

Mt 6:17 fasting, anoint head  
 Mk 14:6 A for burial  
 Mk 16:1 anoint body of X  
 Lk 7:38 a X - same  
 Lk 7:46 anoint X feet  
 Acts 4:27 God as Jesus  
 Acts 10:38 <sup>against</sup>  
 2 Cor 1:21 in an. pte  
 Heb 1:9 a X  
 Jas 5:14 anointing sick Mk 6:13, Lk 10:34 <sup>medical Presence of possession</sup>  
 1 Jn 2:20, 27 teaches  
 Rev 3:18 Laodicia ch <sup>the blind</sup>

Buswell says anointing = sealing bec 2 Cor 1:21 and 1 Jn 2. Relates to presence of HS in bel.

Zane on 1 Jn 2 anointing = HS who teaches either ref to mature congregation or to leaders of congregations. Remain in Him=in the anointing to rely fully on HS's teaching. CCR Bel had power within themselves to distinguish antichrists. You know all things, esp diff bet truth and falsity, or You all know. You abide v. 27 could be indicative or imperative. You do do it or do it.

I. Cosmetic use. Dan 10:3; Rev 3:18). Anointing body common among Egyptians, Heb. Grk, Rom to keep skin soft in hot climates. Not to do so was sign of sadness. Corpses, Mk 14:8; Lk 23:56. Shields of leather or iron to preserve, Isa 21:5. <sup>or for holy war.</sup>

II. Consecration use. OT Anointing: Jacob anointed pillar (Ge 31:13 and tabernacle, furnishings, Aaron, sons (Ex 30:23-25, 30-33). Set apart for special (sacred) use. Paul Crouch. Prophets, I Kg 19:16. <sup>28:14</sup>

III. Coronation use for Kings to symbolize being set apart. Xn ch did this too in AD. <sup>Jas 4:8 I Kg 19:16 2 Sam 2:4</sup>

IV. Designation of Jesus as Messiah Is 61:1, Lk 3:22. An. 4:27, 10:38 Heb 1:8

V. Medical Medication

VI Confirmation. 2 Cor 1:21. <sup>an. Separation</sup>

VII Education, 1 Jn 2:20, 27. <sup>An. HS Teaching</sup>

1 Cor 14:40 - decency <sup>an. vws</sup> <sup>an. 1 Th 4:12 1 Tim 3:13 only - properly, becomingly.</sup>  
 + <sup>an. 1 Cor 13:5 in Pte - unbecomingly just like lady or gentleman.</sup>  
 Th 3:15 - orderly manner  
 Jas 4:8 <sup>an. 14:5</sup> <sup>an. Hebr 2:1</sup>

Commentary 14:5  
 Heb 2:1

## WHAT IS THE ANOINTING OF THE SPIRIT?

One can scarcely watch some television services without hearing a repeated emphasis on **THE** anointing. Often, too, in church services (even traditional ones) a prayer is offered for the anointing of the pastor and his message. More recently, some rather bizarre things are being associated with the anointing of the Spirit.

Just what does the Bible teach about anointing? This activity is found in both Old and New Testaments both in a secular and religious sense. It is done by God and by humans on both things and people (living and dead), usually by someone else though also performed by one's self.

### I. THE MEANING OF ANOINTING

To anoint means to pour or rub oil on the object being anointed. The more common Old Testament word comes from the noun Messiah who is the anointed One. One of the three Greek words used is related to the title Christ, the counterpart of Messiah.

### II. THE BIBLICAL USES OF ANOINTING

#### A. Cosmetic Use

Anointing the body was common among Egyptians, Hebrews, Greeks and Romans. This was done to keep the skin soft in hot, drying climates. It was also part of one's toilette (Ruth 3:3; Amos 6:6). Furthermore, not to anoint the skin was a sign of sadness (2 Sam. 12:20; Dan. 10:3). Recall that our Lord said that when we fast we should anoint our faces so that it does not appear as if we were fasting and to keep us from making a show of it (Matt. 6:16-18). Dead bodies were anointed with perfumes (Mark 14:8; Luke 23:56).

#### B. Consecration Use

In the times of the patriarchs stone pillars were anointed (Gen. 28:18; 35:14). Later the tabernacle, its furnishings, and Aaron and his sons were anointed, setting them apart for their special and sacred use (Exod. 30:23-25, 30-33). Still later prophets were

also anointed (1 Kings 19:16).

This meaning of being specially commissioned by God and set apart for His service is likely the meaning of anointing in 2 Corinthians 1:21. While it is true that all believers are anointed (1 John 2:20, 27), this reference may be referring to Paul only or Paul and the other apostles. If restricted, then it is a consecration use of anointing; if applicable to all believers, then it refers to the indwelling and sealing of the Spirit.

Although shields also were anointed (2 Sam. 1:21; Isa. 21:5), it is not clear whether this was done simply to preserve the leather or iron or whether this was done to sanctify their use in a (holy) war.

Not long ago when a popular television ministry dedicated a new facility, the leader had everyone, including himself and his staff, anoint everyone and everything in sight. When they came to the service the audience had been given little bottles of oil with which they anointed each other and the seats they were sitting on. The leader and others ran up and down the halls anointing doors, furniture, pianos, etc. Perhaps they considered their facility the twentieth century replacement for the tabernacle!

**C. Coronation Use**

Kings were regularly anointed in the Old Testament by pouring oil on their heads. This rite formally inducted them into their office and marked them off as representative of God (1 Sam. 10:1; 1 Kings 19:16). Kings, thus, were designated as "the Lord's anointed" (1 Sam. 12:3, 5).

**D. Designation Use for Jesus as Messiah**

Isaiah predicted that the Spirit would anoint the Messiah for His ministry (Isa. 61:1). That Jesus of Nazareth fulfilled this prophecy is affirmed in Acts 4:27; 10:38; Heb. 1:8; cf. also John 1:41; 4:25).

**E. Medicinal Use**

Oil was used for messages, baths, and on wounds to help heal them (Isa. 1:6; Luke 10:34). Too, it was involved in healings perhaps more as a symbol of a miraculous

cure than a medicine (Mark 6:13; James 5:14).

**F. Discernment Use**

First John 2:20 and 27 make clear that all believers are anointed. Thus it refers to the Spirit's indwelling all Christians, but the purpose stated relates to being able to discern the false teachings of the antichrists present in those days. Verse 27 states that the anointing has been received by all (aorist tense) and abides (present tense), so this cannot be something that comes and goes. The phrase at the end of verse 20 is correctly translated "you all know", not "you know all." The presence of the Spirit is the basis for teaching believers to distinguish truth from error, even though the Spirit may also use human teachers to help accomplish this.

Two things stand out from this survey of the purposes of anointing. In this age, all believers have been anointed, and there are no biblical examples in this age of the powerful experiences some are attributing to the anointing of the Spirit. If one prays for anointing on a pastor or his message, this really an Old Testament concept which at least in the pastor's case is unnecessary today simply because all pastors who are believers as well as all believers have been anointed. In relation to messages perhaps it would be more biblical to pray that Spirit would use those messages to convict of sin, righteousness, and judgment. *pastor - must consider for filling*

**III. SPURIOUS ANOINTINGS**

We have seen that anointing in the Bible had a number of different uses. This is probably the reason why people use the term to include phenomena and experiences which are not ever mentioned in the Scriptures in relation to anointing.

**A. The Toronto Blessing**

Starting on January 20, 1994, the Toronto Blessing had its roots in the ministry of a South African evangelist, Rodney Howard-Brown who influenced Randy Clark, a Minnesota minister who in turn preached for John Arnott, pastor of the Airport Vineyard Church in Toronto, Canada, where the movement was born. The movement which has

spread to a number of cities and churches internationally has been labeled a renewal, a revival, a filling of the Spirit, and an anointing of the Spirit. Arnott claims that as of August 1995 660,000 people have attended services of his church.<sup>1</sup> Spin-off conferences in various cities attract thousands of people.

Characteristics of this movement include uncontrollable laughter (called holy laughter), falling backward, and actions and noises like animals, the two most common being barking like a dog and roaring like a lion. The lion roar allegedly announces God's intention to take back territory Satan has occupied in the church. The anointing is equated with prophesying. Speaking in tongues and healings are sometimes a part of these gatherings.

Here is a description of one such convention. It began with singing "with many people raising their arms overhead and others dancing in the aisles. . . . Mr. Arnott preached for an hour, occasionally interrupted by spurts of uproarious 'holy laughter' that didn't seem to be directly relation to what he was saying. . . . [People were instructed] to form parallel rows at the front of the ballroom. About 145 members of the 'ministry team' positioned themselves among the crowd, many laying hands on people. As the band played softly, people started falling backward into the arms of others. Some shook violently, laughed loudly or spoke in tongues. . . . The opening day of the event didn't wind down until 2 a.m. Tuesday. People remained sprawled on the floor--'doing carpet time,' as they called it--for long periods. Hugs, prayer and tears abounded."<sup>2</sup>

A report from another city is similar. ". . . worshipers are overcome by the Holy Spirit, and often begin shaking and trembling before falling to the ground. Some laugh uncontrollably; others make animal noises, such as barking. In many cases, believers mumble in an indecipherable language, known as 'speaking in tongues.'" One

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<sup>1</sup> On December 13, 1995 it was announced that the Toronto church was no longer associated with the association of Vineyard Churches.

<sup>2</sup> "Making a Joyful Noise," *The Dallas Morning News*, August 30, 1995, p. 32A.

attendee testified that "the Holy Spirit came to her at the meeting , and she found herself laughing uncontrollably with joy. Now she's a member of Prayer Palace and receives the Holy Spirit as often as she can."<sup>3</sup>

Such doctrinal confusion (as exemplified by that quote) reigns in this movement, and most of it relates to the Holy Spirit. The baptism of the Spirit , the filling of the Spirit, being slain in the Spirit, speaking in tongues, healings, holy laughter, anointing by the Spirit, prophesying in the Spirit serve as examples of this confusion.

Conclusion: to say that the Holy Spirit is the source of this kind of activity is unbiblical, because it is not characteristic of His ministry which is to do things decently and in order.

The baptism of the Spirit is received by every believer at conversion and is not repeated. Filling is a repeated experience, but we are not ever exhorted to pray for it, and its characteristics are a Christlike character (Gal. 5:22-23), singing, thankfulness and submission (Eph. 5:19-21). So-called holy laughter and animal noises are not evidences of the filling of the Spirit according to the Bible. To liken being slain in the Spirit to experiences of Moses, Isaiah, John or Paul is incongruous. They fell to the ground awestruck by the presence of God. When I see people being slain in the Spirit they always fall backward having been hit in the forehead by the evangelist and there always being two strong men behind them to catch them so they do not hurt themselves. The soldiers who came to arrest Jesus in Gethsemane fell to the ground backward because of Jesus ' momentary revelation of Himself, not because they were slain in the Spirit. The biblical use of being slain means to die or be killed (as Heb. 11:37). The gifts of tongues, interpretation, and healing were given to the early church. Reports of speaking in tongues do not include reports of their interpretation. In such cases the Scripture clearly says that no tongues should be spoken audibly where there is no interpretation (1 Cor. 14:28).

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<sup>3</sup>"Faithful blessed with 'holy laughter,' *The Tampa [FL] Tribune*, March 12, 1996, pp. 1, 10.

Laughter in the Scriptures is not always or necessarily a synonym for joy. The word occurs 34 times in the Old Testament, 22 of which refer to scornful laughter. Though sometimes sorrow is better than laughter (Eccles. 2:2; 7:3-4), there is a proper time to laugh (Eccles. 3:4). For example, those who returned from Babylon justifiably laughed and sang (Ps. 126:2). In the New Testament laughing appears five times as scornful or judgmental, and once where double-minded believers are commanded to let their "laughter be turned into mourning" (James 4:9). Anointing is something every believer has and does not need to be repeated (2 Cor. 1:22, 1 John 2:20, 27). And that the gift of prophecy is being given today is impossible to prove.

If all things in the meetings of the church are to be done decently and orderly (which means with propriety, decorum, and becomingly), judge for yourself whether the Toronto blessing meets these criteria, and whether, therefore, it is of the Spirit or of the flesh.

### **B. Anointed Prophets and Their Prophecies**

People often use the words "prophet" and "prophecy" in a general sense without specifying exactly what the biblical gift of prophecy is. We hear the label prophet applied to a preacher whose message is especially strong and laced with threatening judgments. Little thought is given to whether or not prophecy includes predicting the future, and if it does, how many of those predictions have come true.

What is the New Testament gift of prophecy? Some say it is the gift of revelation. Most emphasize two aspects of the gift: foretelling (predicting) and forthtelling (proclaiming or preaching). With Old Testament prophets foretelling was dominant while forthtelling is the emphasis (though not exclusively) in New Testament prophecy.

If the gift of prophecy includes any foretelling or predicting, then how can we account for the fact that no one other than biblical prophets predicted with 100% accuracy? One contemporary answer is that New Testament prophecy consists of impressions God gives the prophet which impressions can be misunderstood and

therefore open to error. Another suggestion claims that in 1 Corinthians 13:9 Paul says that "our prophesying is imperfect."<sup>4</sup> But the verse does not say that. It says that we (New Testament prophets who were exercising the genuine gift) prophesy in part, not imperfectly, meaning that even with the revelations that came through prophets, those revelation were only partial in comparison to what we will know when that which is perfect is come at the second coming of Christ. Partial revelation in the time before maturity or perfection does not mean that the revelation is imperfect, only partial. "Part" is contrasted with "whole" (cf. Luke 15:13).

That prophecy equates with preaching (and therefore was not a temporary gift) is sometimes alleged from 1 Corinthians 14:3: "he who prophesies speaks to men for edification and exhortation and consolation." But the verse is not reversible; it does not say that anyone who speaks for edification, exhortation and consolation is prophesying. All spiritual gifts are to edify the church (v. 12), prophecy and interpreted tongues included.

The Old Testament gives three tests for a true prophet (Deut. 18:9-22). First, a true prophet does not use omens, divination or anything pagan fortune tellers used. Second, they never spoke in the name of other gods or taught that which contradicted the Word of God. Third, what they predicted always came to pass. The New Testament adds a specific purpose for New Testament prophets: they were founders of the body of Christ (Eph. 2:20).

The present-day concept of prophecy seems to include these characteristics. (1) It is related to an anointing of the Spirit. (2) It is in the nature of impressions. (3) It seems, therefore, to be practically equivalent to "words of knowledge". (4) It does sometimes include prediction. (5) Predictions do not have to come true 100% of the time simply because these anointed, prophetic impressions may be misunderstood by the prophet.

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<sup>4</sup> John Blattner, "Pitfalls of Prophecy," *Equipping* (Anaheim, Vineyard Ministries, 1989), pp. 14-15. See also Wayne Grudem, *The Gift of Prophecy in the New Testament and Today* (Westchester: Crossway, 1988).



(6) Prophecies must conform to the Scripture. But it seems that a genuine exercise of prophecy or the content of a word of knowledge would in effect be adding to Scripture or at least have the same authority as Scripture does. (7) In one church prophecies were filtered through a special group of prophetic singers who "are recognized as having the prophetic gift, mature character, and a special anointing for presenting prophecy in spontaneous song."<sup>5</sup>

+ Rev 11

We know that false prophets will prophesy in the coming tribulation days (Matt. 24:11). Are there false prophets and prophecies today? Of course, just as there were in apostolic days when the genuine, true gift of prophecy was being given. We do not need so-called anointed prophets today to tell us God's truth or to predict what's coming in days and years ahead. God's truth is inscripturated in the Bible, never to be added to or taken from. Predictions about the future are also found there as well, and we do not need anyone to add or subtract from them. We do need to study the completed revelation of God more diligently, and we do have an anointing of the Spirit to help us discern between truth and falsity (1 John 2:20, 27). We do not need those who claim to be anointed prophets. All Christians have the anointing, and this will keep us abiding in Him who is the truth (1 John 2:27).

Why do the spectacular things always attract so many people? Here are some probable reasons. (1) They provide a way for people to have religious experiences that give a "boost" without demanding too much. Lying on the floor in a big meeting laughing is certainly more exciting than changing diapers in the church nursery! (2) They make the participants feel that they are "special" to God because they have had experiences others have not. (3) They do not require doctrinal scrutiny and conformity. "I've had the experience, so it must be true. Don't confuse me with doctrine." (4) They relieve people from doing diligent and regular study of the Bible.

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<sup>5</sup> Mike Bickle, "Administering Prophecy in the Church," *Equipping* (Anaheim, Vineyard Ministries, 1989), p. 25. In the same issue ten guidelines are given to those who want to get started in trying to prophesy!

Instead of holy laughter, we need holy living. Pep is no substitute for purity. Words of knowledge don't hold a candle to the words of the Bible. Rather than being slain in the Spirit, we need to be filled with the Spirit. Rather than dancing in the Spirit, we are commanded to walk in the Spirit. Instead of speaking in other tongues, we need to speak more boldly the wonderful works of God in our native tongue. The prophecies of the Bible do not need to be augmented by so-called prophets today. God's revelation is complete and sufficient. Let's devote ourselves to knowing, loving, and obeying it, and thereby to know, love and obey our Savior more and more each day.

If, however, you feel and are inclined to think you have made it, flattering yourself with your own little books, teaching, or writing, because you have done it beautifully and preached excellently . . . –if you are of that stripe, dear friend, then take yourself by the ears, and if you do this in the right way you will find a beautiful pair of big, long, shaggy donkey ears. Then do not spare any expense! Decorate them with golden bells, so that people will be able to hear you wherever you go, point their fingers at you, and say, “See, see! There goes that clever beast, who can write with such exquisite books and preach so remarkably well.”

~ Martin Luther, Preface to the Wittenberg edition of Luther’s German Writings