

The Mind of Christ - Lesson 45

February 19, 2020

We're going to start a whole new section tonight in **Luke 4:16-30**.

¹⁶ And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. ¹⁷ And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, ¹⁸ "The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, ¹⁹ to proclaim the favorable year of the Lord."

²⁰ And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. ²¹ And He began to say to them, "Today this Scripture has been fulfilled in your hearing." ²² And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?"

²³ And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.'"

²⁴ And He said, "Truly I say to you, no prophet is welcome in his hometown. ²⁵ But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; ²⁶ and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow. ²⁷ And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian." ²⁸ And all the people in the synagogue were filled with rage as they heard these things; ²⁹ and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. ³⁰ But passing through their midst, He went His way. (So much for a nice home-coming in Nazareth)

This section brings Jesus back to Nazareth where He was raised. It was His custom to go to the synagogue on the Sabbath. I'm sure if I were in Dasher, Georgia right now, I would be at the Dasher Church of Christ at their Midweek Bible Study right now. It would be like a magnet that would just suck me right in to the Dasher church, and I would have to be there because it was my custom. I never missed a Wednesday night at Dasher Church of Christ.

We need to get into His mind as He steps back to a very familiar place frequented weekly for thirty years. This was the heart of the old wineskins for Jesus. He was stepping back into His old wineskins. He was the new wine that would burst the skin. Their lives were going to change that day with the simple reading of Scripture. It is amazing how one thing can change everything.

This is difficult for me to think through, since Dasher runs through my soul. Jesus had not been gone for very long, but much had happened since He had left there. He was no longer the village carpenter; He had become the teacher, and to many, He had become even the Messiah by that time.

It was surely with curiosity, that He was invited to read that day. I can only imagine that wasn't a coincidence that they asked Him to read. They were curious. Surely his elders did not know what to expect as He entered the Synagogue.

It is so easy to impose, or superimpose one's view on another. For instance, Saul (or Paul) was the darling of the synagogue ... proud. He was steeped in the Law and he was steeped in tradition. Surely, many hoped that Jesus would be the one to carry on the traditions, and to do even more to clear the way for a new Israel. I just imagine that they had great, great hopes for Jesus; that if anybody was going to be a successful Pharisaic Jew, it was going to be Jesus. He was going to be the new preacher in town. He was going to be the one that everybody was going to hang their hopes on.

But the idea of where He was brought up, as it says in verse 16, brings a new dimension to things. To be 'brought up' in a certain way with certain influences in one's life sets up certain patterns of thinking. Frankly, how did Jesus avoid letting the ruts of His thinking form in His mind? In other words, He was raised in a very small town, for 30 years He had probably attended the same synagogue, heard the same lessons and was exposed to the same traditions over and over again; how did those traditions not get formed in His mind? How did He get to the point where He could walk away from that; walk back into that situation and have a totally different mindset than the people in that room? And that is not easy. I am a product of that. When I walked away from Dasher Church of Christ after 18 years of being there, it wasn't even 30 years but 18 years of being there, it took a while for my thinking, in some areas, to change. I'm glad in other areas it didn't change, but in some areas it *did* change and when it began to change I began to get the "kickback" from the home crowd. They began to look at me differently than when I left. Thirty years is a long time to be in one place, in one church or one synagogue ... to be raised there and immersed in that culture, and then to come back to it.

In **Luke 4:17** it says someone else handed Him the book. He didn't pick the scroll; someone else handed Him the scroll that day. It happened to be the scroll of Isaiah ... or did it 'happen' to be? What He is going to read here just doesn't seem to be by accident. He was handed the scroll of Isaiah. It says, as He stood up to read, it was handed to Him. Did He ask for the book? Was it simply the next scroll to be read on that particular day? Did the Synagogue ruler select the text? Was it coincidence or providence that Jesus had *this* scroll from which to read? And how did Jesus know *where* to read? Did the Holy Spirit direct Him there?

The word for "scroll" here is really the word from which we get "Bible" comes: *Biblion* (βιβλίον). It is a roll, a bill, a book, a scroll or a writing. Scrolls were kept in clay jars back then. They didn't have chapters and verses. Jesus knew what the text said. He knew where to go. Had He heard this text read in the past by others in the same synagogue, and did it have the same meaning back then when He heard it read? Did He know then, that He would be reading this in the same place? *Jesus knew how Scripture applied to Him*. He was aware of His fulfillment of what was written. Jesus had a firm connection to the Bible, not only as a guide for life, but as the prescribed truth about His ministry and mission and identity.

Someone texted me the other day with a question they were concerned about (from another church they attended). They understood from the teacher of the class that ‘Jesus did not know He was God’. That is what they had taught in the class. She was a bit suspicious of that and wanted to see what I thought about that. She was quite upset about it because she called the teacher out on it, and was somewhat ‘put in her place’. It eventually got straightened out, he misspoke and the leaders of the church cleared that up. They said that they believed Jesus knew He was God and it all turned out, but it’s interesting that we wonder how much Jesus actually knew as He grew up and at what point did He know the various things about Himself.

It just seems natural to me that as a child there were certain things that He didn’t understand, as a very young child; but at what point did He begin to understand ... “Okay, I understand what this is all about now”? It **had** to come at some point. It couldn’t have been when He was first born ... He didn’t know anything. He was a baby. I don’t have an answer to all those questions, but I believe that Jesus lived the **majority** of His life with a full understanding of who He was, what His mission was and why He was there.

Jesus saw Himself in the text. When He read this text, He saw Himself in the text. He knew the prophets of old wrote about **Him**. This scroll, with this text, containing this truth about the long-awaited Messiah had been securely contained in a clay jar in this small synagogue, perhaps in an obscure place called Nazareth, waiting for the right Person to take it out, open it up, unroll it, find the exact text and read it and apply it to themselves. This text was brought to life that day. To me that is quite amazing. It would be like, if we had a Bible up here, if one of you were talked about in the Old Testament, and people had been wondering for a thousand years who that text applied to, and you walk up on Sunday morning at Central Church of Christ, open the text and read it, and say, ***“That’s me! Today, this Scripture has been fulfilled in your hearing! I am the one this prophet was talking about!”*** Can you imagine if you were the one reading it, what everybody else would think if you said that?

Now, there may be a little more context in this because He does the miracles, He does some things and He has quite a reputation here thus far. So some of them may be thinking, “well, maybe.” But we will see that it was just too much to swallow. They just could not get their heads around that.

I am no expert on the Hebrew language, I don’t pretend to be, or the fine points of Jewish prophecy, but it seems strange that the pronoun “ME” is used in this text. So when He reads in verse 18 it says, “The Spirit of the Lord is upon **Me**.” And again, “He has anointed **Me** to preach the Gospel”. He has sent “**Me**” to proclaim...” So, when Isaiah wrote this around 700 or so B. C., and used the personal pronoun, because Isaiah is the one who originally wrote this, did it seem strange to ‘him’ to use the word ‘**me**’ when he wrote this text? Isaiah could not have imagined that it was about **him** ... or could he? Did He have a fleeting moment when he wrote this? I mean, the Holy Spirit is directing him to write this and it says, “The spirit of the Lord is on **me**” and Isaiah gets to that point and says, “Wait. What did you say? The Spirit of the Lord is on me? Okay. Well, I can buy that because that’s kind of normal for the Spirit of the Lord to be on a prophet. And He’s anointed “me” to preach the Gospel.” At what point along the way did Isaiah come to his senses and think, “I

don't think this is talking about me.” Or did he ever get to that point because, again, the language could have been taken by Isaiah to refer to himself. In a sense, he could have been doing all those things just like we could be, in some sense, doing all these things ourselves. We preach the gospel to the poor. We proclaim release to the captives. We are doing a lot of those things. **But did Isaiah know that this was Messianic?**

We look back on it and look at different fulfillments of prophecy from the Old Testament to the New Testament and we say, “This is a Messianic prophecy”, but did the prophet who wrote it know it was a Messianic prophecy? Well, there is an indication that he probably did because there is a text that says Isaiah saw Jesus' day.

John 12:38-41

³⁸ This was to fulfill the word of Isaiah the prophet which he spoke: “Lord, who has believed our report? And to whom has the arm of the Lord been revealed?” ³⁹ For this reason they could not believe, for Isaiah said again, ⁴⁰ “He has blinded their eyes and He hardened their heart, so that they would not see with their eyes and perceive with their heart, and be converted and I heal them.” ⁴¹ *These things Isaiah said because he saw His glory, and he spoke of Him.*

Also, in 1 Peter it says that the prophets longed to see what the Spirit of Christ was indicating within them. **1 Peter 1:10-11**

¹⁰ As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, ¹¹ seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow.

They were looking ahead to see what the Spirit of Christ was indicating as they wrote. They had *some* indication that what they were writing was not about them.

So did Isaiah know that one day the Messiah would hold this text in His hands and read the words he had written 700 or 800 years earlier? What text could sum up the ministry of Jesus any better, and give us such insight into the heart and mind of Jesus? We must take it slowly to see how *Jesus* viewed His ministry *through the eyes* of Isaiah's ancient words. This is exciting (I wrote back in 2010).

I wonder how long the process took – the drama that it produced. Remember, Jesus' fame had spread. They had heard of the events in Jerusalem, including overturning the moneychanger's tables and driving out the people who were selling the animals in the Temple. They may have possibly heard about His experiences in Samaria; it wasn't that far away. He had already done two miracles in Cana, which was not, again, very far away. Surely they must have wondered what He might read, or say, or do on this particular occasion.

The text He chose was from Isaiah 61. The passage begins with a statement of God's activity upon Jesus, and from that action, or activity or anointing comes *five* actions towards *five* groups of people. It begins with a statement of fact: the Spirit of the Lord is upon **me**; and then there is what follows or flows from that in the life of this Person.

First, the Spirit of the Lord **is** upon me ... because he has anointed me. Let's look at that first.

In **Luke 3:21-22** we need to understand what **is** the anointing of the Spirit. We're piecing some Scriptures together for a better understanding of the anointing of the Spirit. ²¹ Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, ²² and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

At Jesus' baptism, the Holy Spirit descended on Him in bodily form like a dove. ***I believe this is likely the anointing*** – that this **is** the action of the anointing because it says in this text, 'the spirit of the Lord **is** upon me'. It doesn't say that it is to '**come**' upon me, but that it **is** upon me, although it was written 700 + years before it came upon Him. He's reading it after the fact.

The language regarding Jesus' birth and conception is interesting, as well because they also involve the Holy Spirit. In **Luke 1:30** the Angel Gabriel told Mary that she had found **favor** with God. This is interesting to me because looking in **Luke 4:19** it says, "To proclaim the **favorable** year of the Lord." It's interesting to me that the same kind of concept is found in the Holy Spirit that comes upon Mary, she found **favor** with the Lord; and the proclaiming of the **favorable** year of the Lord by the Messiah which was 30 years later.

In **Luke 1:35**, the angel said that the Holy Spirit will come on Mary and overshadow her with power.

In **Luke 1:41** Elizabeth and John the Baptist encountered Mary and the fetus, Jesus; and John leapt in Elizabeth's womb and Elizabeth was filled with the Holy Spirit. In other words, there is a lot of 'Holy Spirit activity' going on even at the birth of Christ and of course, in the baptism of Christ later on.

Even in **Luke 1:67** we see John the Baptist's father, Zechariah also filled with the Holy Spirit and prophesying.

In **Luke 2:25** the Holy Spirit was upon Simeon, the old man in the temple; and the Holy Spirit revealed to him that he would not die until he saw Jesus.

And then, in **Luke 3:16** John the Baptist tells us that Jesus will baptize with the Holy Spirit later on. So, the Holy Spirit has been prominently mentioned in various ways and in various settings to this point.

In **1 Samuel 11:16** we read that the Spirit of the Lord came upon Saul; the first king of Israel. In fact, He came upon him **mightily**. It seems to have something to do with strong conviction. I wrote this in 2010 and I think I had just gotten back from Haiti because I wrote about 'when I came to a **strong conviction** to help the orphans there'.

In **1 Samuel 10:1** Then Samuel took a flask of olive oil and poured it on Saul's head and kissed him, saying, "Has not the Lord anointed you ruler over his inheritance? Saul is anointed with oil appointed as ruler over God's inheritance.

Later, in **1 Samuel 10:6** we find Saul among the group of prophets. “The Spirit of the Lord will come powerfully upon you, and you will prophesy with them; and you will be changed into another man” it says.

All of these are Scriptures that I'm dealing with right now in my study of the Holy Spirit. I am trying to find the different ways in which the Spirit has intersected with man and this was a particularly interesting section as I went through it to see ‘what does this mean?’

But I go into this to show the connection with anointed king in the Old Testament. The anointing here in **Isaiah 61** and **Luke 4** is clearly “kingly” language, or Messianic. That’s what Messianic is all about. It’s about a king. It’s about the Christ who is the King. He is the Anointed One. That’s literally what the word “Christ” means; the anointed One.

The people listening to Jesus will **not** misunderstand what Jesus is saying and they will likely be offended. In other words, when He talks about, or reads a Scripture saying ‘the Spirit of the Lord is upon **Me**’, they understand that this is Messianic, kingly language; and when He applies it to Himself, they are going to be offended. They just cannot wrap their heads around little Jesus who grew up in Nazareth being the Person who fulfills this prophecy.

When it says that Saul was changed into another man, is it the same way that people are transformed by alcohol into another person? The alcohol will change you. That is one of the reasons that Paul says in **Ephesians 5:18** “Do not get drunk with wine which leads to debauchery, but be filled with the Spirit” because alcohol can change a man into someone you wouldn’t even recognize.

So, is the influence of the Spirit so strong that a person gets ‘caught up’ in it? Now, this is almost strange for us to even think about because we usually leave these kinds of questions to the Pentecostals and what they talk about in “*ecstatic utterances*”. You know what an ecstatic utterance is ... It is when somebody is caught by surprise and they say something before they even think about it; and they just make an ‘*ecstatic utterance*’. And, can that be used in a court of Law? It is something we talk about in a court of Law because they uttered it under extreme conditions, and can it be taken as a statement of fact?

Carole: Could we say that of Elizabeth’s words to Mary or of Mary’s song in **Luke 1** when they prayed so deeply when they met each other?

Rod: It certainly was an ecstatic experience when John leapt in his mother’s womb. I remember the old debates about “was speaking in tongues a language that had not been learned or is it an ecstatic utterance – some kind of ecstasy; the talking of a heavenly language”. I opted for the human language that someone had not studied.

Was Jesus changed in some way at His baptism by the influence of the Spirit? Did something substantively happen to Jesus when the Holy Spirit came out of Heaven and lighted upon Him in the form of a dove? Did something happen to Him? Was there some spiritual transformation that occurred in the pouring out of the Spirit?

In the same way, when the Spirit indwells *us* and comes into *our* lives, is there something substantively different about us than before the Spirit came in? I don't mean just "potentially" different, but I mean "substantively" different about us when the Spirit comes in. I'm just asking questions trying to get my head around this idea of what it means 'that the spirit of the Lord is upon me'? That **has** to mean something. I don't think it's just a symbolic kind of gesture that God made.

How did Jesus perceive the Spirit being on Him and His anointing? How did *He* perceive it? Is it like our being "*in the zone*?" Sometimes we talk about "*being in the zone*". Curtis plays music. I don't know if it happens to him as a drummer, but I know that after I've played in a 'jam session' for at least half an hour, I'm 'in the zone'. It's like all the patterns kick in, in your head, and you're not even thinking about the patterns any more. They're all up there in your head. You're in the zone. You don't have to work too hard at it; they're all just naturally flowing out of you...

Curtis: Yes, I understand. You feel very relaxed.

Rod: Yes, you relax into it and you "go with the flow". You're kind of "in the zone." It's like some of these great basketball players who run down the court and they're sinking 3-point shots one after another ... *they're* in the zone. *They* have the rhythm down.

Is the anointing of the Holy Spirit something like that? It's interesting to read **Isaiah 60** because I always like to go back and get context. I don't like to start in **Isaiah 61**. Remember, there were no chapters and verses at this time, so I need to get context.

In **Isaiah 60**, leading up to this passage *that Jesus read, speaks of the glory returning to Israel and the everlasting light of the Lord shining on them*. For Israel, Jesus **is** the *Light*. It is as if Jesus is reading this passage, and the **light switch** has been turned on; that the anointing brings out *His light* to Israel. The brightness of this Light is too much for some, causing them to retreat into the darkness. It says in **John 1:5** that they saw the light but they did not *comprehend* it. They didn't 'understand' the light. Here is Jesus proclaiming Himself to be the light or Isaiah 60 – (connecting those passages), and they are not understanding the Light that they see; they are not comprehending it. For others, they are drawn to embrace the Light; they are drawn to the Light and they begin to walk in the Light.

The benefit of Jesus' anointing of the Spirit is for **others**. It's not simply for Himself because He's fully God anyway. Jesus is fully God and fully man. The anointing of the Holy Spirit didn't make Him more fully God in the flesh. He was God in the flesh when He was born. The Holy Spirit was, as we will see in reading this, unpacking this, it was for **others** ... the *poor* and the *afflicted* were blessed by His anointing.

So whatever is going on with the Spirit anointing, it's not just to glorify Jesus. It's not simply that the spotlight should shine on **Him**, or like on a stage and the audience is all dark and the spotlight is on the star ... that the anointing of the spirit is like the spotlight coming down upon the star and everybody else is in darkness. Stars usually have some rhinestones on them to make them sparkle a little bit to make them look really 'good'. Those are called nudie suits in the country field because they were designed by a man named Nudie Cohn. You know ... it's like the Rhinestone cowboy.

But Jesus was not in the business of simply having the spotlight on Him. He was **the Light** that was to enlighten every man. It was to shine into the audience, if you will, and enlighten everybody else! He came to bring the light into *your* life and *my* life ... to bless others.

The intimate connection of the three Persons of the Godhead was confirmed. Yes, Jesus will one day, pour out the Spirit after He returns to Heaven, but **now** the Spirit is poured out on **Him**. So it's right to assume we can know "*Spirit living*" by watching "*Jesus living*."

What is "Spirit living"? What does it mean to "live in the Spirit, to walk in the Spirit, be led by the Spirit"? Jesus is the *perfect example* of all of that. So, what does He stress? He stresses *living for others*. *Spirit living is living for others* ... especially the weak. That's what Jesus was about. We will see this emphasis on their Spiritual needs and not merely their physical needs. Spirit living is primarily about meeting people's spiritual needs; and secondarily about meeting their physical needs. Physical needs are important but they are not their primary needs.

Now, what is this idea of "**anointing**"? How do we understand that? The word is Chrio (χρίσμο) means to anoint by way of instituting to a dignity. In other words, it means to give some dignity to something, function to something or privilege to something. When somebody is anointed, it might bring dignity to them ... like a king. A king gains dignity once he is anointed. Everybody sees this dignified person that wears the title, 'King'. Or, it may be a function if someone is anointed to do a certain thing. Or it could be an anointing because they have been given a privilege that they didn't have before.

How is the anointing done? It could be done by smearing something on someone, and there is unction {anointing with medical or religious oil}. Catholics have a sacrament called "extreme unction".

Carole: What is that?

Rod: It's when you are on your deathbed and you are dying and they are trying to get you into heaven quickly. They are anointing you with the oil (it may be of baptism or the water of baptism) quickly. It is an extreme anointing for the sake of time. It is done quickly for the ill or dying so you don't have to spend time in purgatory... or wherever else.

So it can be the application of an ointment, or an unguent {greasy or viscous substance}. In **Acts 4:27** it says, "For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both **Herod** and **Pontius Pilate**, along with the **Gentiles** and the **peoples of Israel...**" In this prayer that they are praying, they acknowledge that God anointed Pilate and Herod. They anointed the Gentiles and the people of Israel *to do what God had predestined to occur*, so the anointing is not always about someone carrying out this wonderful ministry. In this case, these two men were anointed to kill Jesus! They had a particular function. These saints recognized that when one is anointed by God to carry out a task, it will be done and God is in control of the anointed one.

When Herod and Pilate were anointed, it was for a task to be done and it was going to be carried out. **God** was the One who was *in control* of the anointed one.

In **Acts 10:38** Peter tells Cornelius' household "how God anointed Jesus of Nazareth with the Holy Spirit and power, and how He went around doing good and healing all who were under the power of the devil, because God was with him." Notice he was anointed with the Holy Spirit and with power; and there were *two things* that Jesus did because He was anointed by the Holy Spirit ... He went about doing good and He healed those who were oppressed by the devil. Then it adds, 'for God was with Him'. So, what does the anointing do? It does 'good'. The anointing of the Holy Spirit carries out God's will. It accomplishes the task for which the person has been anointed.

That's where the idea of *the divine right of kings*, that being under the divine power of God's anointing came from. They were supposed to carry out His will, but they got a little 'off track' ... 'way off track' and they began to think that anything they did, because they had the anointing, must be God's will. But if you think you are anointed, it can go to your head. It's not a far step over to think, "Anything I do must be what God wanted me to do, because I am anointed; and if it wasn't of God, God wouldn't let me do it."

In **2 Corinthians 1:21-22** we read, "Now He who establishes us with you in Christ and anointed us is God, ²² who also sealed us and gave us the Spirit in our hearts as a pledge." Here, God does four things. He **establishes**, He **anoints**, He **seals** and He **gives the Holy Spirit**. So, the four things that God does in the life of a Christian to sanction us to carry out His work is that *He establish us, He anoint us, He seal us and give us the Holy Spirit*. These actions provide our credentials and they should all be seen as a package.

To understand anointing we must first understand that it is part of the life of *every* Christian. It is not, just special, to a few people. God **never** intended *just a few people* to be anointed. Everybody couldn't be a king in the Old Testament; not everybody could be a High Priest; and certainly everybody couldn't be the Messiah, but '**in Christ**' we all have an anointing. The anointing of God is upon each one of us. The reception of the Spirit at baptism is our anointing and the seal guarantees our inheritance.

Hebrews 1:9 which is specific to Jesus speaks of "But of the Son He says, "You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness above Your companions." He is anointed by God with the oil of gladness and He is anointed above His companions. Jesus' anointing was special and unique because His place is unique. No one else could fill His place; it was a special anointing. But it doesn't mean that other people aren't anointed for other tasks and other functions.

In **1 John 2:27**, John speaks of an anointing that Christians have. "As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. And John speaks of an anti-Christ and those who went out **from** us but they were not really **of** us.

Note: There is a group of people he calls the anti-Christ who believe that Jesus Christ did not come in the flesh. There are other people who went out **from** us but they really weren't **of** us. There is an example of this in **Acts 15**. There were a group of men who went out from the Jerusalem church; but they were not **of** the Jerusalem church because the message that they took to Antioch was the message that "you had to be circumcised to be saved."

When Paul and Barnabas took them back to the Jerusalem church to find out if they were of the Jerusalem church, that this was what the Jerusalem church was teaching now, they found out that they were *not* of the Jerusalem church (verse 24); they were not sanctioned or anointed by the Jerusalem church to teach that. Therefore they were false teachers.

When John is talking about this in 1 John, he is saying that there are some people who have credentials that they are bonafide; anointed people, and there are others who are not. Those who have the true anointing of God, from the Holy One, have the knowledge of the truth, he says, and specifically, the truth is about **Jesus** who is the **Christ**. So they know the truth about **Jesus**, who is the **Christ**, who is the Anointed One. Thus, *the anointed one* in 1 John is the one who knows the truth about **the Anointed One**.

What we learn of Jesus from the beginning must *remain* in us. So when we learn things about Jesus, this is part of our anointing, because when we come into Christ, we begin to learn about Him. As this *remains* in us, the anointing remains in us, because we have held on to the truth administered through the Holy Spirit into our lives. So the relationship of students to the teacher established through the gospel, and our response of faith, repentance and baptism brings in the *anointing* which confirms the validity of the relationship. In other words, there has to be some kind of connection to the Head, or the body is not His body, nor is any *part* of it is His body unless there is a connection to the head. If the *head* is anointed, the *whole body* is anointed. Then there is this spiritual connection that we have to Christ, and we carry out the same kinds of things that **He** did that **His** anointing caused **Him** to carry out ... *doing good, taking care of the poor, and preaching the Gospel*. This entrance into Christ's school provides us with the truthful instruction that we need daily in order to maintain this relationship.

It seems to me that the context of the teaching of the anointing has two applications in Scripture. The first is about the establishment of **Jesus**' credentials *as* the **Messiah**. The second is **our** credentials as *followers* of the **Messiah**.

Too often, language about the anointing seems to center in a person's *miraculous* ministry or *Spiritual gift* from God. If you hear the way the word 'anointing' is typically used by the television preachers who are of the Pentecostal persuasion, they will talk about this man who has a special 'anointing'. Usually, what they are referring to is *they* believe he has a special gift that is normally expressed in *healing* or in *prophecy*. They think that 'this man' is truly "anointed by God". It is generally presented in a way that he has something that **the rest of us** don't. *He's special*. God has poured out on him something that is really special and the rest of us out there ... it may drip off the hem of his garment onto you a little bit, but **you** don't have what **he** has. *He has a special anointing*.

You see key figures in that genre of Christianity, like Kathryn Kuhlman (if anybody remembers who she is ... she took America by storm). She was bigger than Billy Graham. She would come into the auditorium in her flowing white robes and dresses, and she would mesmerize people with her miracles and her speech. She played it to the hilt and people would fill stadiums to hear her speak ... because she was *anointed*; she was *special*. The spotlight was on her and not on the crowd that night. But people liked her.

Oral Roberts was another one. He came after Kathryn Kuhlman. I used to sit as a little boy and watch his ‘crusades’ on television and I was, like, in awe. This doesn’t happen at the Dasher Church of Christ. And then there is Benny Hinn who comes along with a white suit bopping people on the head and they’re fall down.

I “do” kind of make fun of these people but it’s such a departure from what the Bible says about anointing. You just don’t see Jesus running around like that ... running around in white robes getting a big crowd together and mesmerizing everybody. Even when He healed people; it wasn’t ‘a show’. Jesus wasn’t putting on a show.

We must interpret Scripture in context of the text themselves. Both Paul and John both speak of anointing as *normative* for **all** Christians, and **essential** to establishing one’s right relationship with Jesus.

But, what are we anointed **for**?

The answer to the purpose of the anointing for Jesus is found in the five areas, although I am not sure that are all *that* distinct. In other words, even though we can look at them in five parts, but I'm not sure that they are all that distinct from one another. To make them *too* individual would be a mistake, I think, but the language of each should be noted. We’re also confronted with the difference between the literal (or the physical) application and the spiritual application of these things.

Let’s try to get through the first one. It is “**to preach the Gospel to the poor**”.

So the ‘anointed One’, the ‘Christ’, is going to preach the gospel to the poor. This word is evangelion (εὐαγγέλιον). This word is rich in original meaning and the term has been used to this day to define a certain kind of believer ... “evangelicals”. The first definition that popped up in my studies is “to believe in a personal relationship; to have conversion; to believe in the inerrancy of the Bible. In short, the reformers, people like Calvin and Luther, confessed that salvation is by **grace alone**; through **faith alone**; in **the person and work of Christ alone** as revealed in the **Scripture alone** to the **glory of God alone**. That is what they basically taught. That is the essence of evangelicalism ... the preaching of the Gospel.

In our text, it means to **announce good news** – which is “the Gospel”. The article I have emphasizes three areas: the **Kingdom of God**, **Jesus Christ**, and **the Gospel** (the Word; the faith). These are the elements. When Jesus came preaching; He came preaching the **Gospel**. It was the “Gospel of the Kingdom of God”, it was the “Gospel of Jesus Christ”, or it was the “Gospel of the faith”.

First, it is the Gospel of **the Kingdom of God**

In **Luke 4:43** Jesus said He must ‘preach the Kingdom of God’.

In **Luke 8:1** He uses the term proclaiming and preaching the Kingdom of God’.

In **Acts 8:12** the people believed Philip’s preaching the Good news of the Kingdom of God’.

The ‘Kingdom of God’ seems to be the focal point of the preaching. I understand “Gospel” is there, but you cannot separate **Gospel** and **Kingdom**. They’re inseparable.

Secondly, it has to do with preaching **Jesus**.

Acts 5:42 the Apostles taught and preached **Jesus** as the Christ daily, from house to house. What did they preach? They preached “Jesus”.

Acts 8:35 Philip preached Jesus to the Ethiopian.

In **Acts 11:20** in Antioch they preached **The Lord Jesus**.

In **Acts 17:18** Paul preached **Jesus** and the resurrection.

In **Gal. 1:16** Paul speaks of preaching him (**Jesus**) among the Gentiles.

In **Eph. 3:8** Paul preached to the Gentiles, the unfathomable riches of **Christ**.

Thirdly, it means to preach the **Gospel, the Word and the Faith**.

In **Acts 8:4** the scattered preached the **Word of God** wherever they went.

In **Acts 8:40** Philip preached the **Gospel** to many Samaritan villages.

In **Acts 14:7, 15** and **21** and many other places it talks of preaching the **Gospel**.

The context of preaching is laid out in these verses.

So there are three things primarily that they preached. They preached the *Gospel*, they preached *Jesus*, and they preached the *Kingdom* of God. Those are the three topics that they preached. I think we would have a lot less sectarianism if we would preach the *Gospel*, the *Kingdom*, and *Jesus*. These must be proclaimed. The word **Gospel** is wrapped in the word, **preach**, meaning to evangelize.