

THE APOSTOLIC ANOINTING

What is the apostolic anointing? How can the apostolic anointing be described?

Let us look at what the Scriptures has to say about the apostolic anointing?

Ephesians 4:11-16 *He gave some to be emissaries; and some, prophets; and some, evangelists; and some, shepherds and teachers;*

12 for the perfecting of the holy ones, to the work of serving, to the building up of the body of Messiah;

13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the stature of the fullness of Messiah;

14 that we may no longer be children, tossed back and forth and carried about with every wind of doctrine, by the trickery of men, in craftiness, after the wiles of error;

15 but speaking truth in love, we may grow up in all things into him, who is the head, Messiah;

16 from whom all the body, being fitted and knit together through that which every joint supplies, according to the working in measure of each individual part, makes the body increase to the building up of itself in love.

Ephesians 4 gives us the introduction of the apostolic anointing to the Church. The following is important:

1. Jesus our Messiah gave the different anointings - vs. 11
2. It is more powerful anointings and these anointings are referred to as offices in which the person, on whom the Almighty bestowed this anointing, is appointed.
3. The Purpose of these anointings is for the perfecting of the saints - the body. The saints are to be taught in such a way as to become mature Christians - vs. 12
4. Why? - vs. 12
 - a. For the work of the ministry - these are the people that the Almighty normally uses in ministry to lead
 - b. For the edification - informing, encouraging and training of the body of His Son.
5. For what period will these anointings be effective? – vs. 13
 - a. Till everybody comes in the unity of the faith – not a one world Church
 - b. Till everyone comes in the knowledge of the Son of the Almighty
 - c. Till those that are appointed in these offices – prophet, evangelist, pastor and teacher – edified the body of Christ to the measure of the stature of the Messiah
6. What is the expected result? – vs. 14
 - a. That the Church will be mature and stable in the faith and not be shaken by false teachings of doctrine, that the trickery and craftiness of false teachers will have no effect because the Scriptures warns us that they WILL lie in wait to deceive us and lead us into error where ever they can.
7. They will speak the truth in love while they grow up unto Him in all things – every part of our existence – for He is the Head, our Messiah. – vs. 15
8. From Him the whole body will fit and be joined together as one body that supports each other by each joining of these mature Christians' anointing can supply, and how that will increase the ability to build itself up in love.

Now that we have some understand of the purpose of these anointings, we can look at their overall function and the apostolic anointing.

The basic ministry is a fourfold ministry that matures into a fivefold ministry.

What is the basic ministry/anointing? Everyone that receives the apostolic anointing started in one of the four basic anointings of prophet, evangelist, pastor and teacher.

The apostolic anointing comes on a person only after he/she has reached full maturity in that basic office. The Almighty appoints whom He wants in one of the offices of the Spirit.

Paul is the best example to look at, because the way he became an apostle is the closest to what anyone would experience then compared to the other apostles; they were appointed by Jesus, our Messiah. Paul had to grow from being a newly born again, to a disciple, to being appointed in the office of an evangelist and grow to maturity in the Almighty, to receive the anointing of the apostle.

Paul was called to become a follower of the Messiah, an immature born again follower, when he met with our Messiah on the road to Damascus. He accepted Jesus as his saviour – nothing more at that stage.

Then he was trained and grew to maturity as a follower – a disciple – and only then was he obedient to the call of the Almighty on his life to preach the message of salvation.

This took a long time and a lot of hardship because Paul had to unlearn the things he was taught as a Pharisee and had to learn the ways of the Almighty. Only then was he appointed in the office of an evangelist by the Almighty.

It is not a calling and anointing that anyone can pronounce over him/herself, not even a church or denomination can do that, only the Almighty. The Body can only recognize such an anointing because it is given by the Almighty.

As he began to write to the different churches he qualified his calling and position in the Messiah:

Romans 1:1 *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God*

Paul declared that he was still in the stage of 'being called' to be an apostle – separated unto the Gospel of the Almighty.

1Corinthians 1:1 *Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,*

Once again Paul describes his calling and the fact that it was by the will of the Almighty. He, however, made sure that the difference between his calling and that of his companion, Sosthenes, is mentioned.

2Corinthians 1:1 *Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia*

In his second letter to the Corinthians we see a different reference to his calling: Paul, an apostle of Jesus Christ.

Titus 1:1 *Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;*

Paul had such a wonderful way of stating his calling and his view of the calling:

- Paul, a servant of the Almighty

- An Apostle of Jesus our Messiah
- According to the faith of God's elect
- And the knowledge of the truth which is after godliness.

He showed that there is no elevated position of importance in having received the anointing of an apostle placed on his life. Although someone is appointed as an apostle by the Father, he is always first and just a servant of the Almighty. Paul called himself firstly a servant and then an apostle.

Using the title of apostle indicates a total lack of understanding of the truth about the calling and anointing given by the Almighty; as a matter of fact so is using any of the callings in the offices of the Spirit as a title. Eg: prophet or pastor.

It is interesting that Paul was never referred as the apostle Paul in the 129 times he is mentioned in the book of Acts; or the 28 times in the rest of the New Testament. In the 9 times he greets the churches he was writing to, he every time mentions his anointing, again never as a title.

Let's look at the truth of his apostleship. Paul only became an apostle after he spent a large portion of his life as a believer travelling to preach the gospel. We notice that in the first letter to the Corinthians he refers to himself as: *'Paul, called to be an Apostle of Jesus Christ through the will of God'*. He knew that there was an apostolic anointing developing on his life. When he wrote the next letter to them, he greeted them in a different manner: *'Paul, an apostle of Jesus Christ by the will of God . . .'* Confirming the anointing and the appointment placed on his life.

So, Paul differentiates between 'being called to be' and 'being an apostle'.

A number of people are teaching in the church today, that only apostles are called to plant churches. They get their information from the misinterpretation of fact Paul planted so many churches and that Paul was an apostle.

The truth, however, is that Paul was an evangelist and he planted the churches as an evangelist. Paul reached maturity as an evangelist, and then the Almighty placed the anointing of an apostle on his life and appointed him. We can refer to Paul as an evangelistic apostle. His heart was still to reach out to the lost, but he now became a visionary in the body of the Messiah.

Why is this of any importance?

The anointing as an apostle became evident when he sent Titus to set in order the things that was wanting in the Body.

Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Firstly, he saw that things were not in order in the cities he visited, secondly, he saw the need for elders to be appointed and, thirdly, he prescribed the way they were to be appointed and, fourthly the attributes he had to look for in their lives before appointing the. Vs 6-9

These four steps are the steps an apostle will take that will result in putting things in order in the church.

Many people believe that an apostle can automatically function in all the offices of prophet, evangelist, pastor and teacher as he wills, but they can only function in another office than the one he/she was appointed in, as and when it is needed by the Almighty. Only then will

He apply the specific anointing that is needed in that specific situation. Our desire and choice has nothing to do with it.

Our desire must always be to serve the Almighty and to do His will to the full.