

# **Special Edition**

(Missive 2)

## **Refutations By Our International Brethren Against The Allegations And Cavils Of The Church Of Judas Iscariot Sent Out By**

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**F**rom the Old Testament, it is clear that God anoint His ministerial officers with the Holy Spirit before they enter into their work e.g. the priests (Exodus 28:41, Leviticus 16:32), prophets (Jeremiah 1:7, 8, 17-19), judges (Judges 6:34; 11:29), kings (Saul – 1 Samuel 10:1, David – 1 Samuel 16:12,13; Solomon – 1 Kings 1:39). In the New Testament, Christ undoubtedly embodies the fulfilment of the prophecy of Isaiah. *‘The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor...’* as Christ did testify of Himself in Luke 4:17-21. However, the Scriptures show us that anointing upon man does not cease. Instead, it extends beyond the time of Christ as Paul did attest, *‘Now He which stablisheth us with you in Christ, and hath anointed us, is God; ‘Who hath also sealed us and given the earnest of the Spirit in our hearts’* (2 Corinthians 1:21, 22). What is this anointing? Christ promised in the giving of the Great Commission, *‘But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth’* (Acts 1:8). Christ’s promise to His disciples was to anoint them with the Spirit of God. Is this anointing limited solely to the apostles? If one were to consider the context with which Paul makes use of the phrase ‘anointed us’ as mentioned above, it would become evident that Paul did not limit that anointing to himself or apostles alone but also to Timotheus and Silvanus because they were his fellow preachers of the Yeshua Christ to the Corinthians. Likewise, this same anointing of the Spirit of God is not confined solely to the time of the apostles, but throughout history to the preachers that God raised. For Paul stated that faith cometh by hearing and hearing cometh through preaching by a preacher sent of God (Romans 10:14, 15). Can faith be brought to a hearer if the preacher is not anointed with the Spirit of God? Can the Spirit of God be ministered, as it must if one is a true preacher (2 Corinthians 3:6), if the preacher is not anointed of the Spirit of God? In fact, anointed preaching beyond the time of the apostles is even prophesied of, *‘And I will give power to my two witnesses... These are the two olive trees and the two candlesticks’* (Revelation 11:3, 4). Who are these two witnesses who the two olive trees? They are *‘the two anointed ones’* (Zechariah 4:11,14). This then begs the question, if there is anointed preaching the New Testament church, is every preacher anointed in equal measure? If not all prophets were anointed in equal measure, and not all kings anointed in equal measure, and not all priests anointed in equal measure, not all apostles anointed in equal measure (as Paul made abundantly clear in his epistles); would all preachers in the New Testament be anointed equally? And if not, is not the onus upon us to discern and recognise these differences in anointing? Paul distinguished himself the master builder and father who begot the Corinthians in the Gospel while labelling others as mere instructors (1 Corinthians 3:10 with 1 Corinthians 4:15). Does anyone in this day and age have the anointing that Paul did? No. Apostolic callings ended with the closing of the written Word of God. Nevertheless, we opine that the principle Paul laid for us still stands in this day and age and we would be remiss if we were to casually dismiss any distinction between anointed preachers and what more anointed preaching altogether. Similarly, it would be a fool’s errand if we advocated anointed preaching without truly understanding what it is. Is it the preaching of the Gospel? Yes, most definitely. Is it the preaching of the law as well? Paul directs Timothy to *‘Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine.’* (Timothy 4:2). Did Paul direct Timothy to mollycoddle those under his ministry? Did Paul instruct

Timothy not to embarrass his congregation? No. Rather, Paul exhorts Timothy to *'rebuke before all'* (1 Timothy 5:20) and Titus to rebuke them sharply (Titus 1:13). Why? To embarrass? To abuse? No, but rather so that those under their ministries may be *'Sound in the faith'*. In this we see that Paul not only advocates the application of the law in preaching but highlights its importance in the seeking of one's salvation. Nevertheless, *'unto them that are defiled and unbelieving is nothing pure'*. Ultimately, while God chastens His people by His rod (Hebrews 12:5; Revelation 3:19) – dealing with them through His divine providence, even so there is the preaching of the law together with the preaching of the gospel of grace (2 Timothy 4:2). This is so that presumption may be routed and we have not *'whereof to glory'*. Salvation is all of the sovereign grace and mercies of God. For even those who have prophesied in the name of Christ; even those who have wrought much mighty works, pushed souls into the kingdom of heaven by their preaching, traversed miles and countries in much labour and sorrow for the work of God, borne risks for the preaching of the Gospel, forsook their own families for the other families begotten through the Gospel; even these may be rejected and counted as workers of iniquity. Should we then be flippantly declaring that we have tasted of the forgiveness of sins? For even Paul himself feared that less after having preached to others, he be a castaway (1 Corinthians 9:27). Should we not bear the same refrain, we sinful depraved men? Does not the Scriptures repeatedly emphasise to us that only a remnant of the remnant be saved? (Romans 9:27) Therefore, to judge that hardly anyone has tasted of the forgiveness of sins and being set free under the ministry of Elijah Thomas Chacko, is to broadcast of one's own failure to understand what the Gospel of grace is. The history of the Israelites in the wilderness, and that of the Jews as a nation and people, testify of the high standard of conversion. For though the tabernacle was in their midst in the wilderness, meaning that God was with them, leading them as a pillar of cloud by day and a pillar of fire by night, yet all in the first generation was destroyed save Joshua and Caleb. For with many of them, God was not well pleased (1 Corinthians 10:5). *'Wherefore let him that thinketh he standeth take heed lest he fall'* (1 Corinthians 10:12).

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