
ANOINTING THE MOST HOLY

David Baker, prepared for word ministry, 20 June 2021

Transcription of recording, slightly edited

Introduction

Welcome, everyone, to what is now our eighth session on the Seventy Weeks prophecy. This will be our final session where we are looking, particularly, at the outcomes of the prophecy that are listed in Daniel Chapter 9 and verse 24. Throughout the six weeks of our study series, we have centred largely around this one verse of Scripture.

This has been helpful in highlighting how significant these outcomes are as we look at them from the perspective of Christ's finished offering; and then, how far-reaching all of the implications are concerning the fulfilment of this one verse, by Christ.

'The seventy weeks are determined for your people and your holy city to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy'. Dan 9:24.

Our focus today will be the statement, 'to anoint the Most Holy'.

Christ fulfilled all vision and prophecy in His physical body

'to the Father's will. This has been fulfilled by Christ for each and every person, in His physical body, on the cross.

Our heavenly body prepared

In the same three hours in which Christ took the first creation out into the sea of God's forgetfulness, He also prepared our heavenly body and authored, or fashioned, all the days that are necessary for us to fulfil the works of our sonship.

King David explained that He did this in the lowest parts of the earth.

'My frame [meaning 'my heavenly body'], was not hidden from You when I was made in secret and skilfully wrought in the lowest parts of the earth.' Psa 139:15.

The days prepared for us for us to fulfil the works of our sonship

We know that Christ descended to the lowest parts of the earth on the cross between midday and 3pm.

'Your eyes saw my substance [the substance of new creation], being yet unformed and in Your book they were all written, the days fashioned for me when as yet there were none of them.' Psa 139:16.

At the conclusion of those three hours, having fashioned all of the days for every son of God, Christ committed the whole present universe to the prophetic Scriptures so that we could live out those days and do those works.

Grace given to perform the works of my sonship

So, the sun came up this morning, and this is an amazing point, for one singular reason. This is that there are works for the sons of God to do today. And I opened my eyes this morning, because the Lord wants to speak to me.

He wants to meet me, and there are works that Jesus Christ has already fulfilled for me to do *today*. I can be fully confident, therefore, that there is grace to do those works.

There is no grace to do the works that I, simply, would like to do. I can be absolutely assured, however, as we all can, that there is grace to do the works that Christ has already accomplished for us. This is a remarkable point for us to digest.

The sixth outcome – 'to anoint the Most Holy'

In this session, we will turn our attention to the sixth outcome of the prophecy; and that is 'to anoint the Most Holy'.

As we have looked at the various outcomes, we have not made any specific reference to alternative or historic understandings which we once may have held to. Rather, we have kept our focus on a fresh perspective; that being the finished offering of Christ.

All outcomes accomplished in the one offering of Christ

'The anointing of the Most Holy' has often been assigned to the millennium. In this, the tabernacle is seen as a prophetic 'timepiece' where the most holy place, being 10 cubits wide, 10 cubits deep and 10 cubits high, points to the number 1000. This is then connected to the thousand-year millennium, which follows the physical second coming of Christ and the day of resurrection. It goes on to suggest that we are looking for the anointing of the most holy right down the track in the millennium.

The key point for us to remember is that all of the outcomes of the Seventy Weeks prophecy have been fully accomplished in the one offering of Jesus Christ.

We are not, therefore, looking for the fulfilment of this prophecy at some time in the future. The simple implication is that we have full access to the most holy place, *now*.

The most holy is the true temple in the heavenly places

The apostle Paul was very clear that, if we have been born of God and baptised into Christ, we have been raised and seated with Christ in the heavenly places; and this is the most holy. The most holy is the true temple in the heavenly places. Hence, our citizenship is already in heaven.

Paul said that when we come together, 'we have an altar'. And when we are eating the *agape* meal together, we are doing so in the heavenly places. This is the context of our priesthood where we are serving God the Father.

The outcome of the finished work of Christ

'The anointing of the Most Holy' was the outcome of the finished work of Christ when He sat down at the right hand of the Father, and then gave to us the Holy Spirit.

Peter very helpfully summarised this whole principle for us on the Day of Pentecost, when He said, 'Therefore being exalted to the right hand of God and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.' Act 2:33.

The Holy Spirit brings the anointing of the sevenfold Spirit of God

So, the Holy Spirit who has been given to us by Christ, and from God the Father, then brings the anointing of the sevenfold Spirit of Yahweh.

When we are talking about 'the anointing of the Most Holy', it is very helpful to begin by looking at the anointing upon Jesus Christ Himself, who is the Holy One. He is called 'the Messiah', or 'the Christ', because He is the anointed One.

We know that Jesus was anointed with the sevenfold Spirit of God by the Holy Spirit when He was baptised.

A rod shall come forth from the stem of Jesse

Speaking about Christ, the prophet Isaiah declared, 'There shall come forth a rod from the stem of Jesse'. Isa 11:1.

He was speaking about King David as 'a type' of Christ. 'There shall come forth a rod from the stem of Jesse, and a branch shall grow out of his roots.'

Isaiah was using the language of a lampstand when he spoke of the branch of an almond tree.

The Spirit of the Lord is upon Me

The Spirit of God - the Spirit of wisdom, the Spirit of understanding etc - all of those various elements are of the Spirit of Yahweh. Isa 11:2.

'The Spirit of the Lord is upon Me because He has anointed me to preach the gospel to the poor. He has sent me to heal the broken-hearted, to proclaim liberty to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed and to proclaim the acceptable year of the Lord.' Luk 4:18-19.

The baptism of Jesus as the Messiah ('anointed One', Heb.), or the Christ ('anointed One', Gr.), is an important waypoint in the Seventy Weeks prophecy.

Jesus came to baptise us with the Holy Spirit

From the beginning of His earthly ministry - that is, from the point of His baptism - it was clear that Jesus had come to baptise us with the Holy Spirit at the conclusion of His ministry. Significantly, John the Baptist declared, concerning Jesus, 'I indeed baptise you with water.' Luk 3:16.

Remember that the baptism of John was a baptism of repentance. He was preparing the people to *meet Christ*.

'I indeed baptise you with water, but one mightier than I is coming whose sandal strap I am not worthy to loose.'

It is interesting that John focused on the feet of Christ here. He recognised that the baptism of Jesus was merely the beginning of an entire journey that would lead Christ to the cross. This was the focal point of Jesus's ministry. There was a journey of offering.

At the conclusion of that journey from the garden of Gethsemane to the cross, He would baptise us.

'He will baptise you with the Holy Spirit and with fire.' Luk 3:16.

A dual purpose - baptism with the Holy Spirit and with fire

We note that John identified two elements here - *the Holy Spirit*, and *he fire*. The 'fire' is the *light* of the sevenfold Spirit of God which is ministered to us.

The light that shines from the face of Jesus Christ, which is the light of the sevenfold Spirit of God, is ministered to us by the seven stars that are in the right hand of Christ. This is the light that rests upon lampstand churches, as the light of the true temple, or the most holy place in heavenly places.

The operation of a winnowing fan – to separate the wheat from the chaff

John then continued to speak about the nature of the fire.

'His winnowing fan is in His hand.'

He likened this administration of seven stars in the right hand of Christ to a winnowing fan.

'His winnowing fan is in His hand and He will thoroughly clean out His threshing floor, and gather the wheat into His barn, but the chaff He will burn with unquenchable fire.' Luk 3:17.

The ministry of the seven stars in the right hand of Christ, which manifest the light of the sevenfold Spirit of God, is a winnowing fan in the right hand of Christ. It separates the wheat from the chaff, in the world.

We know that the 'wheat' refers to sons of God who have been brought into the kingdom of God.

The consequence of refusing the call of God

In the end, all those who refuse this invitation to be born of God and come into the kingdom of God, to serve the Father as priests in His house or in His temple, will be taken out into eternal judgement.

They have *already* been taken out into eternal judgement by the offering of Christ, and cast into the lake of fire.

Our participation in Christ's finished work

Christ gave the Holy Spirit to us at the conclusion of His offering journey from the garden of Gethsemane to the cross.

He did this for the sake of our participation in His finished work. This is the key point.

Christ gave the Holy Spirit to us *for the sake of our participation in His finished work*.

The work of the Holy Spirit in our lives

Importantly, the Holy Spirit was not given to the nation of Israel under the Old Covenant to help them to keep the Law. In other words, the New Covenant is not simply the Old Covenant with the addition of the Holy Spirit.

The Holy Spirit has not been given to us to help us keep the Law. Neither has He been given to us to empower our carnality. It is not a helpful analogy, at all, to liken the Holy Spirit to power steering in a motor vehicle.

The Holy Spirit resists our flesh. He frustrates our attempts in the flesh to fulfil the will of God. The Holy Spirit wants us to 'get our hands off the steering wheel.'

He does not empower us as *we* decide where we will 'drive' and what we are going to do.

The Holy Spirit frustrates all of those attempts to be the source of our own identity, name and works. He wants us to 'hop out of the driver's seat', and He wants to 'drive'.

He enables our participation in the fellowship of the New Covenant

Paul wrote, 'I say then walk in the Spirit [this is the fellowship of Christ's offering], and you shall not fulfil the lust of the flesh for the flesh lusts against the Spirit and the Spirit against the flesh and these are contrary to one another so that you do not do the things that you wish.' Gal 5:16.

The Holy Spirit resists and frustrates our efforts to serve God, and to obey His word in the strength of our own flesh.

The Holy Spirit enables only our participation in the fellowship of the New Covenant.

For this reason, the Holy Spirit could not be given until the New Covenant was inaugurated by Christ as our great High Priest.

If I do not go away, the Helper will not come to you

Jesus said this to the disciples at the first communion meal. This can be quite a difficult verse to digest and understand.

‘Nevertheless I tell you the truth.’

This was against the backdrop of their being sorrowful, because He said, ‘I am going away.’

‘Nevertheless, I tell you the truth, it is to your advantage that I go away, for if I do not go away the Helper will not come to you; but if I depart I will send Him to you.’ Joh 16:7.

Growing up, I remember finding this quite a difficult verse to understand. I realised that it was to my advantage that I received the Holy Spirit. I could not understand, however, why it was necessary for Jesus to go before He could send the Holy Spirit.

Jesus gave us the Holy Spirit to join us to the fellowship of His offering journey

As we have come to a knowledge of the nature of Christ’s offering, this verse has become very easy to understand. Jesus gave us the Holy Spirit to *join us to the fellowship of His offering journey*.

It was necessary, therefore, for Him to make that journey. This is the key point. When He said, ‘I am going away’, He was indicating that He was going to the Father.

His offering journey was *to the Father*.

At the conclusion of that journey, when He sat down at the right hand of God, He received from the Father the Holy Spirit to give to us. This was for one reason only - to then join us to the fellowship of that same offering journey.

Jesus, therefore, could not give us the Holy Spirit for that purpose until He had made the offering journey to the Father.

The inauguration of the New Covenant

Christ was glorified as our great High Priest according to the order of Melchizedek, through the seven wounding events which He experienced from the garden of Gethsemane to the cross.

As we have been considering, the seventh wound was when His physical heart was broken. He then inaugurated the New Covenant as He proclaimed, from the cross, ‘I thirst’. After inaugurating the New Covenant, Christ proclaimed, ‘It is finished!’, and committed His Spirit into the hands of the Father.

At this point, He took His seat in the mercy seat of the true temple, which is the throne of grace.

Connected to the fountain for sin and uncleanness; the river of the water of life

When the soldier pierced His side with a spear following His physical death, the river of the water of life was flowing from the throne of grace, through Christ’s physical body on the cross, as an everlasting stream.

This was water, blood and Spirit flowing in the river of the water of life, as clear as crystal. This was the fountain for sin and uncleanness.

John saw this river of the water of life flowing from the throne of God and of the Lamb.

When the word of the cross, then, is proclaimed by the messengers of Christ, through the Holy Spirit, the Spirit of grace and supplication that flows from the finished offering of Christ - and this is part of the everlasting stream - enables a hearer to turn and to look upon Him whom they have pierced, and then to flee for refuge within the veil, to lay hold of their participation in the fellowship of Christ’s offering.

This is exactly what occurred on the day of Pentecost when Peter stood up and proclaimed to all those who had gathered, that ‘this Jesus whom you crucified, God has made Him both Lord and Christ’.

When they received that word, they turned; they were cut to the heart; they looked upon Christ, Him whom they had pierced; and they began to mourn.

And as those who were poor in spirit, they then asked, ‘Men and brethren, what shall we do?’ This event connected them to the everlasting stream

that flowed from the throne of God, through the physical body of Jesus Christ on the cross.

The gift of the Holy Spirit – the anointing

Peter said to them, 'Repent [or turn] and let every one of you be baptised in the name of Jesus Christ for the remission of sins.'

We are saved from sin only by our fellowship in the offering of Christ where the other law is circumcised from our heart. Act 2:38.

'Be baptised in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit.' This is 'the anointing of the Most Holy'.

The apostle John described the Holy Spirit as 'the anointing of the Holy One', because He is the anointing that was given to us by Christ at the conclusion of His offering journey.

Remember, Christ is the Holy One. And the Holy Spirit is the anointing that was given to us by Christ at the conclusion of His journey.

And the Holy Spirit brings with Him the anointing of the sevenfold Spirit of God. 1Jn 2:20. 'But you have an anointing from the Holy One and you know all things.'

'But the anointing which you have received from Him abides in you and you do not need that anyone teach you.' 1Jn 2:27. This means that we don't need anyone to script for us our participation in the fellowship of Christ's offering.

'But as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.'

So, the anointing of the Holy Spirit that abides in us is teaching us to abide and to live within the fellowship of Christ's offering.

And the offering of Christ is our doorway into the fellowship of Christ's body; and the body of Christ is the true temple in the heavenly places. It is the context for our priestly service.

The most holy

This brings us to the meaning of 'the Most Holy'. Under the Old Covenant, the term, 'most holy' or, literally, 'holy, holy', was used to describe the inner room of the sanctuary where the ark of the covenant was.

This room was designated as being most holy because the Presence of God dwelt there above the mercy seat and between the two cherubim.

So, it wasn't designated as most holy because the room itself was mystical or unique.

It was most holy because that was where the Presence of God dwelt. The bronze altar in the outer court was also sanctified to be most holy because it was the place of *offering and fellowship*.

It was there that the Lord promised to meet with and to speak to the people. 'You shall anoint the altar of the burnt offering [the bronze altar], and all its utensils, and consecrate the altar. The altar shall be Most Holy.' Exo 40:10.

Because the altar was most holy, it also sanctified all of the offerings that were placed upon the altar.

We read in the Old Testament that the sin offering, the grain offering and the trespass offering were all variously described as 'most holy'. In his letter to the Hebrews, the apostle Paul noted that the tabernacle of old was inaugurated by the sprinkling of blood.

The true temple; the body of Christ

When we consider the true temple, we are looking at the physical body of Christ. And we are made *members of His body*.

The body of Christ as the true temple was inaugurated when the blood of Christ was sprinkled seven times upon His physical body during His journey from the garden of Gethsemane to the cross.

As we have considered, the seventh sprinkling of blood occurred when the physical heart of Christ was broken. This was the completion of the ministry of the Day of Atonement with its seven times sprinkling upon the mercy seat.

The seven times sprinkling of Christ's blood revealed that Christ Himself was set forth as the Mercy Seat, for our sake.

He is the Ark of the Covenant. And He is the fulness of all of the various pieces of furniture in the tabernacle.

Significantly, when Christ finished His offering journey by committing His Spirit into the hands of the Father, He entered the Presence of God for us, behind the veil of the true temple.

This is where our hope entered heaven. Our hope is now in heaven; our hope is Jesus Christ.

The end of the Old Testament

When the soldier pierced His side with a spear, the veil that separated the holy place from the most holy place in the physical temple in Jerusalem was torn in two. Scripture tells us that it was torn in two from top to bottom.

And the major misstep of the priest and the people in Jerusalem at that time was that they sewed the veil back up, and continued to make animal sacrifice. And that animal sacrifice was an abomination to the Lord.

When the veil was torn from top to bottom, it signified that the temple, the priesthood, and all of the sacrifices and offerings that belonged to the Old Covenant, had all been abolished by Christ. So, He was the One who put a stop to all sacrifice and offering.

The true temple opened for us; the new and living way

However, more importantly, it signified that the way into the holiest place, the most holy, of the true temple was now open. It was open *for us*.

The Holy Spirit Himself bears witness to this reality. Paul wrote, 'The Holy Spirit indicating this.' Heb 9:8.

It is interesting that it was the Holy Spirit who indicated this. 'That the way into the holiest of all [the most holy place] was not yet made manifest while the first tabernacle was still standing.'

The pierced side of Christ opened the new and living way for our access to the true temple, in the fellowship of Christ's offering.

'Therefore brethren, having boldness to enter the holiest or the most holy place, having boldness to enter the holiest by the blood of Jesus.' Heb 10:19.

'By a new and living way which He consecrated for us through the veil, that is His flesh.' Heb 10:20.

'And having a high priest over the house of God.' Heb 10:21.

And Jesus Christ is our great High Priest according to the order of Melchizedek. He is now ministering to us our participation in His finished offering. 'Having a high priest over the house of God.' This is the true temple.

'Let us draw near with a true heart in full assurance of faith, having our heart sprinkled [by blood, from an evil conscience], and our bodies washed with pure water.' Heb 10:22.

So, we have access now to the most holy place, which is the true temple in heavenly places, *because our hearts are being sprinkled with blood* from an evil conscience. This is in the fellowship of Christ's offering, and the fellowship of His sufferings.

And our bodies are being washed with pure water.

Our participation in Christ's offering and sufferings by the Holy Spirit

However, it is *the Holy Spirit* who anoints the most holy by sanctifying our participation in the true temple.

Our participation is always *in* the Spirit and *by* the Spirit.

The Holy Spirit is the essence of the New Covenant, because He enables our participation in the New Covenant. The New Covenant is the covenant of the Spirit.

The apostle Paul proclaimed that the Holy Spirit has been given to us as the pledge of our eternal inheritance, because He enables our participation in the New Covenant.

Paul said, 'He who establishes us with you *in Christ*.' 2Co 1:21. This refers to the true temple in heavenly places; this is 'the Most Holy'.

'He who establishes us with you in Christ and has anointed us is God.' This is 'the *anointing* of the Most Holy.'

'And who has also sealed us and given us the *Spirit* in our hearts as a guarantee.' 2Co 1:22.

So, the Holy Spirit has been given to us to be the expression of our name in firstfruits measure, as both members of the body of Christ and sons of God.

Our priestly work as sons of God and members of the body of Christ

Our work, then, as members of Christ and as sons of God is a *priestly* work.

And we are being *equipped by the sprinkling of the blood of Christ* and are then *anointed by the Holy Spirit* to serve the living God as His priest.

So, we are *equipped* by the blood of Christ. That is because, in the fellowship of Christ's offering and sufferings, as we are joined to those wounds, the other law is being circumcised from our heart, and we are receiving the resurrection life of God in the fellowship of that wounding event.

It is only as we receive the resurrection life of God that we are able to *present ourselves to God* the Father, and to *make offering*.

Making offering by Eternal Spirit

Furthermore, we make offering by *the same capacity* that Christ made offering. That is by the power of Eternal Spirit, or by the sevenfold Spirit of Yahweh, as an anointing.

'For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean sanctifies for the purifying of the flesh.

'How much more shall the blood of Christ who through the Eternal Spirit [or through Eternal Spirit] offered Himself without spot to God cleanse your conscience from dead works to serve the living God.' Heb 9:13-14.

So the blood is cleansing our conscience. But, in the same way that Christ offered Himself to God by Eternal Spirit, we also make offering by Eternal Spirit.

The blood of Christ and the anointing of the Spirit

We recall that the priests of old were designated as being 'holy to the Lord', or ordained for their ministry, by the application of both blood and oil.

In the same way, the blood of Christ and the anointing of the sevenfold Spirit of God, by the Holy Spirit, enable *us* to be ministers of the New Covenant.

Coming to Him as the living stone of the true temple

The apostle Peter summarised the outcome of anointing the most holy by saying, 'Coming to Him as a living stone.' 1Pe 2:4.

Jesus Christ is the Cornerstone of *the true temple*; and He is also the Head of *His many-membered body*.

'Coming to Him as to a living stone, rejected indeed by men but chosen by God and precious, you also as living stones are being built up a spiritual house.'

This is the true temple.

This is the body of Christ in the heavenly places. 'You, as living stones, are being built up a spiritual house.'

We are anointed to our service in this temple as a priesthood to God the Father.

We are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ, by our participation in the fellowship of His offering.

In our coming sessions, we will begin to look at the timing and the major waypoints of the Seventy Weeks prophecy.