

## The Unction of the Spirit

The unction of the Holy Spirit, The Voice Within

Jeremiah 31.31 “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them,[a] says the Lord. 33 But this is the covenant that I will make with the house of Israel after those days, says the Lord: **I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 34 No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the Lord,’ for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more.”**

Here is shown the contrast of covenants. Things written on the heart, and things written on tablets of stone called the 10 commandments of the old, fulfilled covenant with Moses. Explaining the difference between external laws that were added till Christ nailed them to the cross. <sup>13</sup> And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, <sup>14</sup> having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, **having nailed it to the cross.** <sup>15</sup> Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

That covenant no longer in effect as Christ said “Behold, I have come to do Your will, O God.” He **takes** away the **first** that He may **establish** the second. (Hebrews 10.9) And so He did. Enter the New Covenant.

Mankind lost hearing Gods voice at the fall, and so we needed external laws for guidance.

1 Timothy says "the law is for the lawless". But we who have recieved the Spirit hear something better.

1 John 2 says that "**we have an unction from the Holy One** and we know all things". And "**we need not anyone to teach us but the anointing we have received teaches us all things**".

We have something "from the beginning that precedes and supersedes the law and the prophets. For that matter any law. We have the anointing, the unction, the Holy Spirit. We have the solom witness of God. The still small voice. This is our guide.

This is a level and method of doing things right that those of the law cannot do. A righteousness the law and the prophets alluded to. A right doing that cannot be explained fully in human terms of law.

"What the law could not do God did by sending His own son in the likeness of sinful flesh. He condemned sin in the flesh that the righteous requirement of the law would be fulfilled in us who walk not by law, but by the spirit. (Romans 8) This is what pleases God and accounted as fulfilling all written law. For these there is no law.

You may ask then what purpose then is the Old Testament law? The Old Testament law the prophets and the priests was like a nutritional embryonic sac taking on shadows, but not the essence of things to come in the New Covenant Kingdom. This is what Paul was referring to when he said "when it pleased God who separated me from my mother's womb to reveal his son in me". He was speaking of the Jewish culture and city of that day with all its Feast festivities and sacrifices as the embryo he needed to depart from. The Jerusalem then was his mother until he was re-birthed into different nature. A spiritual one. So now he proclaims <sup>25</sup> for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which is on earth, and is in bondage with her children— <sup>26</sup> but the Jerusalem above is free, which is the mother of us all." And I ask you, who is your mother? And from where were you born if you are born from above? (John 3)

So Paul differentiates between the earthen carnal city associated with external laws, visuals and earthen elements, and the the Heavenly Jerusalem from above made up of invisible components from the invisible God. She is a Mother of us because she is as ubiquitous as our heavenly Father.

Paul uses another analogy, or parable where he says that "a slave and a son differ not at all but that the son is under the law until Faith Comes." There are those of the law who stay in the visuals of the law called slaves. These are not the children of God but only those of faith and not by sight. It is not a visible thing at all. But it is "God who gives life to the dead and calls the things that are not as though they are". Because they are for the elect.

In the Old Testament law they were binding things on their frontlet's and teaching and always talking about and putting up notes and posts to remind them externally. These were only until they could receive the inward prompting and fulfill in themselves "When that which is perfect has come, that which is in part shall be done away with".

So the New Covenant prompter is the internal Witness. That we have an unction from the Holy One and we know all things.

And the law was added because of sin, to "make sin exceedingly sinful. Because Humanity lost interaction with the invisible God, they knew not God because they were fixed on physical things. So therefore God gave them law. He gave him an external witness because they could not hear the internal Witness. And this is what the New Covenant does. It restores the internal Witness. As Christ said "the Holy Spirit will teach you all things".

Paul said to Timothy that the law is for the Lawless, for the murders, the adulterers and evil doers. James says it if we observe the Royal law that we love our neighbors as ourselves and we love God that we do well. The Royal is of the first given.

If the Israelites would have listened to the 1st Ten Commands God would not have given them more. "Love God, love your neighbor as yourself, and these things shall be in your hearts and minds so you may do them. It is the Royal Law because love is the fulfillment of the requirements of law. Love is our operational mode because love does no harm. Love is the bond of perfection.

Romans 13.<sup>8</sup> Owe no one anything except to love one another, for he who loves another has fulfilled the law. <sup>9</sup> For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness,"<sup>[a]</sup> "You shall not covet,"<sup>[b]</sup> and if *there is* any other commandment, are *all* summed up in this saying, namely, "You shall love your neighbor as yourself."<sup>[c]</sup><sup>10</sup> Love does no harm to a neighbor; therefore love *is* the fulfillment of the law.

So when one receives the Holy Spirit they graduate from the external law. Sin for us is no longer breaking a law but disobeying the spirit, our internal law. For "whatever is not of faith is sin" (Romans 14.23) This is the New Covenant rule.

Love is the chief attribute of God we must put on. The holy spirit is the function and the internal witness of the things that God has written on our hearts for us to have interaction with him and His creation.

In this way creation is redeemed to us because creation serves the Creator and His offspring. His sons and daughters. Us, the elect. This is called true righteousness. And righteousness is a gift given to those who have the internal Witness that don't need an external one.

As scripture says "to the pure all things are pure". To us who have been purified by the truth. We have this. We have the Holy Spirit and know all things.

The Kingdom of God is at hand