work of the Holy Spirit. Anointing and baptism of the Holy Spirit result in **being made holy**, or what is normally known as **sanctified**. The baptism (immersion) implies a believer's surrender to and control by the Holy Spirit in his

life and his service. In this sense, the baptism in the Holy Spirit is more wholesome or **'fuller'** than the anointing. Both anointing and baptism of the Holy Spirit have the effect of consecrating the believers to serve or witness more powerfully and purposefully.

In the Book of Acts, we see the baptism in the Holy Spirit as a specific and special **'event'** that took place on the Day of Pentecost in Jerusalem. On the few occasions when Jesus was alone with His disciples, He taught them about the Holy Spirit. In one such private moment, He told them: **It is for your good that I am going away. Unless I go away, the Counsellor will not come to you; but if I go, I will send Him to you (Jn 16:7, NIV)**. Let's look at what other versions say Christ's exit from earth:

- it is to your **advantage** (NASB, ESV)
- it is **expedient** (KJV)
- it is **actually best** for you (NLT)

Jesus hinted that **'unless'** He made His exit from the world, the Holy Spirit couldn't make His entry into the world. Perhaps the notable reason for this is because as human, Jesus was limited or confined to one place. He couldn't be omnipresent as man. But the Holy Spirit would come in His omnipresent capacity. The work marked out for Him is diverse: convict people of sin (**Jn 16:8**), lead, guide, teach, reveal, comfort, or counsel believers (**Jn 14:26**). No wonder Jesus said His departure was necessary.

Jesus told His disciples not to be in a hurry to work/witness. He commanded them to wait patiently in Jerusalem for **'the Promise of the Father'**. This promise took place when the Holy Spirit with His power and anointing, sending tongues of fire to settle upon the heads of the 120 disciples who gathered in the Upper Room. With that baptism, all 120 began to speak in unknown tongues (foreign languages). This phenomenon stunned the Diaspora Jews who came to Jerusalem to celebrate the Feast of Pentecost. They demanded to know how these unlearned folks were speaking in languages known to some of the Jewish visitors to Jerusalem. The Apostle Peter then stood up and preached to the enquiring Jews. He pointed to the baptism of the Holy Spirit as a prophetic declaration of God through Prophet Joel (**Acts 2:16-21**).

The purpose of the baptism of the Holy Spirit is explicit: to receive power to be witnesses (**martus**). From this Greek word, we derive at **'martyr'**. History, mixed with legend, say all 11 apostles of Acts 1:13 and Matthias of v.26 became martures (martyrs). They all died as martyrs in their witness for Christ. The baptism of the Holy Spirit was accompanied (evidenced) by the speaking of tongues.

Note: The key difference between anointing and baptism of the Holy Spirit is the former is evidenced by the speaking in other tongues while anointing doesn't necessarily include it.

Can a Christian have anointing without the baptism of the Holy Spirit? Can non-Pentecostals have an "anointed" ministry?

Once we accept that the anointing and the baptism of the Holy Spirit are separate or distinct incidents, then we have to say that a Christian can have one without the other. **All** Christians—Pentecostals or otherwise—**have** the Holy Spirit, as taught by the Apostle Paul to the Romans: “**You, however, are not in the flesh but in the Spirit, in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to Him**” (Rom 8:9). Also, to the fractious Corinthians he taught: “**For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit**” (1 Cor 12:13).

Anointing is available to **all** Christians for office or service. Surely, most of us must have come across non-Pentecostal ministers who, if judging from tangible results and visible characteristics, have ‘**greater**’ or ‘**more effective**’ anointing than Pentecostals! Therefore, a Christian can have the anointing without the baptism of the Holy Spirit—albeit with the latter, the Christian will have probably a ‘stronger’ or ‘more palpable’ anointing. [That’s my opinion.].

Does an ‘effective productive’ ministry (with fruits) mean or demonstrate that in essence, it is anointed?

Generally, ‘**yes**’ since we’re told that we ‘**know**’ a person and his ministry by the fruits. But it doesn’t always mean that just because of purportedly ‘**effective**’ or plenteous results that we say a person’s ministry is more anointed. The acid test of true anointing is that God’s interests and His Kingdom’s purposes are advanced, and that God’s ‘**blessing**’ upon a person’s ministry is attended by ‘**fantastic**’ results.

We have read and know of many ministers, while living in sin, seem to be enjoying ‘**great**’ ministry. Take for instance, big time tele-evangelists, Jimmy Swaggart, Jim Baker, Marvin Gorman, A A Allen. They were all Assemblies of God’s stalwarts with valid credentials. They were pastoring churches with thousands of congregants, and were ‘blessed’ with millions of dollars of donation to beam their TV shows all over the world. Yet all these four great A/G ministers boast of were finally exposed of living in immorality. Although Jimmy Swaggart and Jim Baker have repented and are still ministering, they have never got back their erstwhile ‘successful’ or productive ministry. It would seem rather strange that the anointing that was with them and their ministry just dissipated, just as it

happened to Samson, who was still performing mighty deeds while living in sin. But once the Spirit of God left him, he was reduced to pitiful weak humanity.

So, visible results don't **necessarily** mean or authenticate true anointing. Nevertheless, they're the first visible signs of God's approval. It is always best to suspend appraisal and/or judgement until the end of a person's life or when his ministry winds up.

Is it just a one-time, initial anointing or are there multiple fresh anointings (like baptism in the Spirit and subsequent refilling)?

David was anointed three times. The first occasion was a **private** affair when Samuel went, at God's direction, to Jesse's house to anoint one of his sons to be the next king of Israel. After a long examination of each of the sons who paraded before Samuel, he couldn't identify any of them as God's candidate for the anointing. Only when David was finally summoned from the meadow where he was looking after Jesse's sheep that God told Samuel David was the one to be anointed. This is often referred to as the **anointing in earnest for future kingship**.

The second occasion was at the David's coronation as he was crowned in open view of the people of Judah who hailed and honoured David as the king. The third was the greatest and grandest of all—when he anointed at the crowning ceremony as the king of the United Kingdom of Israel.

Thus, from David's account, we believe that there can be more than one anointing, and in all likelihood, each anointing is progressive and extensive in measure.

Anecdotal account: In 1968, when I first enrolled to study at the Berean Training School (BTS), the forerunner of the Assemblies of God Bible College (now ACTS College), all my teachers were foreign missionaries: Rev Fred Seaward, Rev Margaret Seaward, Rev Glen Stafford, Rev Howard Ridings (all from the USA); Rev Joel Ikonen (from Finland); Rev Neal Patterson (from NZ); Bro Graham DuRose (from England). I was much impressed by Sis Seaward and Bro Neal Patterson (back then we address everyone as 'Brother' or 'Sister') and so resolved to learn from them. I had the opportunity to learn from Sis Seaward at close range because students had to live in the Bible School quarters (which happened to be the residence of the Seawards). Often, I would go to the kitchen where Sis Seaward did the cooking, I would help out in simple chores, e.g., cutting and pounding chillies, peeling onions and garlicks, marinating meat, and washing veggies. The reason for volunteering for such chores was so that I could be close to Sis Seaward and learn from her by asking all sorts of biblical, theological, or doctrinal questions. I was soaking in like a sponge. I would like to believe that I 'caught' her spirit at that early age.

In 1978, Ps Rick Seaward started the first ever ‘**hotel ministry**’ in Singapore. He called it Calvary Charismatic Centre, and managed to enlist many to help him. I was one of those. Ps Rick assigned me to teach the Gateway to Life. I protested vehemently as I had NEVER taught a class before. He reminded me that when I was in BTS as a student, I had taught Gateway to Life. But I told him that that was done on a one-to-one basis. Those who’ve worked with Ps Rick know that you don’t win an argument with him. With much reluctance, I took on my first foray into teaching a class. I taught at CCC from 1978 to 1984, progressively at varying ‘level’s in its School for Christian Growth programme. I believe I received my second anointing back then.

In 1985, I left CCC to help as a lay pastor in a small church called Berean Assembly of God (now HarborLight). In the late ‘80s, Ps Rick held an ‘anointing’ service. Many lined up for ‘anointing’ in the huge auditorium of Ropheka Hall. A good friend spotted me and prompted me to join the ‘queue’. At first I refused. But inexplicably, I found myself in tow with others in that ridiculously long queue. When my turn came, Ps Rick laid his hand on my forehead. He prayed a short prayer, and then prophesied that I would be ‘a teacher of teachers’. When I was a lay pastor in Berean Assembly, I was only teaching no more than 30 students in what we stylistically called ACE (Adult Christian Education).

In 1992, I returned to CCC to serve as the General Overseer for Teaching and Training. It was then that the prophecy over me took greater shape. I was assigned to teach in ATCEM—CCC’s own Bible School. It was in ATCEM that I began to teach local pastors as well as pastors from different countries in which CCC planted churches.

From King David’s account and my own, I think there should be an initial anointing, to be followed by more ‘fresh’ anointings in the sense of progressive or expanded service. Many who’ve been anointed first to serve in a ministry without portfolio should expect to be anointed to be a leader in a ministry, e.g., CCL, ACCL. Those who’ve anointed to be a leader should poise themselves to be anointed as deacons or deaconesses.

Effectively, each time when God wants to **stretch** us and cause us to **enlarge** the borders of our ministry, and if we respond by going forward to the altar and a minister lays his hand over us, we instinctively know that we’ve received another dose of anointing. I don’t have any Bible passage to back this up. But from experience (so I use ‘**instinctively**’), I know the different times and the different **levels** or **intensity** of anointing.

On a believer or in a believer?

This is a ‘**technical**’ issue of sorts. In **Jn 14:17**, Jesus told His disciples: “**even the SPIRIT OF TRUTH, whom the world cannot receive, because it neither sees Him nor knows Him. You know Him, for He dwells with you and will be in you.**” Scholars who teach on

dispensation will say that when Jesus was on earth, it was the ‘**Dispensation of the Son**’. They also allude to Christ’s statement to His disciples: **“But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counsellor will not come to you; but if I go, I will send Him to you (Jn 16:7).** Then, in Jn 20:2, we read: **“And when He had said this, He breathed on them and said to them, ‘Receive the Holy Spirit.’”** Now, if we read Acts 1:8, Jesus says that the Holy Spirit will **“come upon”** believers (ESV, NKJV, NASB, NRSV, NLT) or **“come on”** (NIV). However, Paul often refers to the Spirit who raised Christ from the dead **“dwells in”** us. The Spirit **“in”** us helps us to pray. He abides in us as the permanent Resident.

The answer depends on the context. If it is for visible witness, then **‘on’** is more appropriate. But if it is an internal working of the Holy Spirit, then **‘in’** is more apt. The Source is more important than the means.

Different anointings for different purposes?

The Bible speaks of different **‘types’** of anointing either for spiritual and ceremonial purposes. Anointing was done on people and on objects.

1. Anointing for Offices

In the OT, anointing was required for the appointment and consecration of three main offices, viz., the priests, the prophets, and the kings.

a. As applied to priests.

Aaron as the first High Priest was an ‘accidental’ appointment. God had wanted Moses to be His spokesman or representative, but Moses felt inadequate to the task. In Ex 4:10, he told God: **“O Lord, I have never been eloquent, neither in the past nor since You have spoken to Your servant. I am slow of speech and tongue.”** God told Moses that He, God, would give him, Moses, the requisite ability. God then commanded Moses: **“Now go; I will help you speak and will teach you what to say” (v.12).** Moses pleaded with God: **“O Lord, please send someone else to do it” (v.13).** God was angry with Moses and told him that Aaron would be His mouthpiece. Aaron became the High Priest by default. Nevertheless, he must be anointed. So, in Exodus 28 Moses anointed and appointed Aaron the High Priest of Israel. This anointing was to be kept within the tribe of the Levites: **Aaron’s sacred garments will belong to his descendants so that they can be anointed and ordained in them. (Ex 29:29)**

b. As applied to prophets.

1 Ki 19:16; 1 Chr 16:22; Ps 105:15.

An interesting account of a young prophet-in-the-making is found in 1 Samuel 2. Eli was the priest. His sons were living in sin. They treated the Temple worship with contempt so much so that God's anger was on them (vv.12-17). In v.18 we read: **But Samuel was ministering before the Lord—a boy wearing a linen ephod.** Look at v.26 and read this testimony: **the boy Samuel continued to grow in stature and in favour with the Lord and with men.** Samuel's rapid rise to becoming the prophet of Israel is chronicled in 1 Samuel 3. He heard God calling him by name three times—by this **“Eli realized that the Lord was calling the boy” (v.8).** Under Eli's instruction, when God called Samuel the fourth time, Samuel responded: **“Speak, for Your servant is listening” (v.10).** The call on Samuel's life was sure and certain from that moment on. In vv.19–21, we read: **“The Lord was with Samuel as he grew up, and he let none of his words fall to the ground. And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the Lord. The Lord continued to appear at Shiloh, and there He revealed Himself to Samuel through his word.”**

In Samuel's case, the call and appointment as prophet and priest rested solely on the sovereign work of God. But in OT practice, the office of a prophet would usually come about by enrolling in the 'School of the Prophets'. Elisha was one of the apprentices that Elijah identified through God's direct prophetic words: **The Lord said to Elijah, “Go back the way you came, and go to the Desert of Damascus. When you get there, anoint Hazael king over Aram. Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet” (1 Ki 19:15-16).**

c. As applied to kings.

From the times of the Patriarchs (Abraham, Isaac, Jacob) to Moses, God was Israel's King. He ruled Israel through leaders—prophets and priests and judges. But the Israelites wanted to be like their neighbours—foreign nations and states—which had kings ruling over them. The Israelites clamoured for a king: **“Give us a king to lead us” (1 Sam 8:6).** This riled Samuel but God told him: **“Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected Me as their king” (v.7).** Samuel tried to explain to the Israelites the setback of having a human king, but they rejected Samuel's explanation. In v.19, they repeated: **“We want a king over us”** and their reason was: **“Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles” (v.20).** Chapter 9 tells us that Saul was to be the king. In 10:1 we

read: “Then Samuel took a flask of oil and poured it on Saul's head and kissed him” and with that Saul became king.

Over time, Saul disobeyed God and became too great in his own eyes. So God rejected him, and took the Spirit of anointing from him and put it on David who became the second king to be anointed (**1 Sam 16:13–14**). We’ve already seen his progressive anointing over three occasions.

2. Anointing for Ordinary Use

- a. For secular or ordinary use, the olive oil—alone or mixed with perfumes—was used. Most households would use it to cleanse or purify the toilets. This rite was known as **cukh**.
- b. In the harsh weather of the desert wasteland, people would rub their bodies, especially the exposed areas, with oil to protect against the sun’s direct heat or for the relief from the effect of the sun. It’s like us using sunblock or suntan lotion (cf. **Ps 104:15**).
- c. Those who couldn’t afford the more expensive perfumed oil would use vegetable or animal fat as substitutes.

3. Anointing for Religious Use

When anointing was for a religious rite, it was called **mashach**, where we get the word ‘**messiah**’. The use of ‘**anointing**’ (Gk: **chrio**) with religious connotations may be traced to the coming of the Holy Spirit upon a person (**Lk 4:18; Acts 4:27; 10:38**). Here, God anoints (**Heb 1:9; 2 Cor 1:21**) to show approval of appointment or qualification for a special dignity, function, or privilege. More specifically, this word applies to Jesus as Christ, the Anointed One, the Messiah (**Jn 1:41; Acts 4:27; 10:38; Heb 1:9**; cf **Ps 2:2; Dan 9:25**). But anointing of articles used for worship was also very much an OT practice.

a. Anointing of Objects

The sacred use of oil in consecrating things to God could be seen in Jacob anointing “the stone that he had put under his head and set it up for a pillar (**Gen 28:18**).

The oil is also symbolic of the Holy Spirit, and when applied to things gave them a ceremonial sacredness, fitting them for holy ministrations. Thus, in the era of

worship in the Tabernacle, anointing extended to sanctifying vessels for sacred use (**Ex 30:26**).

Even the shield was anointed (**Is 21:5**). But it was probably rubbing oil on the leather shield to make it supple and fit for use in war. We may extend it to anointing our spiritual armour

b. Anointing as an Act of Hospitality

This was a Jewish customary practice to show respect to and for a guest. To omit it was deemed as defective hospitality. To anoint with oil was to refresh or invigorate the body (**Lk 7:38, 46, Deut 28:40; Ruth 3:3; 2 Sam 14:2; Ps 104:15**).

c. Anointing for Healing

Oil was used for medicinal purposes. It was applied to the sick, and to wounds (**Ps 109:18; Is 1:6; Mk 6:13**). Thus, in **Jas 5:14**, we're enjoined to call on the elders to anoint with oil AND together with prayer, to bring healing to the sick.

d. Anointing for Burial of Corpse

It was the practice of the Jews to anoint the bodies of the dead (**Mk 14:8; Lk 23:56**).

Believer's anointing? "Very powerful anointing" implying possibility of weak anointing? Anointing versus feeling, emotions, faith. Does anointing even need to be "emotional" as some western preachers seem to portray it?

This question is multi-tiered. Let's break it down.

1. Powerful and weak are antonyms, and it's a paradox or an oxymoron to speak of a weak anointing. Anointing must be powerful since the Source of anointing is the omnipotent, all-powerful Holy Spirit! So, I prefer to speak of 'more' or 'less' powerful rather than as opposites—'powerful' or 'weak'. And from Scripture, we know that there's such a thing as a '**double portion**'. An intriguing account of a master (Elijah) and his apprentice (Elisha) is chronicled in 1 Kings 19 and 2 Kings 2.

In **1 Ki 19:19-20**, Elijah, while returning home after hiding himself in the cave, saw a young man and did an inexplicable act: **So Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him. Elisha then left his oxen and ran after Elijah. "Let me kiss my father and mother good-by," he said, "and then I will come with you. "Go back," Elijah replied. "What have I done to you?"**

Elisha responded incredibly. After meeting Elijah and receiving the touch of Elijah's mantle, Elisha decided to follow him. He asked for time off to bid his father in a dutiful filial farewell. In v.21, we read: **So Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people, and they ate. Then he set out to follow Elijah and became his attendant.** Note, he **set out** or left the comfort of home and security of successful employment.

Let's fast-forward to the time for Elijah to make a grand exit from earth. Both master and apprentice crossed the Jordan in a spectacular way. In **2 Ki 2:8-10** we read: **Now Elijah took his mantle, rolled it up, and struck the water; and it was divided this way and that, so that the two of them crossed over on dry ground. And so it was, when they had crossed over, that Elijah said to Elisha, "Ask! What may I do for you, before I am taken away from you?" Elisha said, "Please let a double portion of your spirit be upon me." So he said, "You have asked a hard thing. Nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so."**

Note four things:

- a. Elisha saw what Elijah did with the mantle.
- b. Elijah had evaluated Elisha's internship as good and wanted to reward him—to grant him the desire of Elisha's heart.
- c. Elisha was polite without demanding: Please let me have a double portion of your spirit.
- d. Elijah found the request '**a hard thing**' but didn't deny the request outright but stipulated a condition: if you see me when I'm taken from you, it shall be so for you.

The double portion of the anointing became manifest from the moment Elisha took up Elijah's mantle: **As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind. Elisha saw this and cried out, "My father! My father! The chariots and horsemen of Israel!" And Elisha saw him no more. Then he took hold of his own clothes and tore them apart. He picked up the cloak that had fallen from Elijah and went back and stood on the bank of the Jordan.**

Then he took the cloak that had fallen from him and struck the water with it. "Where now is the LORD, the God of Elijah?" he asked. When he struck the water, it divided to the right and to the left, and he crossed over. The company of the prophets from

Jericho, who were watching, said, "The spirit of Elijah is resting on Elisha." And they went to meet him and bowed to the ground before him.

There's the possibility of the **'extent'** of anointing. If you care to read the whole of 2 Kings, and if you have the patience to document the things Elisha did, you'll find that Elisha did almost twice as much as Elijah did.

One other thing to note, Jesus was given the Spirit **"without limit"** (Jn 3:34). Right from the start of His birth, He was conceived of the Holy Spirit. Then at the start of His public ministry, the Holy Spirit descended on Him at River Jordan as the Father pronounced: **"This is My beloved Son in whom I am well pleased."** John the Baptist told the crowd: **"Behold! The Lamb of God who takes away the sins of the world."**

2. Anointing, if it's genuine, has little to do with feelings and emotions. It has to do with the sure and certain knowledge that the Bible speaks of it. And the Bible has much to say about it. Having said feelings and emotions do not affect anointing, nevertheless, if I do receive the anointing of the Spirit, it will exert **'force'** or **'power'** upon me. Any **'feeling'** or **'emotion'** is a corollary of the anointing. Just because I feel something tingling or a powerful surge within me is not indicative of anointing. Rather, I know I'm anointed—smeared by the 'oil of gladness' from which I know that the joy of the Lord is my strength. When I'm anointed with fresh oil of the Holy Spirit, I naturally feel refreshed, renewed, rejuvenated to serve. Indeed, the anointing makes all the difference!

Anointing vis a vis gifts of the Spirit? signs, deep conviction.

The gifts of the Holy Spirit are specific in ministration. It is the Holy Spirit who **'gives severally (individually) as He wills'**. And the gifts in 1 Corinthians 12 are enumerated and to be used **"when we come together"**. Then follows the **'orderliness of manifestation'**. There's no mention of anointing by Paul. As a charismatic (believer in the move of the Holy Spirit), I believe that the Holy Spirit can, according to His sovereign right and will, 'give' me any of the nine gifts to 'edify' the local assembly when we gather in worship. I don't have to have an anointing for that.

On the other hand, if I am to serve in a ministry, involving the use of a 'gift', I need the 'anointing'. The anointing sets me apart (through consecration) to serve, just as the priests and prophets need the anointing though they already have specific functions/ministries.

So, my answer is: and this is purely experiential, I find the anointing makes me conscious of my service. And with that, I believe a deeper conviction seizes me when I know I'm anointed to carry out an assignment/ministry/service.

Anointing vs spiritual fervour, God's power & authority?

I think this is quite related to the foregoing one, viz., about conviction. With greater conviction should come greater fervour. I believe they cohere. And most definitely, power and authority come with anointing. Otherwise, why anoint the king, the priest, and the prophet. It's the anointing that sets them apart with power and authority to do what God has destined for them.

Any difference between OT anointing of prophet, priest, king and our NT anointing? Anointing to appoint an office bearer, anointing of sick persons to pray for them.

My take on this is simple but I think inadequate. I think there's not much difference in terms of theology but there're some differences in practice between OT and NT. For a start, in the OT, the prophets, the priests, and the kings were distinct and distinguished offices. But the Apostle Peter seems to suggest that all believers are priests and kings: **"are a chosen people, a royal priesthood, a holy nation, a people belonging to God"** (1 Pet 2:9). The Apostle Paul also says we're seated with Christ in the heavenly places (i.e., we rule and reign with Christ?)

I read that a couple of different Greek words are used in NT for "anoint".

Yes. There're two words in Greek: **aleipsosin** and **echrisen (chrio)** in the NT. They can be found in verses like **Mk 16:1; Jas 5:14; Lk 4:18; Acts 4:26; Acts 10:38; 2 Cor 1:21**. The second of the two words bear the Greek root 'chri'. This is how we derive the word Christ and link it to Jesus, as if 'Christ' is His surname! When Simon Peter made this declaration at Caesarea Philippi: "You are the Christ (Christos=Anointed), the Son of the Living God", Peter was actually making a deliberate connection to the OT 'Messiah'-messhiac (also anointed).

Are Christians to seek anointing (as tarrying for/receiving the Spirit or seeking the spiritual gifts or pursue the way of love) or does God anoint according to His sovereign will as He appoints for a task, mission or calling?

This is a very loaded question. Let me try and unravel the different layers.

- a) Since I don't take anointing and baptism of the Holy Spirit as one and the same, I hold it that we don't need to 'tarry' or 'wait for' the anointing.
- b) But just because there's no need to wait on God for it, it doesn't automatically follow that we don't 'seek' it. Even as in the gifts of the Holy Spirit, while it is the sovereign work of the Holy Spirit who gives severally as He wills, Paul does hint that in certain situations we should 'covet earnestly' the 'best' gift. And here is the inexplicable part. While it is the Holy Spirit's sovereign work, yet we're invited to 'seek' it. Note that Elisha 'looked' for it and tagged along with Elijah till the very last moment when the chariot and horses came to whisk Elijah away.
- c) Indeed, it is God who chooses us and not ourselves to any office or ministry. Jesus taught His disciples on the eve of His betrayal: **"You did not choose Me, but I chose you and appointed you to go and bear fruit—fruit that will last"** (Jn 15:16). And we all know that whom God calls, He also enables or empowers to do and/or fulfil the calling.

So, my answer is: it's still good theology to 'seek' God's anointing although the granting of it is entirely up to the sovereign will and unquestionable pleasure of God.

God anoints (spiritual, intangible) and/or church anoints (public, physical, oil) on behalf of God?

It may not seem too far off the mark to say that God does delegate to the Church elders to 'lay hands on' those who do have a recognisable call. The laying on of hands is actually a public recognition of endorsing, approving, and empowering a so-called ordained person to do a specific work of ministry, e.g., Paul and other elders laid hands on Timothy to set Timothy apart as a pastor in the Church of Ephesus. This is probably an anointing of sorts. And in this respect, the bishops, elders, pastors, and deacons may lay hands (=anointing?) on leaders who have recognisable ministry in the local church.

Is the anointing to office revocable by God or "without repentance"? Surely, over time, we lose or leak the anointing and it is dependent on our walk and stewardship?

The answer to this question has to do with the interpretation of **"without repentance"** (KJV). This phrase is taken from **Rom 11:29**. Let's look at the context of this phrase:

²⁵I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. ²⁶And so all Israel will be saved, as it is written: "The Deliverer will come from Zion; He will turn godlessness away from Jacob. ²⁷And this is My covenant with them when I take away their sins." ²⁸As far as the Gospel is concerned, they are

enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, ²⁹for God's gifts and His call are irrevocable.

The 'irrevocability' has to do with the specially chosen Israelites and the nation of Israel. God had called the Israelites His people through the covenants with the patriarchs—Abraham, Isaac, and Jacob. The covenants are 'forever'—hence without repentance or irrevocable. God will never change His stance with and His favour upon Israel as a nation and the Jews as His people.

The second part of your question—**losing or leaking the anointing**—waning in fervour, zeal, and service unto God—is real. This was Paul's concern about himself becoming a 'castaway': **"No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize" (1 Cor 9:27).**

So, my answer is insofar as the call of God upon the life of a Christian's call to serve is not irrevocable. Saul, who was anointed the first king of Israel, was rejected by God when he disobeyed God. The kingship was removed from him. Paul, giving himself the warning, hints of the possibility of being 'disqualified'. A disqualification means ultimately not obtaining what could and should be one's prize.

Does the anointing compels/urges/pushes an individual into service or ministry for God? Or does the person start serving in church/ministry, and then as he avails and yields himself, the anointing flows?

This question cannot be answered with chapter and verses from the Bible. From anecdotal inference of Samuel, we see God's initial and special engineering of circumstances caught Samuel's attention. Of course, at first, he didn't understand the visitation of God. He thought it was Eli calling him. After the third time, Eli discerned God at work and instructed Samuel to respond to God accordingly. Thus, sometimes a 'third party' can help us 'unlock' situations (dreams, visions, prophecies, etc.) and explain them to us. And when we follow the instruction prayerfully, then God reveals the calling more personally.

Another person was Gideon. The Angel of the Lord came to him and said: **"The Lord is with you, mighty warrior" (Jud 6:12).** Gideon, like Moses, was sceptical of the incredulous salutation: **"But sir, if the Lord is with us, why has all this happened to us? Where are all His wonders that our fathers told us about... But now the Lord has abandoned us and put us into the hand of Midian" (v.13)**

Note **v.14**. It was God who spoke to Gideon: **"Go in the strength you have and save Israel out of Midian's hand. Am I not sending you?"** Through several confirmations Gideon

came to accept the task—the ministry—God entrusted to him, i.e., save Israel from the terror and attack of the Midianites!

And we've already looked at Elisha. It was only after he got the touch of Elijah's mantle that he realised he was to follow Elijah. He left everything—his father, his home, his occupation—and enrolled himself in the School of the Prophets. When he finally took up Elijah's mantle and received the double portion of the Spirit that Elisha became 'the prophet of Israel'.

So generally we receive a call first. Then confirmations will come. Ultimately, we must respond with conviction that God has chosen us for the office and/or the ministry.