



## Releasing the Anointing in Ministry

### **Who do we release? The Anointed One, Jesus Christ.**

The word RELEASE is a verb. It means to be set free from restraint of any kind; either physical or moral; to liberate from prison, confinement or servitude. It also means to be free from pain, trouble or grief, to be free from obligation or penalty, to discharge or relinquish.

The word release is noted 13 times in the New Testament and every one of them refers to Jesus in some way. Seven times we see the word in the Old Testament, referring to the release of debts called, "The Lord's Release", which took place once a year at the Feast of Tabernacles. The wording used in the phrase, "The Lord's Release", refers to the Eternal God or Self-Existent Jehovah. He has the power as Creator to release perfectly and completely. This Self-Existent God gave us JESUS, the Releaser or Deliverer.

In Matthew 15, we see Jesus operate in two functions of release in His earthly ministry. We see the release of anointing in; mercy, healing, feeding the hungry and comforting. In Mark 15 we see the release of the anointing of grace which enabled Jesus to go to the cross. This anointing gives us the ability to hear and do the Father's will.

### **The purpose for the anointing can be found throughout the first four verses of Isaiah 61.**

1. The Spirit of the Lord God(sovereign master, owner, controller) is upon me , Because He has anointed me to PREACH good tidings to the poor(poor in spirit)(TEACHER)
2. He has sent me to HEAL the brokenhearted
3. To PROCLAIM(call out by name) liberty to the captives(EVANGELIST)
4. And the OPENING of the prison doors to those who are bound
5. To PROCLAIM(we need to be told twice!!) the acceptable year of the Lord and the Day of the vengeance of our God.(the Righteous Judge)(PROPHET)
6. To COMFORT all who morn in Zion(PASTOR)
7. To GIVE beauty for ashes, to GIVE oil of joy for mourning
8. To GIVE the garment of praise (Hallal worship) for the spirit of heaviness , THE PLANTING of THE LORD, that He might be glorified.(APOSTLE)

Within these verses of Isaiah61 we see the operation of the five-fold ministry within Jesus Christ. It is the anointing that draws together and fitly joins together the Body of Christ. Though scripture states in Ephesians 4:11: "He gave some, apostles; some prophets; and some , evangelists; and some pastors and teachers." We know Christ operated on earth in each office in its fullness.

If we are to live in the spirit and allow Christ to live through us, it is possible then, to be all things for all men, that we might win some by exhibiting Christ. I believe it is God's desire that the five-fold ministry operate in us as believers.

The book of Ephesians is full of exhortations on releasing the anointing in our lives that we might contribute to the healthy growth of the Body. We saw in Isaiah 61 many examples of how we as disciples of Christ are to release the anointing to others. We are to use our voices, our touch through outstretched hands, our resources and our gifting. We are to exercise our faith by prayer and intercession for others that their prison doors might be opened. I encourage you to choose to allow God's Spirit to flow through you that He might be glorified. There is no end to the availability of the anointing, so let it flow freely. Give as Christ gave Himself for us.... For this cause, we live!

**Let's talk a little bit about Jesus**

Jesus was a humble man submitted to the Father

**1. What is humility?**

In ethics, freedom from pride and arrogance humbleness of mind; modest estimate of one's worth, Penitence for sin. Submission to the Divine Will

**2. Who are you in Christ? Are you living who you are?**

- a. Resolve to believe who you are in Christ.
- b. Not by might, nor by power but by My Spirit says the Lord

"Many of us think that Jesus was able to do what He did because He was God. But that is not what the Bible says. In Luke 4:14 we read,"Jesus returned to Galilee **in the power of the Spirit**". This is very interesting because it shows us that it **was the Spirit who enabled** Jesus to do all that He did. Luke 5:17 tells us the same thing: "One day as he was teaching, Pharisees and teachers of the law....were sitting there. And **the power of the Lord was present** to heal the sick. Similarly, we read in John 5:19, "The Son **can do nothing by Himself.**" It was the power of the Holy Spirit that enabled Him. This is a hint to all of us. Our difficulty is that we want to hold on to our gift." Imitating Christ by: RT Kendall

**Vindicate**: what does it mean? To defend or justify; to support or maintain as true or correct

**Signs and wonders will follow those who believe(vindication by the Spirit).....Heb 2:4**  
 God<sup>G2316</sup> also bearing *them* witness,<sup>G4901</sup> both<sup>G5037</sup> with **signs**<sup>G4592</sup> **and**<sup>G2532</sup> **wonders,**<sup>G5059</sup> **and**<sup>G2532</sup> with  
 divers<sup>G4164</sup> miracles,<sup>G1411</sup> **and**<sup>G2532</sup> gifts<sup>G3311</sup> of the Holy<sup>G40</sup> Ghost,<sup>G4151</sup> according<sup>G2596</sup> to his own<sup>G848</sup>  
 will?<sup>G2308</sup>

**It was very difficult for Jesus: (Nothing is easy though it is freely given.)**

**He sweat blood in Gethsemane.....Luk 22:44** And<sup>G2532</sup> being<sup>G1096</sup> in<sup>G1722</sup> an agony<sup>G74</sup> he prayed<sup>G4336</sup>  
 more earnestly:<sup>G1617</sup> **and**<sup>G1161</sup> his<sup>G846</sup> **sweat**<sup>G2402</sup> was<sup>G1096</sup> as it were<sup>G5616</sup> great **drops**<sup>G2361</sup> **of blood**<sup>G129</sup> falling  
 down<sup>G2597</sup> to<sup>G1909</sup> the<sup>G3588</sup> ground.<sup>G1093</sup>

**Pressure:** we are refined as silver tried in the fire.....

**Isa 48:10** Behold,<sup>H2009</sup> I have **refined**<sup>H6884</sup> thee, but not<sup>H3808</sup> with silver;<sup>H3701</sup> I have chosen<sup>H977</sup> thee in the  
 furnace<sup>H3564</sup> of affliction.<sup>H6040</sup>

Zec 13:9 And I will bring<sup>H935 (H853)</sup> the third part<sup>H7992</sup> through the fire,<sup>H784</sup> and will refine<sup>H6884</sup> them as<sup>(H853)</sup> silver<sup>H3701</sup> is refined,<sup>H6884</sup> and will try<sup>H974</sup> them as<sup>(H853)</sup> gold<sup>H2091</sup> is tried:<sup>H974</sup> they<sup>H1931</sup> shall call<sup>H7121</sup> on my name,<sup>H8034</sup> and I<sup>H589</sup> will hear<sup>H6030</sup> them: I will say,<sup>H559</sup> It<sup>H1931</sup> is my people:<sup>H5971</sup> and they<sup>H1931</sup> shall say,<sup>H559</sup> The LORD<sup>H3068</sup> is my God.<sup>H430</sup>

The more we KNOW the Lord, the more we learn about ourselves.

When we are comfortable with our gifts and calling we are more apt to use them freely and enjoy them. Let's look at the process:

**“Let “** is a word of permission.

“Let there be.....” The creative power of God is released.....

Gen 1:3 And God<sup>H430</sup> said,<sup>H559</sup> Let there be<sup>H1961</sup>

A primitive root (compare H1933); to exist, that is, be or become, come to pass (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

### H1933

A primitive root (compare H183, H1961) supposed to mean properly to breathe; to be (in the sense of existence): - be, X have.

### H183

A primitive root; to wish for: - covet, (greatly) desire, be desirous, long, lust (after).

The power of life or death is in the tongue.....

2Sa 23:2 The Spirit<sup>H7307</sup> of the LORD<sup>H3068</sup> spake<sup>H1696</sup> by me, and his word<sup>H4405</sup> was in<sup>H5921</sup> my tongue.<sup>H3956</sup>

Psa 37:30 The mouth<sup>H6310</sup> of the righteous<sup>H6662</sup> speaketh<sup>H1897</sup> wisdom,<sup>H2451</sup> and his tongue<sup>H3956</sup> talketh<sup>H1696</sup> of judgment.<sup>H4941</sup> Pro 18:21 Death<sup>H4194</sup> and life<sup>H2416</sup> are in the power<sup>H3027</sup> of the tongue.<sup>H3956</sup> and they that love<sup>H157</sup> it shall eat<sup>H398</sup> the fruit<sup>H6529</sup> thereof.

### How do we release the Anointed ONE??

“I turned to SEE His voice” .....

Rev 1:12 And<sup>G2532</sup> I turned<sup>G1994</sup> to see<sup>G991</sup> the<sup>G3588</sup> voice<sup>G5456</sup> that<sup>G3748</sup> spake<sup>G2980</sup> with<sup>G3326</sup> me.<sup>G1700</sup> And<sup>G2532</sup> being turned,<sup>G1994</sup> I saw<sup>G1492</sup> seven<sup>G2033</sup> golden<sup>G5552</sup> candlesticks;<sup>G3087</sup>

Rev 1:13 And<sup>G2532</sup> in<sup>G1722</sup> the midst<sup>G3319</sup> of the<sup>G3588</sup> seven<sup>G2033</sup> candlesticks<sup>G3087</sup> one like unto<sup>G3664</sup> the Son<sup>G5207</sup> of man,<sup>G444</sup> clothed with<sup>G1746</sup> a garment down to the foot,<sup>G4158</sup> and<sup>G2532</sup> girt about<sup>G4024 (G4314)</sup> the<sup>G3588</sup> paps<sup>G3149</sup> with a golden<sup>G5552</sup> girdle.<sup>G2223</sup>

In the midst of the seven candlesticks(the Menorah-Lampstand) In the midst of Isaiah11:1-4 , in the MIDST.

### G3319

From [G3326](#); *middle* (as adjective or [neuter] noun): - among, X before them, between, + forth, mid [-day, -night], midst, way.

### G3326

A primary preposition (often used adverbially); properly denoting *accompaniment*; “amid” (local or causal); modified variously according to the case (genitive case *association*, or accusative case *succession*) with which it is joined; occupying an intermediate position between [G575](#) or [G1537](#) and [G1519](#) or [G4314](#); less intimate than [G1722](#), and less close than [G4862](#): - after (-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-) on, + our, X and setting, since, (un-) to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of *participation* or *proximity*, and *transfer* or *sequence*.

### G1537

A primary preposition denoting *origin* (the point *whence* motion or action proceeds), *from, out* (of place, time or cause; literally or figuratively; direct or remote): - after, among, X are, at betwixt (-yond), by (the means of), exceedingly, (+ abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, . . . ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with (-out). Often used in composition, with the same general import; often of *completion*.

## WE RELEASE THE LORD (THE ANOINTED ONE)

1. Spoken Word: reciting...drama...reading...narrating....[Pro 18:21](#) Death and *life* are in the *power of* the tongue: and they that love it shall eat the fruit thereof.
2. Mime through actions of our bodies.....[Act 21:11](#) And when he was come unto us, he took *Paul's girdle, and bound his own hands and feet*, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.
3. Dancing with our bodies.....[Psa 144:1](#) **A Psalm of David.** Blessed *be* the LORD my strength, *which teacheth my hands to war, and my fingers to fight*:

[Isa 52:2](#) Shake thyself from the dust; arise, *and* sit down, O Jerusalem: *loose thyself from the bands of thy neck*, O captive daughter of Zion.

[Jer 28:10](#) Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

[Psa 149:3](#) Let them praise his name in the *dance*: let them sing praises unto him with the timbrel and harp.

[Psa 150:4](#) Praise him with the timbrel and *dance*: praise him with stringed instruments and organs.

Jer 31:13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

4. Painting .... Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

### God in you is powerful...Know ye not you are the temple of the Holy Spirit?.....

1Co 6:19 What? <sup>G2228</sup> know <sup>G1492</sup> ye not <sup>G3756</sup> that <sup>G3754</sup> your <sup>G5216</sup> body <sup>G4983</sup> is <sup>G2076</sup> the temple <sup>G3485</sup> of the <sup>G3588</sup> Holy <sup>G40</sup> Ghost <sup>G4151</sup> which is in <sup>G1722</sup> you, <sup>G5213</sup> which <sup>G3739</sup> ye have <sup>G2192</sup> of <sup>G575</sup> God, <sup>G2316</sup> and <sup>G2532</sup> ye are <sup>G2075</sup> not <sup>G3756</sup> your own? <sup>G1438</sup>

### Powerful: definition off the DCF paper

Able to exert a lot of influence and control; having great physical or mental strength; able to produce a strong effect on peoples ideas or emotions.

Psa 29:4 The voice <sup>H6963</sup> of the LORD <sup>H3068</sup> is powerful, <sup>H3581</sup> the voice <sup>H6963</sup> of the LORD <sup>H3068</sup> is full of majesty. <sup>H1926</sup>

Hebrew: **H3581**

From an unused root meaning to *be firm; vigor*, literally (*force*, in a good or a bad sense) or figuratively (*capacity, means, produce*); also (from its hardness) a large *lizard*: - ability, able, chameleon, force, fruits, might, power (-ful), strength, substance, wealth.

Greek: **G1756**

when, where (-with), while, with (-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) prep.

From G1722 and G2041; *active, operative*: - effectual, powerful.

### **G1722**

A primary preposition denoting (fixed) *position* (in place, time or state), and (by implication) *instrumentality* (medially or constructively), that is, a relation of *rest* (intermediate between G1519 and G1537); "*in*", *at*, (up-) *on*, *by*, etc.: - about, after, against, + almost, X altogether, among, X as, at, before, between, (here-) by (+ all means), for (. . . sake of), + give self wholly to, (here-) in (-to, -wardly), X mightily, (because) of, (up-) on, [open-] ly, X outwardly, one, X quickly, X shortly, [speedi-] ly, X that, X there (-in, -on), through (-out), (un-) to(-ward), under,

2Co 10:10 For <sup>G3754</sup> his letters, <sup>G1992 (G3303)</sup> say <sup>G5346</sup> they, *are* weighty <sup>G926</sup> and <sup>G2532</sup> powerful, <sup>G2478</sup> but <sup>G1161</sup> his bodily <sup>G4983</sup> presence <sup>G3952</sup> is weak, <sup>G772</sup> and <sup>G2532</sup> his speech <sup>G3056</sup> contemptible. <sup>G1848</sup>

## G2478

From [G2479](#); *forcible* (literally or figuratively): - boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

[Heb 4:12](#) For <sup>G1063</sup> the <sup>G3588</sup> word <sup>G3056</sup> of God <sup>G2316</sup> is quick, <sup>G2198</sup> and <sup>G2532</sup> powerful, <sup>G1756</sup> and <sup>G2532</sup> sharper <sup>G5114</sup> than <sup>G5228</sup> any <sup>G3956</sup> twoedged <sup>G1366</sup> sword, <sup>G3162</sup> piercing <sup>G1338</sup> even <sup>G2532</sup> to <sup>G891</sup> the dividing asunder <sup>G3311</sup> of <sup>G5037</sup> soul <sup>G5590</sup> and <sup>G2532</sup> spirit, <sup>G4151</sup> and <sup>G5037</sup> of the joints <sup>G719</sup> and <sup>G2532</sup> marrow, <sup>G3452</sup> and <sup>G2532</sup> is a discerner <sup>G2924</sup> of the thoughts <sup>G1761</sup> and <sup>G2532</sup> intents <sup>G1771</sup> of the heart. <sup>G2588</sup>

## G1756

From [G1722](#) and [G2041](#); *active, operative*: - effectual, powerful.

**This is what we are: Powerful in God's Kingdom and in His perspective. We are seated with Him in heavenly places....**

[Eph 2:6](#) And hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus:

**What do we give permission to in our lives? (Personal reflection)**

### **The Dynamics of Worship by: James Gills**

“Worship is written upon the heart of man by the hand of God....In a broad sense, worship is inseparable from and is an expression of life. It is not that man cannot live without worship, it is that he cannot fully live without worship....man was made to worship as surely as he was made to breathe. We may restrict the expression of worship for a season, just as we may briefly hold our breath, but there is an inward craving for worship that cannot be permanently stilled.”

Judson Cornwall

“The word “Proskuno” is far more descriptive than the Hebrew word “Shachah”, for to the bowing is added kissing, and this requires close contact. We can bow at a distance, but kissing requires contact.”

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