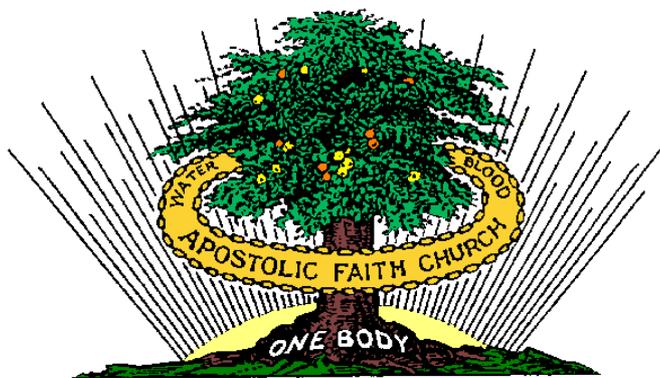


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Showers of Blessing

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March Of The Anointed

When reading in the Bible the various accounts of heavenly visitations taking place to certain persons dwelling upon the earth, sometimes confusion may arise in the mind as to just who these spiritual visitors really were; and we may be unclear as to how we should understand their identity.

When the Lord appeared to Abraham, (the friend of God) in the plains of Mamre, whilst he was sitting in his tent door, he saw three men standing nearby and ran to meet them, bowing towards the ground. Later Abraham stood by them while they ate the meal he had prepared. Then the three strangers said to him, "Where is Sarah thy wife?" And then we read on (Genesis 18:9-10): "he said... Sarah thy wife shall have a son" and (verses 13-14) "And the LORD said unto Abraham ... Is anything too hard for the LORD?"

"And the men rose up from thence, and looked toward Sodom: and Abraham went with them...." "And the LORD said, shall I hide from Abraham that thing which I do" (verses 16-17). The New International Version renders verse 20 more plainly, "Then the LORD said, The outcry against Sodom and Gomorrah is so great and their sins so grievous..." "And the men turned their faces from thence, and went towards Sodom: but Abraham stood yet before the LORD" (verse 22). Later in verse 33, "And the LORD went his way, as soon as he had left communing with Abraham..."

Next we read in chapter 19 verses 1-5, "And there came two angels to Sodom at even; ... and Lot seeing them ... said ... my lords, turn in, I pray you, unto your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways ... But before they lay down, the men of the city ... compassed the house round, both old and young, all the people from every quarter: And they called unto Lot ... Where are the men which came in to thee this night?"

So we see from this account that these three persons took on the semblance of human form, though one was actually the LORD Himself, and the other two were really angels. "And the men [*angels*] said unto Lot, Hast thou any here besides? son-in-law, and thy sons, and thy daughters ... The LORD has sent us to destroy it [*this place*] (verses 12-13). "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters ... And while he yet lingered, the men laid hold upon his hand, and upon the hand of his wife ... and set him without the city" (verses 15-16).

We now digress from the main theme of this article to digest what the following events disclose in verses 17 to 30, for they teach in a symbolic sense a beneficial lesson, and give good counsel to the Christian disciple. Here Lot, notwithstanding the merciful deliverance he had received, hankered after other alluring things of the spirit of the worldly, that could be partaken of in the lush plain he chose to live in, that he reasoned, what went on in a small way in the small place like Zoar, (meaning, "Little City") would not matter much. He would do that rather than trust God to provide adequately for him in the mountains. Remember Lot's wife, and what her

disobedience symbolizes. She looked back because in her heart she could not bring herself to fully abandon the unrighteous order which was being destroyed with fire and brimstone (Luke 17:26-33).

So many Christians have these battles within, being reluctant to reject the world's corrupted values practiced in business and society. Such conduct is unworthy of the high standards of the Lord's Kingdom, but many fear that were they to raise their own standards of practice to such heights, their living standards would not survive; rather than trust God that they that walk uprightly shall lack no good thing.

We read, moreover, that the angel of the LORD appeared to Moses in a flame of fire out of the midst of a bush; yet it was the LORD, the God of Abraham which spoke to him. "And Moses hid his face; for he was afraid to look upon God" (Exodus 3:2,6,14 and 6:2-3). In Deuteronomy 34:10, it is recorded: "And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face."

We read too in Genesis 32:24, how a man wrestled with Jacob until the break of day. When the man saw that he could not overpower Jacob, he blessed him. "And Jacob said, I have seen God face to face." Of course it obviously was only a limited manifestation of God, who appeared in the form of a man for the occasion; for the heaven of heavens cannot contain Him, the Creator.

Then there was the captain of the LORD's host that appeared to Joshua by Jericho, who went before the Israelites apparently invisibly, except for his appearance to Joshua. (Joshua 5:13-15). Throughout the history of Israel, mention is made of God's invisible shepherding of his chosen people. His close working with his anointed vessels is epitomised in Elisha's assertion of faith, saying: "Where is the LORD God of Elijah?" as he smote the waters with the cloak of Elijah, which represented the double anointing of Elijah's spirit, he had inherited, through being in that spiritual place where he was able to fulfil the one stipulated condition - that of being able to see Elijah, his spiritual father, when he was taken up by a whirlwind into heaven, as the chariot and horses of fire parted both asunder (2 Kings 2:8-15).

God is far from limited as to manner and forms He chooses to manifest Himself in and through, or as to the different kinds of anointings He places upon the vessels He selects to convey a particular message. Throughout the Christian Age, from Pentecost onwards, His Anointings have been marching on to this present century, in which He is restoring the true Tabernacle of David - not made with hands - as the dwelling place for the Lord's Anointed; Who is the Word of God. This Tabernacle is the Body of Christ, which is set to be the governing Word in the New Dispensation of His Kingdom rule. In this New Jerusalem Government is fulfilled the prophetic Word of the Lord, that the twelve Apostles of the Lamb will sit down in the Lord's invisible Throne, through which these Apostolic Anointings are manifested to an increasing extent, establishing His rule over the world, transforming its kingdoms through the powers of the Spoken Word of Command of His Christ, His Anointed Body, to become His Kingdom (Acts 15:16, Matthew 19:28, Revelation 3:21, 11:15 & 12:10).

Mine Anointed is the Son of God! It is He who is the Lord's Anointed; and it is only by and through Him that all the lesser anointings flow: for this is the order set by the God and Father of our Lord Jesus, His Anointed One - or "Christ" in the Greek language: "For it pleased the Father that in Him should all fullness dwell;" (Colossians 1:19). And the marginal rendering in the Authorised Version is: "For in Him all the fullness of the Godhead was pleased to dwell."

Article written by the late Pastor R.Pain, first published in Showers number 3920, 11/6/92.

