



Lampstand Letters

That we may walk in the light
Isaiah 2:5; Luke 8:16

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“Write therefore, what you have seen, what is now and what will take place later” Rev. 1:19

In this edition: **THE ANNOINTING**

Contents

1.0	INTRODUCTION	1
2.0	THE LAMPSTAND AND TWO OLIVE TREES.....	1
3.0	SONS OF FRESH OIL	2
4.0	THE ANOINTING AND ITS PURPOSES.....	2
5.0	CYRUS THE ANOINTED.....	3
6.0	THE PRIESTHOOD AND PROPHETIC	4
7.0	CONCLUSION	4
8.0	LET US PRAY	4
9.0	BENEDICTION.....	5
10.0	REFERENCES for further reading	5

1.0 INTRODUCTION

This month’s letter is an expansion of the topic discussed/examined during the Lampstand Lecture for March, 2000 which took place on the 4th March. Persuaded that it is topical for the body, this month’s letter is the first of three to four editions focusing on the nature of the anointing which the Lord instituted for the body. As the Lord grants grace and inspiration, Lampstand Letters will develop this theme in subsequent editions Amen.

2.0 THE LAMPSTAND AND TWO OLIVE TREES

In Zechariah chapter 4 is the vision of a seven-headed Lampstand standing between two olive trees. The two olive trees pour their oil into a central bowl on top of the Lampstand. The oil from this central bowl then feeds the seven lamps that provide the light. The lamps do not need anyone to look after them as light is provided supernaturally, through the constant supply of oil from the trees.

The Lampstand (also known as the candlestick) represents God's witness to the world and refers either to the physical nation of Israel or to the church (Rev. 1:20). The Lord lists one of the main functions of the body of believers (the church) as being the "light of the world...set on a Lampstand to give light to all" (Matt 5:14-16). In the tabernacle of the Old Testament, the arrangement of the lamps on the Lampstand was to ensure the lamps gave light in front of the Lampstand (Numbers 8:2, Exo 25:37)

The olive oil is a symbol of the Holy Spirit. It is a major component of the holy anointing oil (Exo 30:22-25) used in the symbolic anointing of kings and priests (Lev 8:12). The two olive trees in Zech. 4 according to most bible commentators refer to the historical anointed team of the Davidic prince Zerubbabel and the high priest Joshua. It is through these two offices - the office of the king and that of the priest - that God's people are fuelled and supplied with spiritual power, to enable the church send forth the light, presence and power of God throughout the world.

3.0 SONS OF FRESH OIL

A rendition of Zech. 4:14 in a number of translations bring out more clearly the meaning of this verse and the ministry of the king and priest:

- "Two sons of fresh oil who stand beside the Lord of the whole earth" (New King James Version, margin)
- "...Two who bring oil and serve the Lord of all the earth" (NIV margin)
- "...Two men who God has chosen and anointed to serve Him, the Lord of the whole earth" (Today's English Version)
- "Two anointed ones who assist the Lord of all the earth" (Living Bible).

These talk of their calling (anointing) and their functions (ministry). Their twofold aspects are:

- a. Calling: - "sons of fresh oil", "who bring oil", "chosen and anointed", "anointed ones" - all referring basically to their consecration, ordination and appointment as divine representatives vessels of the light, presence and power of God.
- b. Ministry Function: - to stand beside the Lord", "and serve the Lord of all the earth", "to serve Him, the Lord" to "assist the Lord of all the earth". While the king represents God among men (Rom 13:1-4, Eccl. 8:2-4), the priests present men before God and teach men the requirements of God (Hebrew 10:11, Malachi 2:7).

These two functions are complementary, and in Christ both are fulfilled. The body of believers (the church), like the physical Israel, is called to be a royal priesthood, a kingdom of priests (Exo 19:6, 1 Pet 2:9). By His death and resurrection, we are made kings and priests (or a kingdom and priests) to His God and Father (Rev. 1:5-6). 1 Sam 2:35 tells us priests are given the role of ministering besides (before, or to) the anointed king. Zech. 6:13 states that the priest will stand by the throne, and they will walk together in harmony (TEV). In the symbolic crowning of the High Priest Joshua, the future combined role of Jesus Christ the branch was typified (Zech. 6:11-13), after the pattern of Melchizedek, who was both King of Salem, and Priest of the most High God (Hebrews 7:1, Gen 14:18-20).

4.0 THE ANOINTING AND ITS PURPOSES

The anointing refers to the consecration, dedication and setting apart of a person or things to serve God in one office or the other. In the Old Testament times, this is by the symbolic pouring of oil on the person (1 Sam 10:1, 16:12-13 etc.). In New Testament times it refers to the (invisible) anointing by the Holy Spirit (Matt 3:16, Acts 10:38, 2 Cor. 1:21, 1 John 2:20:27). The following are some of the purposes of the anointing, of being sons of fresh oil:

- a. The anointing separates, sets apart, dedicates and consecrates one to God's service (Exo 28:41, 29:1-9, 30:30 etc.)
- b. It invites the Holy Spirit and His empowerment into one's life (2 Sam 16:13, John 14:16-17, I John 2:27)
- c. Allows one to rule in the midst of his enemies (Ps 2, 23:4-5, 92:8-11, 89: 19-22, 105:14-15 etc.).
- d. Honors a person (I Sam 2:10d, Psalm 45:7, Luke 7:46 etc.)
- e. Calls into a position of authority I Sam 9:16, 15:1, I King 1:34-40)
- f. Sanctifies and makes holy. Exo 29:36,30:22-33
- g. Commissions into a service, makes one chosen Ps 89:51, 84:9 etc.
- h. Endows with kingly attributes and empowers Ps 89:20-29.
- i. Binds one into personal relationship with God and makes one an altar to whom the heavenly is opened and God's power given Ps. 89:20-29, 20:1-6, Gen 28:10-11.
- j. Opens a person to divine mercies (2 Sam 22:51, Ps 18:50, 105:14-151)
- k. Defends and serves the anointed Psalm 28:8
- l. Exalts a man, gladdens his heart Ps.92:10, 45:6-7 Deut. 33:24-25)
- m. Supplies a man with light (power) to dispel the works of darkness. Exo 27:20, Acts 10:38
- n. Enables a man to break yokes. Isaiah 10:27, Act 10:38
- o. Qualifies a man for priesthood. Exo 40:12-16, Lev 16:32-33
- p. Ordains a person into office Lev. 16:32, Judge 9:8
- q. Is precious, sacred and infectious (Ps 133:2, I Sam 10:9-11, 19:20-24).

5.0 CYRUS THE ANOINTED

One man who typifies and encapsulates the calling, privileges and purposes of the anointing was the pagan king Cyrus (Isaiah 45). In Cyrus (meaning the sun), the Lord demonstrated His Sovereignty, His divine choice, His style of using the most unqualified to do great things, His anointing of mere men to perform are things. In Isaiah 45:11 (which the Living Bible and Good News renders more correctly than the King James Version), the Lord expresses His Sovereignty of choice and call "...what right do you have to question what I do ? Who are you to command me concerning the works of my hand? (Living Bible). He states in verse 13 "I myself raise Cyrus up to fulfill my righteous purpose, I will direct his paths. He will restore my city and free my captive people - and not for a reward! How many "anointed men of God" today realize and walk in the principle that the anointing is not for a reward...?"

There are three aspects to the call and ministry of Cyrus which is applicable to every anointed servant of God.

- 1 His Calling (verses 1,3-5,13) Cyrus was (i) chosen, (ii) appointed, (iii) anointed, (iv) sent/commissioned, (v) empowered/girded with strength (vi) called/named, (vii) praised and stirred into action to fulfill God's purpose
- 2 His commission (ministry and purpose of the anointing verses 1, 4, 6, 13,-16)
- 3 His ministry functions were to:
 - a. Conquer (subdue) many lands. vrs. 1b
 - b. Strips kings and principalities of their power vrs. 1c
 - c. Possess the gates of many cities of the enemy vrs. 1d
 - d. Help the church possess its possession. Vrs. 4
 - e. Rebuild Jerusalem and restore the proper worship of God vrs. 13c
 - f. Set God's people free from every captivity of Satan verse 13d
 - g. Give the wealth of the nations to God's people verse 14a
 - h. Cause tribes, nations and peoples to acknowledge the Lordship of Christ vrs. 14b

- i. Destroy altars, Idols and Idolatry vrs. 16 that all the world from East to West acknowledge the Lordship of Christ v 22-23

God's part in making the anointed Cyrus fulfill His purpose include:-

- 1 Opening gates of the enemies for him (See Ps 24)
- 2 Go before him to prepare the way Deut.7:1-2
- 3 Level strongholds, mountains, hills, bronze gates and iron bars (Gen 22:17, Ps 107:16, 17 Judges 5:5)
- 4 Give him treasures and hidden riches of secret places (Ps 68:18-19)
- 5 Honor him vrs. 4, Ps. 23:5, 92:10
- 6 Strengthens and gives victory vrs. 5, Ps 18:32-42
- 7 Commands the heavens to fight on his behalf, and the earth to open up and bring forth his salvation & righteousness vrs. 8:12, Judges 5:20-21, Ps 85:9-13.
- 8 Cause tribes, peoples and nations to be subject to him and bring their riches to fulfill Gods purposes verse 14. Ps 68:31, 72:10-11, 149:7-9 etc.
- 9 Bring woe on his adversaries and all that resist him verses 9-10.
- 10 Direct his path and make his ways straight verse 13.

Every anointed child of God is privileged to have these 3 fold aspects open to him - the calling, the ministry and the divine supplies/unction of the anointed. David was another man like Cyrus who was privileged to be anointed for divine purposes. A study of Psalms 18 and 68 reveals the threefold aspects of the anointing which refers.

6.0 THE PRIESTHOOD AND PROPHETIC

The other leg of the two olive trees (in addition to the kingly anointing) is the priestly - prophetic anointing. In fact, while the two olive trees of Zechariah 4 refers to the kingly and priestly anointing of Zerubbabel and Joshua respectively, the two witnesses/olive trees/lamps of Revelations Chapter 11 is generally acknowledged to refer to the prophetic anointing of Moses and Elijah (or Enoch and Elijah).

The first mention of the priesthood was in Genesis 14:18 where Melchizedek was introduced as both a king and a priest. But when Moses declined to combine the functions in Exodus Chapter 4, the roles were separated with Moses becoming Leader-King-Prophet and an Aaronic priesthood created from Aaron and his descendants (Exo 4:14-16, 46:12-15). Today we are called to be a kingdom of priests to the Lord (I Peter 2:9, Rev 1:6). It appears the prophetic gained ascendancy with the failure of faithful priesthood, starting from the failure of Eli and his sons (1 Sam 2:27-36) and the ascendancy of Samuel as priest - prophet (I Sam 3:1, 19-21); to the season of reprobate kings (see I Kings 12:31-13:3, 2 Chro. 15:3). As the Lord grants grace and insight, this theme will be pursued in future editions of the Lampstand Letters. Amen.

7.0 CONCLUSION

What are the purposes of the fresh oil, the anointing? Contrary to the connotation of the widespread abuse of the words "anointing" and "anointed", the anointing is not for show, extravagance or public acclaim/display. It is for service - to serve God, to enable sanctified men to be witnesses of the power of God on earth, to assist God to administer the whole earth, that His will be done on earth as is in heaven. As Isaiah 45:22-23 states "Look unto me and be saved, all you ends of the earth... That to me every knee shall bow, every tongue shall take an oath. Amen.

8.0 LET US PRAY

- 1 Meditate on Psalm 18 and ask God to make you an anointed son of fresh oil like David.
- 2 Ask God to make you a faithful priest unto Himself according to I Sam 2:35.
- 3 Pray that the kingly (Apostolic) and Priestly (Prophetic) anointing in the church today will work together in harmony and peace according to Zech. 6:13.

9.0 BENEDICTION

May the anointing defend your call. May it open you to all of God's provisions. May it enable you fulfill your ministry. May it protect your portion and make rule in the midst of your enemies. Amen.

10.0 REFERENCES for further reading

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- 2 Willmington's guide to the Bible. Tyndale house Publishers, Inc. Wheaton, Illinois. 1984.
- 3 Eerderman's Concise Bible Handbook Worldwide. A ministry of Billy Graham Minneapolis, Minnesota 55403.
- 4 The Holy Bible, New International Version (NIV)
- 5 The Holy Bible. New King James Version (NKJV)
- 6 The Holy Bible. Today's English Version. (TEV)
- 7 The Living Bible

"O house of Jacob, Come and let us walk in the light of the Lord" Isaiah 2:5

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