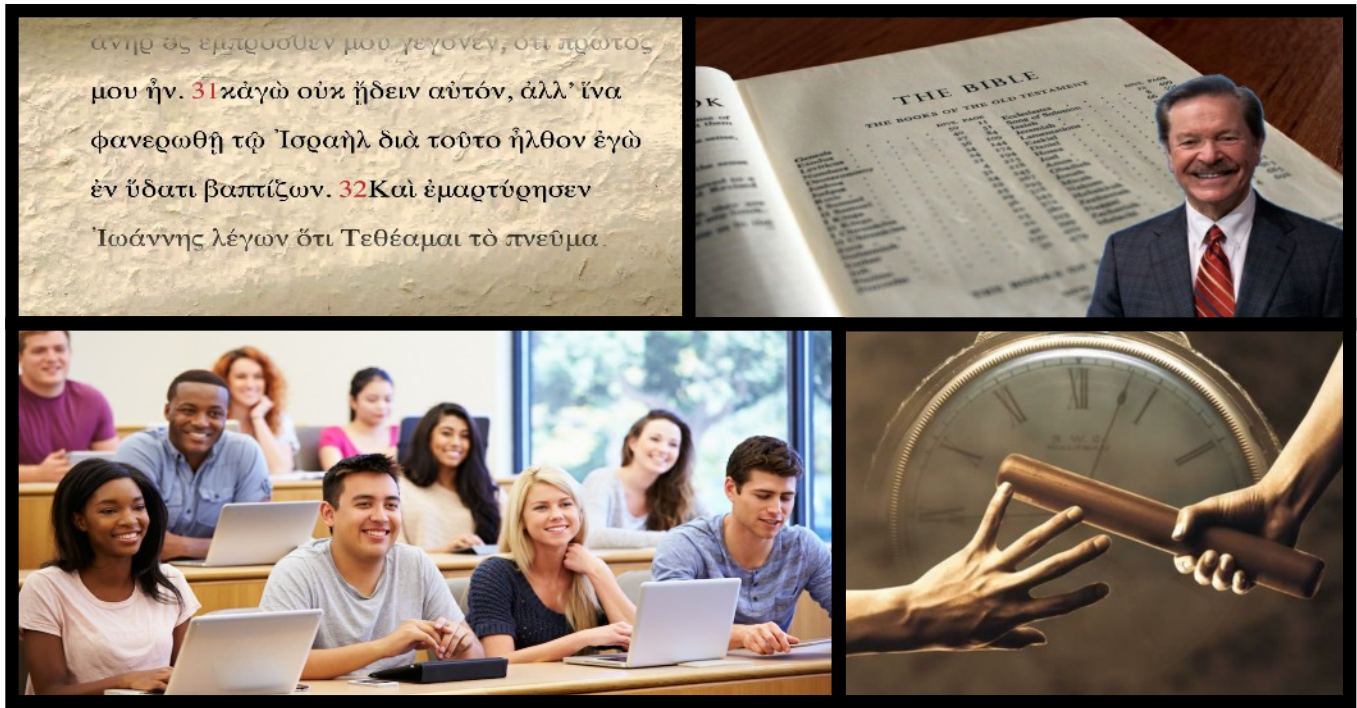


# EMBASSY COLLEGE



## SYLLABUS AND STUDY GUIDE

**The Anointing: It's Nature & How to Receive It**

**OT545**

**Dr. Ron Cottle**

# **Course Introduction and Orientation**

## **I. Course Description**

This is a study in spiritual discipleship—the discipline under apostolic leadership of our great potential for life and ministry in the Kingdom of God. Seven principles of leadership development are emphasized, and the nature of the anointing is defined.

## **II. Course Objectives**

The objectives of this course are that upon completion the student will have:

- A. Increased his/her understanding of the nature of divine anointing;
- B. Increased his/her understanding and use of principles to obtain and develop one's anointing;
- C. Discovered biblical and practical tools to aid in the discipline of oneself for greater and more effective ministry;
- D. Begun to apply these principles and biblical tools as a life-style toward spiritual completeness in Christ.

## **III. Table of Contents**

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#### **IV. Course Methodology**

Course methodology is primarily lecture, but also open discussion at appropriate times with questions and answers.

#### **V. Course Requirements**

- A. Read the textbook for the course.
- B. Complete a final examination over the entire course as assigned.

Final examination is due: \_\_\_\_\_

#### **VI. Course Evaluation**

- A. Attendance at lectures and class participation required.
- B. Final examination

## INTRODUCTION

### The Nature of the Anointing

#### I. Definition Not Description Is Needed

##### A. Three basic New Testament words for “To Anoint”

###### 1. *Chrio*

- Strong’s—5548
- Major word for spiritual anointing

###### 2. *Aleipho*

- Strong’s—218
- a) General word for anointing the sick
- b) Mark 6:13

*And they cast out many devils, and anointed with oil many that were sick, and healed them.*

- James 5:14

*Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.*

- c) Indicates anointing the body for refreshment (rub on oil) in Septuagint of:

- Ruth 3:3

*Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.*

- 2 Samuel 12:20

*Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.*

- Daniel 10:3

*I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.*

- Micah 6:1

*Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.*

- d) Translates *Yasab*: “to rub oil on or into the body”

### 3. *Murizo*

- Strong’s—3462

- a) To anoint one for death/burial

- Mark 14:8

*She hath done what she could: she is come aforehand to anoint my body to the burying.*

- B. In the New Testament, *Chrio* is confined to “sacred and symbolical anointing.”

## II. A Definition of the Anointing

- A. The noun of *Chrio* is *Chrisma*.

- 1. Not Charisma—the outlaw of grace or joy

- From Old Testament Hebrew *hanan* (Strong's—2603) to show favor; to pardon; to show mercy
- *Chrisma* translates the Old Testament Hebrew *Mashach* (Strong's—4886) to anoint; smear; consecrate
- *Meshiach* (Strong's—4899)—anointed one gives us the word Messiah
- As is true of the verb *Mashech*, the noun *mashlach* always implies an anointing for a special office or function.

## B. Important uses of *Mashach*—*Chrio*

### 1. *Kittel*:

- Primarily it is used of kings and less often of priests and their anointing for ministry in the Old Testament, and of Christ and His anointing/unction in the New Testament. However, on several important occasions, it is used of believers like you and me.

### 2. Prophet Elisha

- 1 Kings 19:16

*And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.*

- “It is very significant that, even though Mashach is used here of the anointing of Elisha by Elijah, that oil was not used. Elijah merely threw his own prophet’s coat upon Elisha. Indeed, anointing, with or without oil, never became a rite of initiation for the prophetic office, only the kingly office” (K:9:501)

### 3. Vessels used in worship

#### a) Exodus 29:36

*And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.*

#### b) Exodus 30:26

*And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony*

#### c) Exodus 40:9-10

*And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.*



- d) Recipe for mixing holy anointing oil is in Exodus 30:22-25 with a prohibition to use it for any but holy purposes.

*Moreover the LORD spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.*

4. Cyrus—the only person actually called “Messiah” (*Mashiach*) in the Old Testament.

- a) Isaiah 45:1

*Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut.*

5. Kings—the most common reference is to the anointing of kings.

- a) 1 Samuel 16:12

*And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.*