

THE ANOINTING – 2 –

Oil of Consecration & The Joshua Anointing

Sermon Notes – Taught by Paul M Hanssen



Key Theme: The anointing is first and foremost about a life set apart (consecrated) unto the Lord, not primarily about ministry or power. It also endows the anointed with the power of the Spirit. Joshua carried a powerful anointing without ever receiving a physical pouring of oil because he paid a high price: faithful service, discipleship, and consecration.

1. The Three Anointed Offices in the Old Testament

Only three categories of people had consecrated anointing oil poured on them:

- Priest
- Prophet
- King

These correspond to the three dimensions of the Tabernacle/Temple, depicting the progressive spiritual journey to maturity:

- **Outer courtyard** → **Priest** (access through blood, sacrifice, worship, and the fruit of our lips).
- **Holy Place** → **Prophet** (Word of God: lampstand = light/illumination of the Word; table of showbread = strength and experiential power of the Word). The prophetic word first tears down, uproots, and destroys what is not of God, then builds and plants.
- **Most Holy Place** → **King** (dominion and reigning authority).

Jesus embodies all three of these anointed ministries (Melchizedek is another example). The Father Himself is the ultimate High Priest, Prophet, and King.

Spiritual maturity progresses from priest to prophet to king. God withholds the anointing of kingly power and authority until we have the anointing, character, and maturity of the priest and the prophet. God operates this way lest we misuse the kingly power (It would be like giving nuclear codes to a toddler).

Personal application: God wants these anointings on our individual lives so we become priests with access to Him, prophetic voices that change atmospheres, and kings who first take dominion over our own flesh before exercising external authority.

2. The Oil of Consecration (Leviticus 8)

- Moses poured anointing oil on Aaron's head "to sanctify him" (Leviticus 8:12).

- Sanctify in Hebrew: qadash (kadash) = to be holy, dedicated, consecrated, set apart.
- The primary purpose of the anointing is not ministry power but a life set apart unto the Lord.
- When the Spirit anoints you, certain things become off-limits: places you cannot go, things you cannot touch, look at, or listen to. You become different – your environment changes. Without these changes, the anointing will waste away.
- This consecration can be misunderstood. People may accuse you of thinking you are “better” than they. You do not need to apologize for your separation. Stand in the anointing.

3. God also anoints things (the tabernacle and all that was in it were anointed – Leviticus 8:10).

Your house, car, and environment can be, and should be, consecrated and dedicated to the Lord.

Key insight: Asking for the anointing is asking for the consecration and set-apartness of your life, surroundings, and service.

4. The Anointing Also Brings Power – David’s Example (1 Samuel 16)

David received three progressive anointings:

- a. Private/family anointing by Samuel among his brothers (1 Samuel 16).
- b. Anointing as king of Judah.
- c. Anointing as king over the unified kingdom of Israel (Judah and Israel combined).

Under the first anointing, the Spirit of the LORD came upon David “from that day forward” (1 Samuel 16:13). This empowered him to face Goliath (he ran toward the giant rather than walking in fear). The first anointing opened the door for the later anointings.

Details of the first anointing:

- Samuel poured a full horn of oil (commentators suggest up to ~1 gallon / 4 liters) over David, saturating him.
- God specifically pointed and said, in effect, “This is the one.”
- David was the overlooked younger brother, yet God chose him.
- From that day, the Spirit rested on him. Rejection from family only increased, but David did not care about human opinion.

Principle: Anointings often come in stages. Early anointings may be recognized only by those close to you. Do not let people’s words, jealousy, or rejection stop you. Answer only to God.

5. Anointing Is Not Imparted – There is a price to pay for the anointing

- Gifts and blessings can be imparted by the laying on of hands (e.g., Timothy).
- An anointing cannot be transferred that way. It must be paid for.

- David paid the price in lonely nights on the hills of Bethlehem, alone with his harp, becoming familiar with God's presence while others rested and celebrated.
- There is always a cost: loneliness, misunderstanding, rejection, separation, and faithful waiting.

6. The Joshua Anointing

Joshua is one of the most powerful military commanders and underrated leaders in Scripture. He was never physically anointed with oil by any man, yet he carried a mighty anointing and spirit of wisdom.

How his anointing was obtained:

- Moses laid hands on him (Numbers 27; Deuteronomy 34:9) – this imparted purpose, calling, and the spirit of wisdom, not the anointing itself. Israel obeyed Joshua as a result.
- God commanded Joshua to be strong and courageous (Deuteronomy 31:23).

The price Joshua paid (key scriptures):

- Exodus 24:13 – Joshua, Moses' minister/servant, went up the mountain of God with Moses.
- Exodus 33:11 – The young Joshua, Moses' servant, never departed from the (personal) tent/tabernacle of meeting outside the camp. While others returned to their tents, Joshua stayed in God's presence.
- Numbers 11:28 – Joshua is again called Moses' minister.

What this reveals:

- Joshua was a true disciple and servant of Moses – watching, learning, growing, contributing to Moses' ministry, and worshipping the God of Moses. He was a disciple.
- He lived a life of consecration and separation: away from family and comfort, set apart for God's service and for serving God's servant.
- He remained in the place of God's presence even when Moses left.
- As one of the spies, he saw the giants and the opposition but focused on God's promise and the fruit of the land. He and Caleb had "a different spirit" and swam upstream against the majority. (Numbers 14:24.30)
- When Moses died, Joshua was ready. He stood in Moses' place with conviction, strength, and power, and under his leadership Israel occupied the land of Canaan. God later magnified him in the eyes of the people.

Modern parallel (my personal testimony): Serving under a powerful leader for decades exacts a high price, entails painful lessons, and teaches both what to do and what not to do. I learned to follow the mantle/calling, not the human. When the season ends, release any burdens, guilt, or non-God things with love and respect, then walk free in your own calling. Those years of faithful service shaped and molded me.

Core Takeaways & Application

- The anointing is first about consecration (a life set apart) and secondarily about power.

- It is progressive and costly. There is always a price: solitude with God, faithful service, rejection by many, and remaining faithful to God's presence.
- God points to specific people and says, "This is the one." Position yourself so that can be said of you.
- Do not chase power or ministry first. Seek the priestly and prophetic life of access, Word, and character. Dominion follows maturity.
- Joshua shows that a powerful anointing can rest on a life without formal oil if the person has paid the price of discipleship, consecration, and abiding in God's presence.
- Stand firm in your consecration. Do not apologize for it. Let people talk; answer to God.
- Treasure what comes from God's hand; reject and bury what does not.

Scriptures to study further:

Leviticus 8:10–12; 1 Samuel 16:11–13; Exodus 24:13; Exodus 33:7–11; Numbers 11:28; Deuteronomy 31:23; Deuteronomy 34:9; Numbers 27:18–23.

These notes capture the heart of this lesson: the anointing begins with a dedicated life and is sustained by the costly, faithful walk that positions us for God's power and purpose.