

Anointed for Service (Exodus 28:41; Titus 2:11-14)

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Introduction

1. The priests of the Old Testament temple were anointed and consecrated for service.
 - a. Anointing is mentioned 161 times in Scripture.
 - b. Anointing involved the use of spices, the value of which required crushing and bruising to release their sweet odors.
2. Anointing symbolized the work of the Holy Spirit in His servants, empowering them to accomplish His work in the world.
3. The priests were types of Jesus Christ, the true anointed servant (Isa. 61:1; Luke 4:18; Acts 10:38).
 - a. Why did Jesus Christ come to earth?
 - 1) To save sinners? Yes, but that is secondary
 - 2) The primary reason: *“This is eternal life, that they may know you the only true God”* (John 17:3).
 - b. Priests represented the people to God by *intercession* and God to the people by *instruction*—prayer and teaching (Deut. 24:8; 2 Chron. 15:3; Micah 3:11).
4. The tragedy of our day is that we have *“a form of godliness, but deny the power thereof”* (2 Tim. 3:5).
 - a. We need the anointing of the Spirit.
 - b. We have substituted our plans and programs for the power of God that comes only through His anointing.
 - c. We have done so because His way is too expensive—He will not have partnership with us, He wants complete ownership of us.
5. Titus 2 gives us a look at the grace of salvation.
 - a. Salvation is God’s gracious work in order to bring about His desired ends.
 - b. Acts 9:31b: *“And walking [living] in the fear of the Lord and in the comfort [the aid] of the Holy Spirit, it [the church] multiplied.”*
 - c. We must have the anointing of the Spirit to succeed in our service for Christ; however, we may not like the path He requires of us for that power.

I. A Declared Purpose

1. Grace appeared via the incarnation of Jesus Christ. Three participles qualify this statement:
 - a. *Bringing* salvation from past wrath and judgment
 - b. *Training* the saved for present holy living
 - c. *Waiting* in anticipation for Christ’s return at the end of the age (future reward)*
2. Grace relates to Jesus Christ who gave Himself (as a substitutionary sacrifice) for His own—
 - a. To *redeem* them from iniquity (self-determination resulting in disobedience to God and rejection of God’s authority—Matt. 13:41)
 - b. To *purify* them for Himself—relates to the priestly work. for priests were—
 - 1) Who? —a *peculiar* people, a people chosen as God’s special possession (1 Pet. 2:9)

*See chart on pg. 3

- 2) What? —*Zealous* (a people are chosen for special task—good works (Eph. 2:10, works relating to God’s purpose)
3. How does this purifying work proceed and what means does the Spirit employ to accomplish it?

II. A Difficult Process

1. Suffering is God’s means of cleansing and purifying His people (Phil. 1:29).
 - a. We have considered this purpose in James.
 - b. Gracious suffering weans us off ourselves and directs us to trust and depend upon God.
 - c. Gracious suffering drives us to prayer and, in consequence, to knowing God intimately. This is the secret of power:

“The goal of prayer is the ear of God, a goal that can only be reached by patient and continued and continuous waiting upon Him, pouring out our heart to Him. Only by so doing can we expect to know Him, and as we come to know Him better we shall spend more time in His presence and find that presence a constant and ever-increasing delight” —E. M. Bounds.
2. The anointing oil
 - a. God called for the use of uniquely prepared sweet spices to anoint His servants and to accompany their offerings to God.
 - b. While they gave off a fragrance pleasing to God, their preparation required bruising and crushing.
 - c. Servants so prepared in the crucible of hardship are qualified to represent God to this broken world.
 - d. “Trouble and prayer are closely related. . . . Trouble often drives men to God in prayer, while prayer is but the voice of men in trouble” —Bounds.

III. A Glorious Result

1. The fragrance of a purified people
 - a. The church has little influence on the world because we are too much like the world.
 - b. God’s goal is not to make us better people but to prepare us to know Him intimately and so reflect Him in our lives as His instruments whereby others may know Him.
2. The blessings of eternal glory
 - a. Such holy living prepares us for His return by making us eager and expectant.
 - b. It prepares us to stand before His judgment seat with confidence and assurance of His “well done, good and faithful servant.”

What must I do?

1. While it is the Spirit’s work, we are given responsibility in it (James 4:6-10).
2. We must yearn for God for we simply cannot live without Him (Isaiah 26:9; Psalm 42:1, 2)

“*I shall be anointed with fresh oil*” (Psa. 92:2).

Chart of Titus 2:11-14

