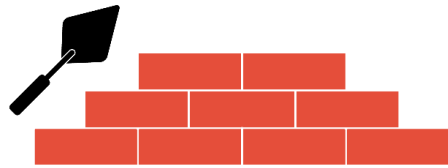


Pentecostal Assembly Church
 Pastor Joshua Anderson
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BUILDING ON A
SURE FOUNDATION Series

Godly Leadership/Anointing Part 1

Anointing as CONSECRATED in the Old Testament

After Isaac blessed Jacob he sent Jacob away to avoid the wrath of his brother Esau. Jacob was travelling from Beersheba and came to a place called Haran where he took stones and made a place to rest. The Lord visits Jacob there in a dream, and confirms to Jacob the covenant He had made with Abraham and Isaac. When Jacob awakens from this dream he is so moved by the visitation of the Lord that he decides to make a memorial of that place. *“And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.” (Genesis 28:18).*

This act is referenced by God Himself just a few chapters later. *“I am the God of Bethel, where thou anointedst the pillar.” (Genesis 31:13).* **Anointing from that point on becomes synonymous with consecration and separation.**

The Stone of Scone

<https://www.history.com/news/what-is-the-stone-of-scone>

God Chooses Moses to Lead by Consecration and Separation

Exodus 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

- Moses would lead the children of Israel from slavery in Egypt into the promised land. This journey would take Israel through the wilderness for forty years. If they had travelled straight from Egypt to Canaan it would have taken most likely just a matter of months. Once God had taken His chosen people out of Egypt, the wilderness was the avenue God used to take Egypt out of His chosen people. They were now a people, who had not been a people. Such is our testimony, *“Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.” (I Peter 2:10).*
- Moses led them out of Egypt and through the wilderness. Through his own unbelief, Moses was not allowed to lead them into the promised land.

Anointing in the Service of the Tabernacle

- In the instruction to Moses concerning the tabernacle, God told Moses to take oil and anoint “*the tabernacle of the congregation therewith*” (*Exodus 30:26*).
- God then told Moses, “*And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.*” (*Genesis 30:30*).

Joshua Chosen to Lead

- Moses by the guidance of God chose Joshua.

Numbers 27:22-23

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

- Joshua led the children of Israel across the Jordan and into Canaan. Joshua's leadership was also dealt a few setbacks. One by the sin of Achan and defeat at Ai (*Joshua 7*). Joshua was also deceived by the Gibeonites because he had begun to lean upon his own strength rather than inquire of the Lord (*Joshua 9*). Joshua then experienced great success in leading Israel to conquer six nations and defeat 31 kings (*Joshua 11:18-23,12:24*).

No Successor to Joshua

- There is a startling difference in Scripture between the first verse of the book of Joshua and the first verse of the book of Judges. This marks the beginning of the next 360 years known as the period of the Judges.

Joshua 1:1-2 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

Judges 1:1 Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

- After the death of Moses, Joshua led them into battle. After the death of Joshua, there was no successor to lead them into battle.
- Joshua had warned them before he died that God can and will give you victory over all, but **THEY** were to continue the pursuit commanded by God to conquer all.

Three Impacts Noted from the Lack of Godly Leadership

The beginning chapters of the book of Judges record great issues that arise after Joshua's leadership ceases.

1. Incomplete victories became the normative.

Judges 1:19 *And the LORD was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.*

- The tribe of Judah had a God that would go with them, and they began to prevail and conquer. There arose a problem that brought hesitation to the leaders of Judah: they could not drive out the inhabitants of the valley for a very good reason - they had chariots made of iron. This difficulty and the hesitated response seemed sensible to accept the victory given thus far and forgo any further battle against these enemies with chariots so intimidating to the mind of the flesh. This incomplete victory was a rebellion against God's commandment and displays their faith had grown complacent to the truth that God had told them through Joshua.
- There was no enemy or difficulty that had the power to stop Israel from completing this conquest. Every foe of great strength and the chariots of iron had already been identified as a powerless prop of the enemy against the might of Jehovah. Joshua had told them, "For thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong." (**Joshua 17:18**).

2. They began to cohabit with the enemy.

Judges 1:28 *And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.*

- They thought they could co-exist with the enemy that they were commanded to get rid of.

Judges 1:30 *Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.*

3. They began to compromise with the enemy.

Judges 2:1-3

1 *And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.*

2 *And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?*

3 *Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.*

- During this period of Judges, Israel dealt with the consequences of their failure to follow God's commands completely. Judges were not those who decided between the daily affairs of the people, but rather they were men and women raised up to lead the people into battle and allow God to bring deliverance once again to His people.
- Israel would reach a point in their suffering where they would cry out to God. God would call forth a judge from among the people, one who would bring deliverance from a particular oppression of the enemy. The people would be freed because of a commitment to the call, and while this judge was alive there would be deliverance from that enemy. After the judge died, the people would walk right back into oppression by disobedience and lack of faith.

Israel Asks for a King

- Through the ups and downs of disobedience, repentance and then returning to disobedience, they began to look for another form of leadership. Rather than believe their failures had caused this unending turmoil, they chose to believe it was because they did not have a king like other nations. The elders of Israel came to Samuel and asked for a King. ***I Samuel 8:5** Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.*
- This request displeased Samuel and he went to God with their petition. The Lord told Samuel, *"They have not rejected thee, but they have rejected me, that I should not reign over them."* (**I Samuel 8:7**).
- The Lord then told Samuel, *"Shew them the manner of the king that shall reign over them."* (**I Samuel 8:9**). Kings reigned with absolute power over the people. Samuel told them that the king would take the best of everything for himself and his kingdom, for example the best of their sons and daughters to be his servants and work according to his very wish. A king would take the best of their fields, vineyards and use them for himself or give them to his officers that he favored. If they had animals, a king would take them and use them according to his own purpose. Everyone would become the servant unto a king.
- We should never underestimate the power God has given to the choice of the free-will. It is not absolute power, but it is power enough to affect and alter our present life and our future. It is by this free-will we obtain blessing or curse.

- Someone might be tempted to say that they would never ask for a king. Remember that just some 300 years earlier Joshua had charged them, “*choose you this day whom ye will serve*” (**Joshua 24:15**). The children of God had responded with the proclamation, “*God forbid that we should forsake the LORD, to serve other gods; For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt,*” (**Joshua 24:16-17**).
- Now just 300 years later, these same called out people respond, “*Nay; but we will have a king over us;*” (**I Samuel 8:19**).
- “*They have not rejected thee, but they have rejected me*”

The People Responded to Take Authority into Their Own Hands

I Samuel 8:19-20

19 Nevertheless the people refused to obey the voice of Samuel; and they said, *Nay; but we will have a king over us;*

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

- There will always be great difficulty for those who attempt to take authority out of the hands of God. They received kings that would do exactly what Samuel had said they would do. They took advantage of God’s people repeatedly for their own benefit.

Daniel 2:20-21

20 Daniel answered and said, *Blessed be the name of God for ever and ever: for wisdom and might are his:*

21 *And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:*

- Never forget God is the absolute authority of the matters of this world.

By Process of Anointing God Gives Israel a King

- The Lord God gave them their desire to have a King, but God chose their king.

I Samuel 9:17 *And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.*

- According to God’s process they did not choose their own king. God chose the king for them.

We are Introduced to the Anointing in Relation to Authority/Leadership

I Samuel 10:1 *Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?*

There are great lessons to be heeded through the teaching of God's Word concerning God's authority and His way of leading His people. There are also living examples presented in Scripture to understand how following the anointed leadership of God will bring blessing, and vice versa, how resisting God's anointed leadership will bring frustration and curse.

1. God chooses to lead His people according to His own sovereign Will and Way.
2. The mind of the flesh struggles to war with God's way. The framework/imagination of the human mind is always cultivating a plan of its own.

Genesis 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Proverbs 14:12 There is a way which seemeth right unto a man, but the end thereof are the ways of death.

3. The patience and long-suffering of God to allow for correction, will result in one of two responses.
 - a. Stubbornness to disobey in those that look only upon the evidence of the present.

Ecclesiastes 8:11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

- b. Repentance and realignment with God and His anointed leaders.

Transition in Godly Leadership

II Samuel 5:3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

- Times of transition from one leader to another.
- The reality of willing submission involved in the formula of Godly leadership.

Closing Consecration – *To take into your own hands the direction of God's people and the direction of your own life, is to take the authority from God. When this is done you find yourself in a dangerous place. You cannot replace God's plan with your own for any reason. Submit to His way when trust is broken or when offense has come. When it feels like you would have done it better yourself, submit yourself to God and leadership!*