

The Anointing Establishes the Body

Col 1:18; Rom 6:3 — All who have been immersed into Him are His bodily members and He is the Head of the Body. All His members, as in any body (1 Cor 12:12), make the Head preeminent, having first place in all things. Upon all of our heads is His anointing. Our heads submit to His head (1 Cor 11:3), and all who do are one (1 Cor 1:10). 1 Jn 3:2; Rom 8:14 — The sons of God are led by His Spirit to do the will of the Father.

All true disciples, His special people, are part of the one Body, infused by the one Spirit (1 Cor 6:17; 2 Cor 1:21-22). There can be no Body without the Holy Spirit and without apostles (forerunners) who have the anointing. The word *anointed* is vitally connected to the word *establishes*. 1 Cor 3:9 — God sets His fellow workers apart and confirms them by anointing them, as 1 Jn 2:20,27 describes, with special grace and faith — a measure according to their gifts (Rom 12:3).

All who are anointed are one, sealed in one Spirit. Sealing indicates ownership and security. Being sealed and receiving the gift of the Holy Spirit are the same thing, which is the guarantee of our inheritance (Eph 1:13; 4:30).

2 Cor 1:21 — “He who establishes us with you in Messiah” — this is devotion to the apostles’ teaching and fellowship (Acts 2:42). This requires submission, which is natural for those led by the Holy Spirit, who respect and honor those who brought them the anointing (Heb 13:17; 1 Ths 5:12; 1 Tim 5:17).

2 Cor 1:21 — *Anointed* (#5548, as #5545, *anointing* or *unction* in 1 Jn 2:20,29) — to give prominence to — which only God can give, but which is recognized by all who are under the anointing (Ps 133). Leading men stand out, are conspicuous (1 Ths 5:12; 1 Tim 5:17; 1 Pet 5:5-7). But there is also a false anointing (Acts 20:30), recognized by false brethren.

The Body is created by the Holy Spirit working with and through the ones who have the anointing, which establishes all who are Messiah's — those who belong to Him through their word as spoken from the Holy Spirit of Messiah (Rom 10:14-17; Jn 13:20; Lk 10:16; Mt 10:40). The promise of the Holy Spirit is to those who receive the sent one. In receiving him, one receives the One who sent him, and to receive Him is to receive the Father, and be *sealed*, which is reconciliation by the ministry of the ambassador (2 Cor 5:18-21).

But as Jn 7:18 says, along with 2 Cor 11:4,15, it is possible to receive Satan as well. Satan is sly and cunning, masquerading as a true sent one or as a messenger of light. They are as those Paul spoke of in 2 Cor 2:17, who make merchandise of the gospel for personal gain and recognition (Acts 8:18-23).

True sent ones are as Paul said in 2 Cor 2:14-16. So who is adequate (sufficient, competent) for these things? (2 Cor 3:5-6). The sent ones of Jn 7:18b are those who do 2 Cor 4:1-6 and so are as 2 Cor 3:1-4.

Body means a corporeal body, not a mystical one. The real Body de-mystifies the mere term "Body of Christ" (Rom 12:5; 1 Cor 12:12-13; Col 2:9-10). It comes into being through an *anointing* (Lev 21:10; 1 Jn 2:20,27; Ps 133:2), giving a measure of grace and faith to each member (Rom 12:3; Mt 25:14-15) — one to ten talents. But there are the humble and the proud. Eph 5:21 — The humble are submissive to each other's grace, faith, and gifts. It is all according to grace.

Jn 4:25 — *Messiah* (#3323) means the *anointed one*, "who is called Christ" (#5547). But the term *anointed one* applies also to every member of Messiah, everyone anointed with the holy oil, as all priests who minister night and day in the Temple of the Body of Messiah, the Community, which is an *Edah* (witness). Everyone who is anointed is recognized by all others who are anointed, creating a hive or swarm (*edah*).

Also, in 1 Cor 12:12, Paul uses the word *anointed* as referring to the Body of Messiah, or the Messianic delegation¹ representing Him in bodily form as described in 1 Cor 12:12-13. Paul in 1 Cor 12:12 described the Edah or community as a delegation chosen by the Father to represent His Son on earth. The word *delegate* means to appoint as one's representative. It means to assign responsibility or authority (Mt 28:18-20; Acts 1:8), establishing or founding a holy society of which Messiah is the Head (1 Cor 12:12). "The Body of Christ is the church because Christ is the head of the Body" (1 Cor 12:27; Gal 3:24-28; Col 1:24).

Messiah delegates His authority (His anointing) to His people through His apostles as the source of the anointing. This comes first through the sent ones. To *delegate* is to entrust to another, as to delegate responsibility or authority. It is to appoint as one's representative, to assign responsibility or authority, as Paul was appointed to appoint others to salvation for Messiah (Acts 13:47).

For example, a member of the House of Representatives is a *delegate* — a person acting for others who elected him. A *delegate* is one who is sent for another to represent him (Jn 13:20; Rom 10:14-15-17), as one acting for Messiah and speaking for Him as an ambassador (2 Cor 5:18-20), as Messiah is speaking through him.

Delegate is from the French *legare*, "to send," as in *legate*, a person acting for another as an official representative of a government — one sent as an emissary, to whom something has been bequeathed, handed down, or entrusted. An *emissary* is one sent on a mission, or a co-mission (1 Cor 3:9; 2 Cor 5:18-21). An *emissary* is a special agent for another, who is the principal. He is a *trustee*, one to whom something is entrusted (Jn 2:23-25), which is His anointing, His authority to do His business (Lk 19:12-27; Mt 25:14-30). To *entrust* is to commit to the care of a trusted friend.

¹ *Delegation* — a group of persons chosen to represent others.

Lk 19:13-14 — They were entrusted with His anointing to rule in His place. The “money” in verse 15 is grace (anointing, *chrisma*) and is given to earn more (verse 17) through the use of His grace given to him (verses 18-19). Verse 15 — Everyone must give an account of their labor during His absence, as to how they represented Him and how they built up the Kingdom the Master returned to (2 Cor 5:10; 1 Cor 4:5). The good and faithful servant was serving as Jn 12:26. Faithfulness (Rev 17:14) is rewarded with greater authority for ministry. The authority given to the faithful servants represents their role in administering the Master’s kingdom (1 Cor 6:2-3; Rev 2:26-28; 5:9-10; 20:1-6).

The *anointing* is according to one’s gifts — Mt 25:15 as in 1 Cor 12:28. He chose us to trust in Him who entrusted us with His Spirit and grace to do His will. He chose us on the same basis as Abraham (Gen 18:19; Jn 8:39), as those who have received the seed of God (Gal 3:29). Abraham believed by faith and received faith when it came to him — when the Word reached his heart. He is the father of our faith.