

The Anointing
of the
Holy Spirit

By Johann Melchizedek Peter

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Johann Ministries
GPO Box 330
Canberra
ACT 2601, Australia.

Website: www.johannministries.com
Email: elshaddai1@bigpond.com

PREFACE

There are many books written on various Christian subjects today but rarely is there one on the anointing. This book is written out of deep prayer and a desire that all of God's beloved people would grow to understand the operation of the anointing of the Holy Spirit.

It is divinely ordained by God that nothing should be done without the anointing. Every man whom God used in the Bible has always received an anointing for the work God called him to do. It was the anointing which equipped our Lord Jesus Christ for His three-year ministry on earth. It is the anointing which will equip the church of Jesus Christ to do what He calls us to do in these last days.

There were many things I did not understand fully when Jesus spoke to me about the anointing on January 17th 1986 when He graciously manifested His presence to me. Through time, the Holy Spirit has patiently shown more light and all the little jigsaw pieces of truth have been placed together to form the whole picture.

I encourage you to read this book slowly and meditatively as it takes time to allow these truths to sink into the depths of our beings.

There are no short-cuts to operating in the anointing of God and never will be. My prayer for you as you read is that it may help you and make it easier for you to operate the anointing of God in your life.

May the understanding that this book brings, expedite the work of the Holy Spirit in your life and ministry. Glory be to our wonderful Father in heaven and the Lord Jesus Christ. Amen.

Johann Melchizedek Peter

INTRODUCTION

The following are some definitions and ministries that you would need to bear in mind as we study on the anointing of the Holy Spirit. Please read Volumes 8, 9 and 10 of the Foundational Truth series as a background to understanding the Anointing of the Holy Spirit.

A. The nine gifts of the Holy Spirit (1 Corinthians 12:7-11)

1. The revelation gifts:

- a) the word of wisdom – a revelation of the future to guide believers in a wise course of action. Agabus had a word of wisdom regarding a coming famine (Acts 11:28).
- b) the word of knowledge – a revelation of facts present and past. Peter had a word of knowledge regarding Ananias (Acts 5:3, 4).
- c) discerning of spirits – a revelation or discerning of the spirit world. Paul saw an angel of God with him (Acts 27:23, 24).

2. The power gifts:

- a) the gift of faith – a supernatural infusion of God's faith to receive a miracle. Daniel was protected from lions by a gift of faith (Daniel 6:10-24; Hebrews 11:33).
- b) the working of miracles – a supernatural infusion of God's power to work a miracle. Samson, through the working of miracles, tore the lion apart (Judges 14:6)
- c) the gifts of healings – a supernatural infusion of God's power to bring about healing and wholeness.

3. The vocal gifts:

- a) the gift of prophecy – a message given by God to people in a known language through human vessels (Acts 15:32; 21:9).
- b) the gift of tongues – a message given by God to people in an unknown language through human vessels (1 Corinthians 14:27).
- c) the gift of interpretation of tongues – an interpretation of the message given in tongues (1 Corinthians 14:27).

B. The fivefold offices (Ephesians 4:11, 12).

1. Apostles:

These are individuals called and sent by God to a nation, tribe or race to establish churches. Paul was called to the Gentiles whereas Peter was called to the Jews (Galatians 2:8). They must exercise the power gifts of the Holy Spirit (Romans 15:19; 2 Corinthians 12:12) and the revelation gifts of the Holy Spirit (Ephesians 3:5).

2. Prophets:

Prophets complement the ministry of an apostle in establishing a church (Acts 11:27-30; 15:32). They must exercise the revelation gifts of the Holy Spirit (Ephesians 3:5) and the vocal gifts of the Holy Spirit (1 Corinthians 14:31, 32; Acts 15:32). New Testament prophets, unlike Old Testament prophets, do not direct or guide a church but rather confirm direction or guidance already received by the church or individual believer.

3. Evangelists:

Evangelists go to places especially where the gospel has never been preached to proclaim the good news of Jesus Christ. They work together with apostles to establish a church (Acts 8:4-25). They must exercise the power gifts of the Holy Spirit (Acts 8:6; 1 Corinthians 12:28, 29 – workers of miracles).

4. Pastors:

These are the shepherds of the local church. In the New Testament they are known by the ministries of elders and bishops (Acts 14:23). Bishops, as defined in the Bible, appear to be the leaders of a group of elders but the words 'bishop' and 'elder' are used interchangeably (Titus 1:5,7; 1 Timothy 3:1,2; 5:7; Acts 20:17,28). They need to have the ability to administrate (1 Timothy 5:17; 1 Corinthians 12:28; 14:40), be spiritually mature persons (1 Timothy 3:5, 6), be able to teach (1 Timothy 3:2), and know how to pray the prayer of faith for the sick (James 5:14). As the vocal gifts are prominent at grassroot level (1 Corinthians 14:26, 31, 39), they need to be skilful in the vocal gifts of the Holy Spirit.

5. Teachers:

Teachers are those who stay and teach the whole counsel of God to believers. Paul and Barnabas taught the Antioch church for one year (Acts 11:26). Among the fivefold ministries to the church, their ministry is so important that Paul places them third, after apostles and prophets (1 Corinthians 12:28).

C. The nine body ministries (Romans 12:6–8; 1 Corinthians 12:28–31).
These are the ministries of the body of Christ that the fivefold help to perfect (Ephesians 4:12).

1. The deacons (Romans 12:7):
This is a ministry to the believers who are widows, poor or needy. The seven deacons were chosen to serve tables and make sure that no widows were neglected (Acts 6:2, 3). They must be filled with the Holy Spirit and have a good Christian testimony (Acts 6:3; 1 Timothy 3:8-13).
2. The prophesying believers (Romans 12:6; 1 Corinthians 14:6, 24, 31, 39):
This is not the office of a prophet but rather the gift of prophecy bestowed and manifested regularly in an individual's life to the edification of the whole body of Christ.
3. The teaching believer (Romans 12:7):
This is not the fivefold office of a teacher. The fivefold teacher ministers to the whole body of Christ whereas the teaching believer ministers to the local body of Christ. Paul was called to be a teacher to the Gentiles, a fivefold office (2 Timothy 1:11), but he told Timothy to train and commit the sound doctrines to teaching believers, i.e. faithful men who are able to teach others (2 Timothy 2:2). Teaching believers are a key to the maturity of the individual members of Christ (Hebrews 5:12 – the teacher here refers to the teaching believer).
4. The exhorter (Romans 12:8):
Barnabas was called the son of consolation (Greek word = exhortation – Acts 4:36). It was his exhortation ministry that brought Paul to be accepted by the Jerusalem church (Acts 9:27) and helped Paul into an open door ministry (Acts 11:24-26). This includes the ministry of the psalmist (Colossians 3:16).
5. The Christian entrepreneur (Romans 12:8):
Paul describes this as the ministry of giving. These are those with a special gift to do business and channel the riches into the kingdom of God. They have a special ministry in the body of Christ (1 Timothy 6:17-19). This is also the ministry of helps (1 Corinthians 12:28 'help' – *antilepsis* – means to aid or support).

6. The Christian administrator (Romans 12:8; 1 Corinthians 12:28):
This is the gift of governments, administrations or leadership. It includes wisdom in coordinating and organising all aspects of ministries decently and in order (1 Corinthians 14:10) yet with the anointing of the Holy Spirit.
7. The Christian welfare worker (Romans 12:8):
Paul uses the word '*mercy*' to describe this ministry. It has the same root word as the Greek word for '*alms*'. This speaks of a Christian welfare ministry to the poor and needy.
8. The speaker of various tongues (1 Corinthians 12:28):
This is a believer endowed with a ministry of speaking in various tongues.
9. The interpreter of tongues (1 Corinthians 12:30):
A believer who has the gift of interpretation of unknown tongues spoken and conveys its message in a known language.

CHAPTER 1

DEFINING THE ANOINTING

We often hear the phrase that God does not look for our ability but for our availability. This is true a hundred percent. However, it is only half the story. The other half is that when we avail ourselves to Him, He puts into us His ability to do His work. The impartation of His ability into our lives to do His work is called ‘the anointing’.

All through the Bible we read about God calling and anointing people to do his work. Aaron and his sons were anointed to the priesthood (Exodus 30:30; Leviticus 8:12). Moses had an anointing of God’s Spirit upon him (Numbers 11:17). Joshua had the anointing imparted upon him through the laying on of hands (Deuteronomy 34:9). Saul was anointed to be king (1 Samuel 10:1). David was anointed to be king (1 Samuel 16:13). Jesus was anointed to manifest His Messiahship (Acts 10:38).

A study of each man of God in the Bible would reveal very clearly that God expects every one He uses to receive of His anointing whether the work is that of a workman like Bezaleel, a deacon’s ministry in the church or an apostle like Paul (Exodus 31:2,3; Acts 6:3; 2 Corinthians 1:21).

On the other hand, every work done by men without the anointing has been rejected by God. Saul, who was anointed only as a king, was rejected by God when he offered the burnt offering because he was not anointed as a priest (1 Samuel 13:9-14). King Uzziah also tried to be a priest and judgement fell on him because he did not carry the priestly anointing (2 Chronicles 26:18).

The Anointing is precious and holy

The anointing that God puts on His servants is such a precious commodity that God expects consecration from His vessel before He puts it upon them. Aaron was told that the anointing he received was so holy that he could not leave the tabernacle for seven days or he would die (Leviticus 8:33-35). When a sad event happened in his family, he was not even allowed to cry! (Leviticus 10:6). The anointing is holy!

Aaron’s sons, Nadab and Abihu, died because they offered strange fire (Leviticus 10:1, 2). It probably had something to do with their drunken conduct because immediately after that God warned Aaron and his sons not to drink wine or intoxicating drink (Leviticus 10:9).

The anointing that God places on His vessels is so holy that God warned others against touching His anointed ones (1 Chronicles 16:22). God takes no pleasure in those who disrespect His anointing upon His vessels. Miriam learnt it the hard way (Numbers 12:1-10). It is one sure way of making God angry.

God watches closely over His servants because of His vested interest upon them – the anointing of the Holy Spirit, a most precious substance and holy heavenly commodity.

The Manifestation of the Anointing

We can define and understand the anointing by watching its manifested work upon the lives of those it comes upon. Bezaleel and Aholiab received special skill in metal work, jewellery and embroidery (Exodus 31:1-6). Note how God attributes their ability, and those with them, to His anointing (Exodus 31:6). Moses and the seventy elders received special ability to govern and lead Israel (Numbers 11:16, 17, 25). Joshua received special wisdom (Deuteronomy 34:9). David's special ability as a mighty soldier and warrior came from the anointing upon his life (2 Samuel 22:33-35). It was not a natural ability but it was a supernatural impartation that trained his hands for war and his arms to bend a bow of bronze.

Elijah and Elisha received the power to work miracles through the anointing upon their lives (2 Kings 2:9, 14). Daniel received supernatural understanding and wisdom through the anointing upon his life (Daniel 5:11). Jesus began His miracle ministry after receiving the anointing upon His life (Acts 10:38).

By now it should be very clear for you to see that the anointing is a tangible measure of God's Holy Spirit imparted upon those He has chosen and this anointing gives them the special supernatural ability to fulfil God's call on their lives.

All of those men whom God had used had no ability in themselves. But when the anointing came upon their lives, they could do things above and beyond their ability. How important then it is for all of God's people to receive His anointing to do His will.

The Need for God's Anointing

If the church of Jesus Christ today would seek to do His work by His anointing, we could turn this world upside down and right side up for Jesus. In fact Jesus made it imperative for His Church to receive His anointing before they went out to minister (Luke 24:49; Acts 1:4-9). When His church was persecuted, they prayed for a greater anointing of boldness and received it! (Acts 4:29-31). The anointing imparted was so great that even the house shook.

The world cannot be evangelized without the power and anointing of God. Jesus said that when the Holy Spirit has come upon you, you shall receive power to be His witnesses (Acts 1:8). Paul said that the Gentiles were obedient to the gospel through the mighty signs and wonders God did through him by the power of the Holy Spirit (Romans 15:19). It was after Paul's and Barnabas' testimonies of God's power working among the Gentiles confirming the gospel that settled the issue of the Gentiles in the Jerusalem Council (Acts 15:12,13).

Paul's speech and preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power (1 Corinthians 2:4). For the kingdom of God is not in word but in power (1 Corinthians 4:20). The controversy over Paul's apostleship was to be settled not by words but by the demonstration and power of God on his life (1 Corinthians 4:19; 2 Corinthians 12:11,12).

The Anointing produces power and conviction

Jesus Himself told the Jews that if He did not do the works He did among them, they were not obligated to believe in Him (John 10:37). However, having seen the works He did, He told them that at least they should believe in Him because of the works (John 10:38).

To His own disciples, Jesus said that if they had difficulty believing in His union with the Father, they still should do it for the sake of the works themselves (John 14:11). How important the works of Jesus were in His ministry! And to think that all His works resulted from His being anointed by the Father! (Acts 10:38). Surely, the anointing is an important factor to consider!

The anointing of the Holy Spirit always produces power. The word '*power*' which is associated with the anointing comes from the Greek word '*dunamis*' which means '*ability*'. God's ability is imparted through the anointing. Therefore we conclude by defining the anointing as the

enablement or impartation of God's ability upon an available and yielded vessel to fulfil and carry out His will and His work. This enablement and impartation will help those who have received it to do supernatural work even though they remain natural beings.

The anointing in itself is of a heavenly materiality. It is a spiritual substance which inherently contains God's power. Like electricity it can be stored. The anointing in Paul's hands was transmitted and stored in handkerchiefs and aprons (Acts 19:11, 12). Elisha's anointing was still stored in his dead bones. There was enough stored power to raise a man from the dead (2 Kings 13:21). It can be transferred and imparted through the laying on of hands or cloth (Deuteronomy 34:9; 2 Timothy 1:6; 2 Kings 2:13, 14). This subject of transferring and transmitting the anointing will be covered further in this book.

Like Paul we can say that we have this treasure in earthen vessels that the power may be of God and not of ourselves (2 Corinthians 4:7).

CHAPTER 2

THE ANOINTING UPON JESUS

Our Lord Jesus Christ carried out His ministry through the anointing of the Holy Spirit. For thirty years He lived a righteous life pleasing God. When the time was ripe for the manifestation of His messiahship, He went through water baptism.

It was as He came up out of the waters that God anointed Him with the Holy Spirit. John the Baptist saw the Spirit descending from heaven like a dove and remaining upon Him (John 1:32). It was after this anointing of power that we read about miracles happening through Jesus' ministry.

Peter testified to the fact that God anointed Jesus of Nazareth with the Holy Spirit and with power, and He went about doing good and healing all who were oppressed by the devil, for God was with Him (Acts 10:38).

It took the anointing to destroy the works of the devil (Isaiah 10:27; 1 John 3:8). Jesus, Himself, declared that the Spirit of the Lord was upon Him. He said that God had anointed Him
to preach the gospel to the poor,
to heal the broken hearted,
to preach deliverance to the captives,
and recovery of sight to the blind,
to set at liberty those who are oppressed (Luke 4:18).

Without doubt, we can conclude that the works of Jesus – His teaching, healing and deliverance ministries – were the result of the anointing. The anointing upon our Lord Jesus Christ enabled Him to do the works He did! Knowing that His ministry had come to a completion, Jesus promised His disciples that whoever believes in Him will do the works He did, and greater works (John 14:12).

Now if Jesus did all His works by the anointing, then we would need the same anointing that was upon Jesus to be upon us to do the works He did. If we had half the measure of anointing that was upon Jesus, we would only be able to do half His works.

The Anointing upon Elijah and Elisha

Some find it hard to understand how the anointing could be measured. Elisha had a double portion of Elijah's spirit (2 Kings 2:9). Note that the miracles recorded of his ministry exactly doubled that of Elijah.

Eight Miracles of Elijah

1. Three years of drought (1 Kings 17:1)
2. Multiplying of meal and oil (1 Kings 17:8-16)
3. Resurrection of a boy (1 Kings 17:17-24)
4. Fire from heaven (1 Kings 18:30-40)
5. Rain after 3½ years (1 Kings 18:41-45)
6. Fire from heaven (2 Kings 1:9-10)
7. Fire from heaven (2 Kings 1:11-12)
8. Drying up of Jordan (2 Kings 2:7-8)

Sixteen Miracles of Elisha.

1. Drying up of Jordan (2 Kings 2:13-15)
2. Healing of the waters (2 Kings 2:19-22)
3. Bears from the woods (2 Kings 2:23-25)
4. Water filling ditches without rain (2 Kings 3:16-20)
5. Increase in widow's oil (2 Kings 4:1-7)
6. Barrenness healed (2 Kings 4:12-17)
7. Resurrection of a boy (2 Kings 4:32-37)
8. Pottage healed (2 Kings 4:38-41)
9. Bread multiplied (2 Kings 4:42-44)
10. Leprosy of Naaman healed (2 Kings 5:1-14)
11. Judgement of Gehazi (2 Kings 5:25-26)
12. Making iron to swim (2 Kings 6:1-7)
13. Blinding the Syrian army (2 Kings 6:18)
14. Provision of food (2 Kings 7:1-8)
15. Seven year famine (2 Kings 8:1-2)
16. Resurrection of dead man (2 Kings 13:20-21)

I personally believe that there were more of the above miracles done by Elijah and Elisha but the Holy Spirit puts on record for us an exact double portion of miracles in Elisha's life to show us that Elisha functioned in twice the power that Elijah had. The anointing can be measured!

The Anointing can be measured

God told Moses that He would take the Spirit that was upon him and put the same anointing upon the seventy elders (Numbers 11:17). Here is an example of a man having a great anointing of the Holy Spirit, and a part of the power being taken from him by the Lord, to be divided and used to anoint seventy others (Numbers 11:25). The anointing can be measured!

In fact it was said of Jesus by John that He had the Spirit upon Him without measure (John 3:34). The word '*measure*' being used here implies

that the anointing had been given in measures to people before but now was given without measure to our Lord Jesus Christ.

The Anointing enables us to do the works of Jesus

Now if the Lord Jesus Christ said that we are to do the works that He did, surely it would mean that we need to have the same anointing that He had. Anything less would render us incapable of doing the works that He did.

There are some who teach that the body of Christ as a whole has the same anointing that Jesus had. I would like to point your attention to the fact that Jesus did not say that ‘the church will do the works I do and greater works than these’ but rather he who believes in me! (John 14:12).

Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father - John 14:12

Remember Jesus is not speaking of the office of the apostle, prophet, evangelist, pastor or teacher. He qualifies that the believer (the ‘he’ who believes in Him) will receive the same anointing that He had to do the works that He did.

We recognize that there are special graces and anointings He gives to the five-fold ministries to demonstrate their special offices but the power to do the works of Jesus is available to each believer. The promise of doing the works of Jesus is available to each believer to exercise according to the depth of their personal walk and faith in Jesus. An obedient ordinary believer is able to do more works than a disobedient evangelist.

Now that we have seen how every believer can have the same anointing that Jesus had, let us now consider the question of how every believer can come into that level of anointing.

The Anointing can be increased

We grow from faith to faith, from glory to glory, and from grace to grace (Romans 1:17); 2 Corinthians 3:18; John 1:16). What many believers do not realize is that they can grow from anointing to anointing, i.e. from one level of anointing to another.

The anointing is related to faith, glory and grace (this subject is dealt with further in the other chapters of this book). If faith increases, the anointing we function in will definitely increase. We will pray with greater boldness

over sicknesses and speak with greater authority over demons. The anointing of power will be demonstrated in greater measures.

The glory of God is the manifest presence of God (Exodus 40:34; 2 Chronicles 5:13-14). With a greater presence, there is always a greater demonstration of anointing and power (Luke 5:17; Acts 10:38; Mark 16:20). If the glory of God increases in our lives, the anointing will increase proportionately.

The grace of God not only includes salvation grace but also relates to ministry gifts (Romans 12:6; Galatians 2:9). Ministry gifts come by an anointing upon our lives (Exodus 35:30-31; 1 Samuel 16:3, 13; Acts 10:38; 2 Corinthians 1:21). Therefore, if we grow in grace, we will definitely grow in the anointing upon our lives.

The Holy Spirit is received in measures

We received a measure of the Holy Spirit upon our lives when we were born again (Romans 8:15; Ephesians 1:13-14). We received the 'surety' measure of the Holy Spirit (Ephesians 1:14 – Greek word 'arrhabon' means 'pledge, earnest, surety'). Subsequently when we were baptized in the Holy Spirit, we received the 'baptismal' measure of the Holy Spirit (Acts 1:4-8).

Some Christians find it hard to comprehend how the person of the Holy Spirit can be measured. They scorn with disgust at the thought of 'measuring' the Holy Spirit. To these Christians, I would encourage you to remember that the Bible speaks of measures of the Spirit (Numbers 11:17; 2 Kings 2:9; Acts 2:3; John 3:34). Who can comprehend how the Holy Spirit can be in me and yet in you and in all believers in Jesus Christ? I believe that the key to grasp this is to understand that the Holy Spirit has the peculiar quality of being measured and being omnipresent!

By now we can come to two conclusions. Firstly, Jesus has made it clear that everyone who believes in Him can potentially receive the same anointing He had. Secondly we do not receive this full measure of anointing instantly but we grow from one level of anointing to another until we reach the level of anointing He functioned in.

The greater works of Jesus Christ

The question is then asked, 'What about the greater works?' Some say that the greater works mean the spiritual work of the Holy Spirit giving the born again experience. Others say that the greater works mean the creative miracles of forming new organs, arms and legs.

In Matthew 15:30, 31, we read about how Jesus not only healed the sick but Jesus made the maimed whole. Yes, even in Jesus' earthly ministry, some of His works were growing new arms and legs that had been cut off. These are all considered the works of Jesus. Of course, in these last days there will be more creative miracles. Yes, Jesus Christ has promised greater works. I believe greater works speak of three things – quantity, quality and judgement.

In Matthew 15:30-31, the word 'maimed' comes from the Greek word '*kullos*' which is used in the context of 'having amputated parts of the body' (Matthew 18:8; Mark 9:43). The maimed refers to those who have lost their arms, legs or other bodily parts. Jesus through the working of miracles restored their bodily parts. The other Greek word used in reference to 'maimed' is '*anaperos*' which is a derivation of two Greek words (*ana* and *peros*) and has the meaning of maimed or deprived of some member of the body or at least of its use (Luke 14:13, 21). In this last great move of the Holy Spirit, I believe that God will grant a special manifestation of this gift to work creative miracles.

Jesus Christ was limited to one physical body in His earthly days. Today, as believers all over the world do the works of Jesus, the works of Jesus have been multiplied. In other words, there is an increased quantity of works. As for quality, I do not believe we can improve on any healing or miracle that Jesus had done because a miracle is a miracle – perfect in itself, a work of the Holy Spirit. By quality works, we mean that Jesus could have done these works if He had the opportunities but they did not exist during His time in Israel. We do not question His ability at all.

The following are some opportunities for greater works today:

- a) There are some new afflictions and sicknesses not in existence in ancient times which we, the current generation of believers can demonstrate greater works in eg. afflictions caused by atomic radiation, metal parts placed in bodies disappearing or changing to real bones and tissues etc.
- b) Transference of anointing through modern satellites or via the internet, wireless technologies, digital audio-video recordings, etc. where millions can be healed at the same time by the same anointing operating through one vessel, or a word of command given over satellite could cast out millions of demons in many different nations.
- c) Thirdly, Jesus did not demonstrate the power of God in judgement when He was physically on earth. However, in His second coming, He will exercise judgement (2 Thessalonians 1:9; Revelation 19:5; 2 Thessalonians 2:8). The two witnesses are anointed to exercise

judgement where consummation by fire and instant death can occur to those whom they confront (Revelation 11:5, 6). Elijah demonstrated a measure of this anointing when he called fire down (2 Kings 1). Peter exercised a measure of the judgement anointing when Ananias and Sapphira fell dead instantly (Acts 5). Paul pronounced judgement on Elymas the sorcerer (Acts 13:8-10). This would definitely be a special and unique manifestation of the anointing, which our Lord Jesus Christ did not manifest while on earth because it was reserved by God to be demonstrated at His second coming. Note how He stopped before vengeance in His reading of Isaiah, in the middle of a sentence (Luke 4:19, 20; Isaiah 61.2). However, there is some measure of the manifestation of this peculiar anointing in the church age as demonstrated in Acts 5 and Acts 13. In the last days, as the church confronts the evil in the age, this particular anointing will be demonstrated more as a sign of things to come.

I have only touched the fringe of what God has in store for the church to do in relation to the greater works. There is so much more that God will unveil in our generation before Christ's return.

The secret for doing the greater works of Jesus.

The main key to doing both the works of Jesus and greater works is in learning the secret of union with Jesus Christ.

Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves - John 14:10, 11

Our Lord Jesus Christ said that all the works He did were done by the Father in Him. Note how He emphasized His union with the Father. He said that it was not Him but the Father in Him who did the works. All he had to do was to keep abiding in the Father and let the Father abide in Him, and obey all that the Father in Him told Him to do. It's that simple. Jesus operated the anointing upon His life through union with the Father.

He then said that he who believes in Him will do the works He did and greater works than these because He was going to the Father (John 14:12), and His going to the Father was to send us the Holy Spirit to abide in us forever (John 14:16, 17).

Therefore, the secret of our doing the works of Jesus and greater works is for each believer to walk so much with Him, like Him, and in Him, that Jesus in us through the Holy Spirit can work out the Will of our Heavenly Father in this generation today. Amen.

That they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which you gave me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

John 17:21-23

CHAPTER 3

THE BELIEVER'S ANOINTING

There are three areas of anointing: the believer's anointing, the ministerial anointing and the corporate anointing. The believer's anointing is the anointing within an individual. The ministerial anointing is the anointing upon an individual and the corporate anointing is the anointing upon a gathering of believers.

The believer's anointing is the primary anointing. By this anointing all other manifestations of the anointing are judged.

But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and not a lie, and just as it has taught you, you will abide in Him - 1 John 2: 27

In fact I would say that the believer's anointing is the most important anointing of all. All other anointings are built about and around this anointing. This anointing was not in manifestation in the Old Testament. It is a special anointing available only to New Testament saints.

Old Testament saints had the anointing upon. The ministerial anointing of prophet, priest and king was the only anointing available in the Old Covenant. The common people had to depend on the prophet, priest or king for guidance. Sometimes prophets deceive prophets (1 Kings 13). The only protection the people had was the written law: that what the prophet says must come to pass, and even then it must not lead to idol worship which is against the written law (Deuteronomy 13:1-4).

Today we have three tests for a manifest ministerial anointing: the Word of God, the fruit of the ministry and the believer's anointing. New Testament prophets are not to *lead* God's people any more; they are only instruments to *confirm* what God has already spoken by the inward witness.

The Anointing within can be increased

The inward witness is a spiritual sensation in our spirit man telling us whether something is right or wrong. This capacity to perceive rightness or wrongness is a working of the believer's anointing.

This capacity can be increased and trained (Hebrews 5:14). There are some who say that the believer's anointing cannot be increased but that it

stays at only a predetermined measure. However, we can grow in faith, grace and glory. By doing so, we grow in the believer's anointing. We all receive the same predetermined measure of faith, grace and glory when we were born again. From then onwards those of us who are faithfully growing in the Word, prayer and worship will definitely grow in faith, grace and glory, thus growing in the anointing (Romans 1:17; 2 Corinthians 3:18; John 1:16).

Growth in faith produces an increase in the believer's anointing

Surely we are not to remain at the faith level of the born again experience all of our Christian lives. All of us receive the same predetermined measure of faith when we are born again (Romans 12:3). Faith comes by hearing and hearing by the Word of God (Romans 10:17). If we spend more time hearing more Word, we will have more faith. Our faith can grow exceedingly (2 Thessalonians 1:3). Faith can be increased (2 Corinthians 10:15).

The anointing we operate in is proportional to our faith level (Romans 12:6). A man full of faith is also full of power and anointing (Acts 6:5,8; 11:24). The reason the disciples could not tap on the anointing Jesus gave them to cast out a devil was because of their lack of faith (Matthew 10:1; 17:20). If we expect a baby Christian to grow beyond the faith level they received at conversion, then why do we expect a believer to remain at their first level of believer's anointing? It is ridiculous especially when the anointing level is proportionate to the faith level.

There is not a single verse in the Bible to say that the believer's anointing is to remain stagnant at the same level. Contrary to that, there are many, many verses to prove that the believer's anointing can be increased. As we have shown, when faith increases, the anointing increases.

Growth in grace produces an increase in the believer's anointing

The operation of the anointing is also related to the operation of grace (Romans 12:6). We all received a salvation measure of grace when we were born again (Ephesians 2:8). Paul was anointed according to grace (Ephesians 3:7). The apostles perceived the anointing upon Paul's life, which they referred to as the grace of God (Galatians 2:8-9). The grace of God and the anointing of God are directly related.

Grace can be multiplied and increased through the knowledge of Jesus Christ (2 Peter 1:2). We can grow in grace (2 Peter 3:18). When we grow in grace we grow in the anointing of God. We are to grow from grace to grace

(John 1:16). If we are not to remain at the grace level we receive at conversion, then we are also not to remain at the anointing level of our born again experience. Especially when a growth in grace would definitely produce a growth in the anointing.

Growth in glory produces an increase in the believer's anointing

The glory of God and the anointing of God are directly related. When the anointing of God fills a place, the glory of God as a cloud is sometimes manifested (Exodus 40:34; 2 Chronicles 5:14). In fact it is the glory of God that causes people to fall under the power of the Holy Spirit. An increase in glory in our lives would definitely produce an increase in the anointing. Now if we are exhorted to grow from glory to glory, and since growing in glory produces growth in the anointing, then we should realize that we can grow in the anointing (2 Corinthians 3:18).

That He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you may be rooted and grounded in love. Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us.
Ephesians 3:16, 17, 20

Paul prayed for the Ephesians who were already born again and baptized in the Holy Spirit to be strengthened with might (Greek word '*dunamis*' – which means '*power*' and is related to the anointing - Acts 1:8) in their spirits according to the riches of His glory. He was actually praying for an increase in the anointing within, which is the believer's anointing.

We have therefore come to see scripturally that the believer's anointing which we received at conversion can be increased. The principles for increasing the believer's anointing are the same as for the ministerial and corporate anointing. This we will consider in a later chapter and show how we can increase the anointing in our lives.

Let us now see what the believer's anointing can do. Five signs which follow all believers:

1. Casting out demons
2. Speaking in new tongues
3. Authority over serpents when preaching the gospel
4. Immunity to poison when we are preaching the gospel
5. Recovery of the sick through laying on of hands
- (Mark 16:17, 18)

The Importance of the Believer's Anointing

It also works within the believer producing the Christlike character and all the fruit of the Spirit (Galatians 5:22, 23). About 95% of all God's leading of His people is through the inward witness, the anointing within. Even those called to the five-fold ministries are led 95% of the time by the inward witness.

Just because we are called to be apostles or prophets does not mean that we sit around waiting for a spectacular vision or manifestation to lead us. We are not living in the Old Covenant. We are living in the New Covenant. The primary way by which God leads His people today is by the anointing within.

In fact the spectacular manifestations of the anointing upon have to be checked by the anointing within. The devil can give dreams, visions, impressions, or thoughts which are not from the Holy Spirit. The realm of the spectacular is subject to counterfeit. However, one manifestation that the enemy cannot counterfeit is the anointing within because it is inside our spirits. We should thus flow in the ministerial anointing using the anointing within as a steering wheel.

For example, when I stand to minister before great congregations, I sense the tangible anointing upon me to minister in the spiritual office that God placed me in. While under the ministerial anointing, I sometimes receive a vision, an impression, a word, etc. Now how am I to know whether what I am receiving is of God or of myself? By the anointing within of course! It is important to add here also that the anointing within will never, never, contradict the written Word of God. In fact the anointing within is developed by meditation upon the Word of God and prayer.

As I receive a manifestation in the spirit realm, I check within my spirit and see if it confirms with the inward witness – the anointing within. Sometimes, I receive a tangible confirmation in my spirit man and when I proceed to act according to the impressions I received under the ministerial anointing, I see miracles take place and the glory of God manifests.

All impressions need to be checked by the inward witness

However, when the impression brings no confirmation in my spirit, I ignore it as a stray dart of the enemy or my own desire to minister ahead of God. Here is where many ministers make mistakes by simply obeying every impression they receive without checking within their own spirits.

One minister I met pulled a man out of his wheel chair and forced him to walk. The man's condition grew worse after the meeting and he was hospitalized. In that same meeting, healings also took place. I asked the man why he did it and he said he had a 'strong impression' to pull the man up while he was ministering. Then I asked him whether he had a 'check' in his spirit and he said 'Yes'. Now what happened was that the minister received definite impressions and leadings from the Spirit which produced healings but there were some that came from his own fleshly desire and zeal.

Another minister I met prophesied that a member in my church who was pregnant would have a son. The lady was even slain under the power of God when the prophecy was spoken. Guess what? It turned out to be a girl! Under Old Testament laws, he should have been stoned!

The question is why do devout and sincere men of God make mistakes in their so called 'leadings of the Holy Spirit' even when they are functioning under powerful ministerial anointings?

The problem, I believe, is because people do not differentiate between the anointing within and the anointing upon. The manifestation of the anointing upon must be checked and subservient to the anointing within. This is what I meant by the anointing within is the most important anointing and all other anointings revolve about and around this anointing.

I believe this is what Paul meant when he said that he served God with his spirit (Romans 1:9). Although great signs and wonders were taking place under his ministry (Romans 15:18, 19; 2 Corinthians 12:12), he was sensitive all the time to the anointing abiding in his spirit.

If you have a great desire to be used by God powerfully in the ministerial anointing, it would pay you well to develop the anointing within first. Develop the anointing within and learn all the tangible spiritual sensations of the spirit man. It is a mark of spiritual maturity to have our spiritual senses trained to discern right and wrong (Hebrews 5:14).

The increase in the level of the believer's anointing depends upon what you do with your spiritual life. The responsibility to increase it is yours. In fact you can increase it to the level that you, as a believer in Jesus, could do the works He did and greater works (John 14:12).

CHAPTER 4

THE TANGIBILITY OF THE ANOINTING

And Elisha said, “As the Lord of hosts lives, before whom I stand, surely were it not that I regard the presence of Jehoshaphat, king of Judah, I would not look at you, nor see you. But now bring me a musician.” And it happened, when the musician played, that the hand of the Lord came upon him - 2 Kings 3:14,15

The background of this story is a battle. The king of Israel, the king of Judah, and the king of Edom were marching against the king of Moab. They came to a place where there was no water for them or their animals. It looked as though they would perish in the wilderness.

Jehoshaphat, the king of Judah, suddenly remembered Elisha the prophet. Elisha was called for. Elisha made it clear that he would not come if it had been the king of Israel, an idolater, who called. Apparently, the presence of some people can hinder the anointing of God from functioning.

Here is the picture we have: Elisha was called and anointed by God in the prophet's office; demands are now being made on the prophet to function in his office. He was called by God to be a prophet but the anointing is not there to function. At this point many ministers would have made up with talents and intellect what only the anointing can produce. But not Elisha! He knew how to draw on the anointing. He knew how to tap on the anointing to stand in the prophet's office.

The Anointing is perceivable to our senses.

The remarkable thing about this is that Elisha knew the anointing was not there. If he knew it was not there, then he must also know when it is there. How did he do it? By knowing the tangibility of the anointing.

The word '*tangible*' means perceptible to the five senses. If it is perceptible to the five senses, then it is feelable and knowable. It was not just a natural feeling but it was a supernatural feeling impressed and manifested upon his physical body. Elisha had learnt to distinguish his natural feelings from the supernatural manifestation of the anointing to the extent that when the anointing was not manifested, he knew it!

Jesus on the way to Jairus' house knew and felt the anointing leaving His physical body when the woman with the issue of blood touched His robes (Mark 5:30). The woman felt in her body that she was healed (Mark 5:29).

The anointing is tangible! Many times I have stood before great congregations and perceived that the anointing was not there to minister. I would either pray or lead in worship until the anointing came and then I would minister. Without the anointing there is no power. It would have been mere empty words.

Paul said that his speech and preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power (1 Corinthians 2:4).

We are not called by God to give great eloquent speeches. But rather we are called by God to break the yokes of the devil over people's lives and destroy the works of the devil like Jesus did (John 3:8). It can only be done by the anointing. Only the anointing can break yokes! (Isaiah 10:27)

We must learn to feel the Anointing

The anointing is real! The anointing is tangible! We must learn what it feels like for the anointing to be upon us. In the natural it feels different to be in water to being in air. We must realize that there would be definite differences of feeling under the anointing, from the times when the anointing is not in manifestation.

Elisha knew how it felt without the anointing. He also knew how it felt with the anointing upon him. When he was asked to function in the prophet's office, he knew he did not have the anointing upon him. What did he do? Give up? No! He also knew how to flow into the anointing. Alleluia!

Elisha called upon the musician. As the musician played, he sat back and listened. We do not know how long it was but the Bible says 'it happened, when the musician played'. There was a happening. The Spirit of God came upon Elisha and he knew that the anointing was now upon him!

When the anointing was upon him, he spoke and there was power. He spoke and there was a miracle of provision. God's Word spoken through men under the anointing of God carries the same creative force as if it had been spoken by God.

That day the three kings saw a great deliverance. All because there was one man who was called and who knew how to tap on the anointing for his office.

We grow in perceiving the tangible Anointing

When God calls, God anoints. With the calling of God to the ministry comes the anointing for the ministry. However, the anointing is not something automatic. We have to grow in it and learn to move in it.

Elisha did not become an expert in the anointing overnight. He had observed Elijah for about ten years (1 Kings 19 to 2 Kings 1). He did menial tasks like pouring water for his master, Elijah, during this period (2 Kings 3:11). He developed a hunger for the anointing.

Remember that he was already called by God to be a prophet (1 Kings 19:16). Don't try to be what God did not call you to. One of the laws of the anointing is to know the limitations of the level and type of anointing God called you to and not to overstep your boundary. For example, if you are called to be a prophet and you try to be a teacher, you enter the permissive will of God. The enemy will kill you off. William Branham was called by God to be a prophet but he tried to be a teacher and died suddenly in an accident. He went into unscriptural teachings of serpent seed (where Cain was a by product of Eve and the serpent) and calling himself the last day prophet Elijah (which is unscriptural because this prophecy is not for the Gentile church age period but for the Jewish dispensation). If God had not allowed him to be removed from the scene, he would have undone all the good he did and would have destroyed himself personally.

Elisha grew to perceive the tangible Anointing

Elisha was called by God to be a prophet and yet for about ten years he waited on God. He had the opportunity to observe Elijah closely and knew that it was the anointing that made him the man that he was. By the time Elijah was to be taken up, Elisha had made up his mind that he was going to seek after that anointing. Four times he was tested.

When Elijah asked him what he wanted, he did not need to think it over for a day or two. A double portion of Elijah's anointing was the object of his quest. As the chariots of fire came to take Elijah, Elisha saw and cried after him. Elijah dropped his mantle – a symbol of the anointing – and Elisha took it and wore it (2 Kings 2:13).

Now notice very carefully here, at this point Elisha had the double portion anointing upon him. This was the first time on record that the anointing had now come to rest upon him. What did he feel the first time? What tangible manifestation did the anointing have upon his body?

Actually, that first time he felt nothing supernatural, except that the physical mantle was upon him. He did not even get slain under the power of the double portion anointing. Some of us under that kind of anointing would have been knocked out for days. How do we know that he felt nothing? The key is in the following verse:

Then he took the mantle of Elijah that had fallen from him, and struck the water, and said, "Where is the Lord God of Elijah?" And when he also had struck the water, it was divided this way and that; and Elisha crossed over.
2 Kings 2:14

The question Elisha asked gives us the clue. Where is the Lord God of Elijah? Question mark! It was not a bold confession of faith. There was an uncertainty about the anointing upon him. There was no note of confidence as we saw in Second Kings chapter three.

Well, don't jump on him! That was his first time functioning under the anointing. Some of us wouldn't fare as well in our first move.

Like all of us, Elisha had to learn the tangibility of the anointing. He had to distinguish his natural feelings from the supernatural feelings of the manifested anointing upon his body. Through time and experience, he learned the difference between the anointing upon and the anointing absent. The tangibility of the anointing increased upon his life.

Jesus our Master and Lord knew experientially when the anointing flowed out of Him (Mark 5:30).

There are differences in the perception of the Anointing

The anointing is tangible! It is feelable, knowable and touchable. Every one of us would have to wait on God to learn of His Spirit. Through ministering under the anointing, we would also gain experience in the tangibility of the anointing upon our lives. For some of us it would feel like a heat, for some like electricity. Others say it is like a tingling sensation, while to some it is as if a hand is laid on their shoulder.

We should not limit ourselves to the experiences of others. As each of us has different thumbprints and different voices, there is also a wide range of individual perceptions to the tangibility of the anointing. Learn from others all you can but realize that you have your own unique way of experiencing the anointing. All of us love and know the same lord Jesus Christ. But all of us experience Him differently. In like manner, the tangibility of the anointing will be experienced differently by different people.

Of course there are some similarities in experience but yet all are personally different. The following are some variations and descriptions of how the men of God in the Bible experienced the anointing:

1. Jeremiah
Jeremiah 5:14 I will make My Words in your mouth fire.
Jeremiah 20:9 But His Word was in my heart like a burning fire
2. Daniel
Daniel 10:10 Then, suddenly, a hand touched me, which made me tremble on my knees and on the palms of my hands.
Daniel 10:11 ...I stood trembling.
3. David
2 Samuel 23:2 The Spirit of the lord spoke by me, and His Word was on my tongue.
Psalm 45:1 My heart is overflowing with a good theme; I recite my composition concerning the King; my tongue is the pen of a ready writer.
4. Ezekiel
Ezekiel 3:14 So the Spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.
5. Saul
1 Samuel 10:10 ...then the Spirit of God came upon him, and he prophesied among them.
6. Samuel
1 Samuel 3:21 For the Lord revealed Himself to Samuel in Shiloh by the Word of the Lord.
7. Two Disciples
Luke 24:32 Did not our hearts burn within us while He talked with us on the road...?
8. Paul
Acts 18:5 Paul was constrained by the Spirit, and testified to the Jews that Jesus is the Christ.

As can be noted, there are many variations to the manifested tangibility of the anointing. Learn how the anointing operates through you. It is of the

utmost importance that you know and are acquainted with the anointing of God upon your life so well that you know when it is upon you and when it is not. When it is upon you, minister by the gift of His anointing upon your life. When it is not, minister by personal faith in the written Word of God. Also when it is not in manifestation tangibly, seek God's Will if He wants to manifest the anointing of the spiritual office or offices you stand in. Should His answer be affirmative, learn like Elisha the principles of drawing upon the anointing.

Remember that the tangibility of the anointing increases gradually as you learn to yield more and more to the Holy Spirit.

CHAPTER 5

THE SUBSTANCE OF THE ANOINTING

In the Old Testament, when a person is anointed, oil, a symbol of the Holy Spirit, is used. The Hebrew word for 'anointing' is 'mischah' which means 'smearing'. Literally the oil flows down from the head to the garments (Psalm 133). It takes a lot of oil to do that. This is for the recipient to release his faith as he tangibly feels the oil upon him believing that the Holy Spirit's anointing is now upon him.

The Greek word for 'anointing' is 'chrisma' which means 'a rubbing in'. There is a 'rubbing in', a tangible impartation of the substance of the anointing upon a person when he is anointed.

The Anointing can be stored like a battery

The anointing in itself is a substance of the power and presence of God. It can be stored and transmitted. The substance of the anointing was so 'rubbed into' Elisha that even after he died, his bones still contained the substance of the anointing. When a dead man touched his bones, the dead man was resurrected! (2 Kings 13:21).

Elisha was dead and so was the man. Neither of them could be exercising faith. Nor was the resurrection of the man prayed for by others. This miracle took place solely based on the power inherent in the substance of the anointing which was still present in Elisha's bones.

When the apostle Paul was preaching in Ephesus, God worked unusual miracles by the hands of Paul (Acts 19:11). Handkerchiefs and aprons were brought from his body to the sick; and the diseases left them and the evil spirits went out of them (Acts 19:12). The substance of the anointing was transmitted from Paul's hands into the handkerchiefs and aprons which were 'charged' with the power of God. Upon contact with the sick and demon-possessed, the power of God was discharged from the cloths to them. The marvellous fact is that Paul was not present but only the anointing that flowed from his hands. No one can deny from a close study of these Scriptures that the anointing is of a 'heavenly materiality' and can be stored or transmitted like electricity. Many times in Jesus' ministry, the anointing would be so great that His clothing was literally charged with the power of God. Those who touched His garments received miracles (Mark 5:27-30; 6:56).

The Level of Anointing determines its conductivity

There are those who say that just as electricity needs good conductors, the anointing of God can only flow through natural materials like clothing but not through wood, paper or stone. However, they neglect to understand that even electricity would flow through bad conductors like water if the voltage and current are strong enough. It has even been scientifically demonstrated that electricity will flow (or more accurately, leap) through the air between two points if the current and voltages are extremely high. Nature's demonstration of lightning bolts has shown how a strong current will flow through the air.

The ability of the anointing of God flowing through any substance is dependent on the level of anointing imparted rather than on the materiality of the substance. Moses' rod was transformed into a supernatural rod by the anointing of God. It was even given the title 'The Rod of God' (Exodus 4:20). What an honour to be God's rod! Surely if the power of God is so great as to transform old dead wood into a living snake and then into a miracle working rod, then the same power of God can flow through any inanimate object. If man can believe God for creative power, how is it that man cannot believe that God's power can flow through any object? It is pure unbelief to limit God's power to certain substances.

We must first understand that all earthly substances and materials are made up of certain basic elements from hydrogen, the lightest element, to the heaviest natural occurring element, uranium. Basically all elements have atoms with the same building blocks, i.e. electrons, protons, neutrons etc., but in varying numbers (i.e. atomic weight). Therefore, even if plastic and wood feel different from cloth, they are still made up of the same building blocks of electrons, protons and neutrons. It would be as easy for the anointing of God to flow through plastic and wood as it would to flow through cloth.

The Anointing flows through stones, bones and shadows

John G. Lake in one of his books, talks about how one African preacher sat on a rock to pray and afterwards got many people healed by making them sit on the same rock to receive the anointing. Elisha's bones were channels for the anointing of God although by 2 Kings 13:21, the bones would be merely calcium and phosphates.

The anointing of God even flowed through a shadow (Acts 5:15). We all know that a shadow has no natural materiality yet God's power flowed wherever the shadow of Peter fell. I believe the Holy Spirit records this for

us, so that we would be able to have the anointing flow through practically any substance or non-substance we can believe God for. The problem is not in the ability of the anointing but on the level of the anointing.

In Acts 19:11,12 and Acts 5:15, the anointing of God was flowing at an especially high level. There are levels or degrees of the anointing. We must be sensitive to the level and type of anointing flowing at each meeting so that we can be better instruments of the Holy Spirit. According to the level of anointing, we can use different materials. We need a higher level of anointing to flow for inorganic substances than for organic substances.

In the law of electricity, when we want more power in our homes, we must rewire our house to take the extra load of power. Otherwise, the wires and fuses will melt and fire and explosions can occur. Some people are only wired to function at a low level of anointing because they do not pay the price to be better conductors. They need to be rewired and spend their time in the presence of God fasting, worshipping and praying. All who do so move into a higher level of anointing.

CHAPTER 6

THE GLORY OF GOD

The word 'glory' in Hebrew comes from the word 'kabod' translated 'glory' one hundred and fifty-five times. The word 'kabad' from the same root word has been translated 'heavy' seven times (Exodus 17:12; 18:18; 1 Kings 12:4,11; 2 Chronicles 10:4,11; Psalm 38:4). The root meaning of the Hebrew word 'kabod' means 'weight' or 'heaviness'. In the New Testament the word 'glory' is translated from the word 'doxa' which means 'appearance, manifestation, magnificence, splendid array, radiance, dazzling lustre'.

The glory of God is the presence of God

It is sufficient to see from a study of Hebrew and Greek words that the glory of God has form, shape and materiality. In other words it has substance. Paul speaks of the eternal weight of glory (2 Corinthians 4:17).

Basically, the anointing of God is a manifestation of the power of God while the glory of God is a manifestation of His attributes. However, the power of God and the presence of God are inseparable because God does not demonstrate His power without His presence. When the Holy Spirit has come upon you (His presence), you shall receive power (His anointing of power - Acts 1:8). Mark 16:17 reads – And these signs (His power) shall follow those who believe in My Name (His presence).

The relationship of the Anointing to the glory of God

The anointing of God is the tangible manifestation of God's power while the glory of God is the manifestation of God's person and attributes. Both are manifestations. Both are touchable. Both have degrees or levels of manifestation. Both are of a heavenly materiality. Both are manifested together inseparably, just as God's attributes and power are inseparable parts of His being. The manifestation of the anointing of God is in direct proportion to the manifestation of the glory of God.

When Moses asked to see God's glory, God showed His divine attributes of mercy, grace, longsuffering, goodness and truth (Exodus 33:18; 34:6). God covered Moses with His hand and showed the back parts of His glory (Exodus 33: 22, 23). There is a direct relationship between the glory of God and the attributes of God; the attributes of love and mercy. To move in the glory of God is to move in love and mercy.

Anyone who desires to manifest in God's glory fully must develop the attributes of God in his life. As we behold in a mirror the glory of the Lord, we are being transformed into the same image from glory to glory (2 Corinthians 3:18). Moses' face shone like a light bulb after he saw just the back parts of God's glory (Exodus 34:30).

The most marvellous fact is that when Moses' face was shining, he was not aware of it! (Exodus 34:29). His whole consciousness was so consumed in the glory of God's presence that he forgot himself! Only when we are a hundred percent conscious of God can a hundred percent of God's glory shine through us. The amount of the glory of God we issue forth is directly proportional to our consciousness of God.

*The degree of Anointing manifest is proportional
to the degree of glory manifest*

The glory of God can manifest in degrees (2 Corinthians 3:18). In the dedication of Solomon's temple, the glory of God was so strongly demonstrated that they could not continue to minister (2 Chronicles 5:14). The presence of God was so strong that all stood in awe. After King Solomon prayed, the fire of God came down from heaven and the glory of God increased to such a level that everybody had to vacate the temple because of the glory of God was so thick that nobody could get in (2 Chronicles 7:1-3). The glory of God manifested and increased in degree.

We should learn to be sensitive to the varying levels of the glory of manifested. According to the level of God's glory manifested, we can function easily in the anointing. Sometimes in a meeting, everyone's concentration is so perfectly upon the attributes of God that the glory of God comes into manifestation. When the glory of God is in manifestation, it is easier to function in the ministerial anointing. Do not function beyond the level of God's glory manifested. Each meeting, for various reasons which we will cover later, has a different degree of manifested glory and anointing. There is a limitation for the functions of an anointing set by the manifested glory in each meeting although in the fivefold calling we may actually carry a greater anointing than we are allowed to manifest at that time.

The Holy Spirit moves as He wills and not as we will. The Holy Spirit has also been equated with the glory of God. In Romans 6:4, it is mentioned that the glory of the Father raised Jesus from the dead but in Romans 8:11, it is the Holy Spirit mentioned. In order to move in the glory of God, we need to move in the love of God. In order to move in the anointing of God, we need to move in the power of God. Both are directly related.

Moving in love and power

We should learn to move in the realm of God's glory just as we learn to move in the anointing. We should learn to develop in glory as we develop in the anointing. We have to develop the 'love' side as we do the 'gifts' side. Paul told the Corinthians to develop in the 'love' side so that the gifts present in them may edify, i.e. be more powerfully beneficial; otherwise, it amounts to wasted effort (1 Corinthians 13). It is like having firewood without the fire.

However, some develop in the 'love' side but have no understanding of how the gifts operate or manifest. They would fit Paul's description of those ignorant of spiritual gifts (1 Corinthians 12:1). It is like having the potential for igniting a fire but not having any firewood.

On the other hand, when we develop both sides together, we discover that there are many realms and degrees in the development of both together. We could have a stick on fire, a camp fire, a bonfire or a forest fire. There are many degrees and realms of moving in the glory of God and the anointing of God.

The development of the glory of God in our lives would ultimately have to do with the alignment and tuning of our nature and attributes with the nature and attributes of God. Attributes of love, mercy, graciousness, truth, etc.

Conditions for developing in the glory of God

There are no short cuts to the development of God's glory in us. It means spending time in His presence beholding Him (2 Corinthians 3:18). It means reading and meditating on the Word of God that we may be partakers of the divine nature (2 Peter 1:4). And many times it means taking Christ's suffering meekly the way He did without retaliation, until our flesh life is completely dead. Suffering for Christ means persecution for His name's sake. (It does not mean suffering sicknesses nor suffering for our mistakes. Some people bring persecution on themselves because of their own foolishness, sin and error. Suffering for Christ is when you receive persecution for being Christ-like or for obeying and acting on His Word). For tribulation brings forth perseverance, and perseverance, character and character hope (Romans 5:3, 4). For our light afflictions and suffering, which is but for a moment, is working for us a far more exceeding and eternal weight of glory (2 Corinthians 4:17).

If you are reproached for the Name of Christ, blessed are you, for the Spirit of glory and of God rests upon you - 1 Peter 4:14.

As we develop in the glory in ourselves, we would then be able to sense God's glory manifest in a meeting or while ministering. God's manifest glory can fill a house (Acts 2:2); 4:31), a tabernacle (Exodus 40:34), a temple (2 Chronicles 5:14; 7:1), a prison (Acts 16:26) or even a mountain (Exodus 19:8). Some ministers could get the glory of God and anointing flowing at the stage around them while others could flow in the anointing all over the auditorium.

God promises to manifest Himself when we gather together (Matthew 18:20, John 14:23; 17:20-23). Let us be sensitive to His person, His presence and His power in our midst. Come, let us lose all consciousness of ourselves, our circumstances, and even of each other – and just be fully, a hundred percent conscious of God. Not just in our meetings for a few hours but all of our waking hours. The day we do so, the glory of God shall be revealed and all flesh shall see it (Isaiah 40:5; 58:8; 60:1, 2; 66:19). Then all that has been spoken of the glory of God shall be fulfilled in God's masterpiece of the Universe – His bride, the church!

CHAPTER 7

FALLING UNDER THE POWER

As we look into the subject of falling under the power, let us consider some fallacies first. When I was in the fifth year of my ministry, I met an evangelist from India who had a common occurrence of these phenomena in his ministry. Out of interest, I asked him his thoughts on why some fell under the power. He replied that those who fell had something wrong with them, thus they fell. I certainly was glad I did not fall when he prayed for me.

A year later, I met a lady evangelist who also had this phenomena and I asked her the same question. She replied that those who fell were more yielded and sensitive to God while those who did not were resisting. I made sure that there was a catcher behind me when she prayed for me, so that I could lean backwards on them.

In the above two cases we see that two people used by the same Lord Jesus Christ came to two different and contrasting conclusions on the same phenomena. How is that possible? Both love the Lord Jesus Christ. Yet one said that there is something wrong when you fall; while the other said that there is something wrong when you stand. Both made the mistake of basing their doctrines and conclusions on experience and not on Scripture.

Scriptural explanations for falling

Upon studying the Scriptures, we can make the following conclusions on falling under the power.

1. It is a side effect of the manifestation of God's glory (2 Chronicles 5:14; Exodus 40:34, 35). God's glory is tangible. Moses who had seen God's glory could not physically enter the Tabernacle when God's glory filled it in fullness. When Paul saw the glory of Jesus, he was struck down to the ground (Acts 9:3, 4; 22:6,7).
2. There is no Scriptural basis for establishing the spirituality of the individual by whether he falls under the power of the Holy Spirit or not. Holy men like Daniel fell under the power of the Holy Spirit (Daniel 10:7-9). Obedient prophets like Ezekiel have been slain under the power of the Holy Spirit (Ezekiel 1:28b). At the same time, evil men have been slain under the power of the Holy Spirit (John 18:5,6). The people who came to capture Jesus were evil men motivated by the devil. Paul was a persecutor and an enemy of the

gospel, of the church and of Jesus Christ when he was slain under the glory of Jesus Christ (Acts 9:3, 4). The Bible says that he was breathing threats and murder against the disciples (Acts 9:1).

3. Not all who fell under the power of the Holy Spirit were changed or transformed in their lives. The men who came to capture Jesus were slain under the power when Jesus answered them but they remained unchanged in the evil pursuit to crucify Jesus (John 18:6:12).
4. There are those who received a special blessing and transformation. Paul received his call and his life was totally transformed after his Damascus experience (Acts 26:12-19). His life was motivated by the heavenly vision he saw in Damascus. Adam was put under the power in order for God to create a woman out from his rib (Genesis 2:21-22).
5. The Scriptures treat it as a side-effect phenomena and not an experience to be sought. Jesus ignored the fact that His captives were slain under the power (John 18:6, 7). He did not pay any attention to these phenomena. When Ezekiel fell under the power upon seeing the glory of God, God asked him to stand up so that he could speak to him (Ezekiel 2:1).

Jesus' purpose for manifesting to Paul was not to slay him under the power but to speak to him and commission him for the work of the gospel (Acts 26:16). The others with Paul were slain, too (Acts 26:14) but they received no special blessing or impartation (Acts 22:9).

Falling under the power – a side-effect phenomena

There are a lot of unscriptural practices and views that people hold regarding the slaying power of the Holy Spirit and it grieves the Holy Spirit. We should regard falling under the power as a side-effect only, of coming under the power of the Holy Spirit phenomena and not as the phenomena. The purpose of the anointing is to break yokes, to destroy the works of the devil over people's lives and not just to play human dominoes.

Once the Lord gave me a dream. In the dream, I saw a huge cloud over the earth. It was so thick that you could literally break a piece out and mould it. Then I saw people taking pieces out of the cloud and forming them into balls. The pieces they took out became real balls and they were playing with them. It was then that God's Spirit woke me up and I heard the Spirit say, "Son, My people are playing with My anointing. They enjoy making

others fall under the power but they are not using the anointing to do the works of Jesus. If they will concentrate on doing the works of Jesus with the anointing, I will show them the greater works.”

Discerning the purpose of an anointing

We must concentrate on the purpose of the anointing. Sometimes I have sensed a heavy anointing rest upon me. At that time, I knew that whoever I prayed for or called out would fall. I could just line them up and blow on them. But the Lord has taught me instead to wait on Him and listen to what He wants to do with that anointing and not what I want to do to establish myself. If we channel it properly at that time, we would see instant miracles. At such times, I have yielded to His instructions and have seen marvellous instant miracles. Now isn't that better than just making people fall under the power? Remember the purpose that the Son of God is manifested is to destroy the works of the devil (1 John 3:8). The manifestation of the anointing is to destroy the works of the devil.

Sometimes people instruct others what to do during ministry, with the purpose of getting them to fall under the power. This weakens the anointing. More people will fall but less people are healed. The power of the anointing is weakened through dissipation. Even in the law of electricity, a current from a twelve volt battery running twenty electrical appliances is weaker than when it runs one appliance. Remember that every time God manifests, there is a purpose. He does not show visions without a purpose. Nor does He manifest the anointing without a purpose. If the Corinthian church could make genuine tongues a source of confusion without edification by misapplying it (1 Corinthians 14:16,23), modern Christians who discover the slaying power of the Holy Spirit can misapply a genuine manifestation of God's anointing.

There are sighing, crying, dying humanity waiting to be set free. God has anointed us to preach the acceptable year of the Lord; heal the broken hearted, preach deliverance to the captives, recover the sight of the blind and set at liberty those who are oppressed. Whether they fall or not is a side phenomena but the call is to set them free by the power of the Holy Spirit.

The experiences of John G. Lake

John G. Lake in his book on 'Dominion over Demons, Diseases and Death' page 114, speaks of a young man who prayed for 150 people and about one hundred fell. He observed that only the first twenty-five were really healed, and after that they just fell to the floor. He took the young man home and asked him whether he knew why only the first twenty-five were healed. The

young man replied that he did not know why but was pleased with those who fell.

John G. Lake answered and said the following statement which would be useful to keep in mind:

“When you started to pray for those people, your soul was lost in the Son of God and you were hardly conscious anybody had fallen. But when you saw them strewn all around you, then you forgot the face of Jesus, and became absorbed in the phenomena. That is why they did not get anything. You forgot to connect faith with power.”

Beloved, let us keep in mind that it is far more important to get them healed than to get them fallen. And above all it is of utmost importance to get them born again. Let us not major in the minors and minor in the majors. Thank God for the slaying anointing of the Holy Spirit but keep your eyes on Jesus and not the phenomena. We would do people an injustice if we get carried away with a side-effect instead of concentrating on permanent results. There is a key to tapping on the slaying anointing which we will cover in the chapter on ‘Increasing the Anointing’.

CHAPTER 8

THE MINISTERIAL ANOINTING

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers - Ephesians 4:11

Our Lord Jesus Christ functioned in all five offices when He was upon the earth.

He was an apostle (Hebrews 3:1)

He was a prophet (Mark 6:4; Acts 3:22-26)

He was an evangelist (Mark 1:14)

He was a pastor (John 10:11; 1 Peter 5:4)

He was a teacher (Mark 4:1-2; John 3:2)

Jesus flowed in all five anointings when He ministered. One of the reasons why there hasn't been a ministry like Jesus' today is because very few men are called to function in all five offices. Even the apostle Paul functioned only in three offices; evangelist, apostle and teacher (1 Timothy 2:7; 2 Timothy 1:11). The decision to function in an office is not men's but God's. No one can just decide by himself or herself what they want to function in. Not even when someone prophesies over us or when someone ordains us. The purpose of human ordination is merely to recognize what God has already appointed and chosen. For that reason the apostles had to fast and pray to seek God's will before appointing elders (Acts 14:23). Jesus Himself spent the whole night in prayer seeking God's Will before appointing the twelve apostles (Luke 6:12, 13).

The apostle Paul recognises that the apostleship that he and Peter received were due to God's choice and God's grace (Galatians 1:15,16; 2:9). It states clearly in the Bible that 'He gave' (Ephesians 4:11) and God appointed (1 Corinthians 12:28).

Growing into the ministries of God

Having recognized that it is God's prerogative as to the offices we are to function in, we need to understand that we have a responsibility on our part to grow in and develop within the set callings of God.

God sets our limits when He places His call upon our lives. He draws the circumference of His calling around us and requires us to develop and grow within the circumference.

Philip was called to be an evangelist but he started as a deacon. Before he was a deacon, he was an *'officeless'* but faithful Christian. In the end, when the church was asked to choose men filled with the Holy Spirit and wisdom from among themselves, they identified Philip and placed him as one of the seven deacons. Having become an appointed deacon, his ministry grew until later he was recognized as Philip the evangelist (Acts 21:8).

Paul started as a nobody. He said that he was unknown by face to the churches of Judea (Galatians 1:22). However, he was faithful. Whenever he had the opportunity, he witnessed boldly, sometimes at the risk of his life (Acts 9:22, 23, 29, 30). Not everybody recognized him. He was sent to his hometown, Tarsus, where he remained for about ten years. Everybody seemed to have forgotten him. However God is able to place in the hearts of His established ministers, those whom they are to help. Barnabas was already an established minister. He was known throughout the Jerusalem church (Acts 4:36). He was even known to the key ministries of those days – Peter, John and the other apostles. Barnabas was the one who had taken Paul and introduced him to the apostles (Acts 9:27).

Faithfulness – a key to development

May I add a point here to those who are starting in the ministry: be faithful, God will place you in the hearts of the right people to help you be established. And to those who are established and well-known: be faithful and be a good steward of your fame – you could either be a hindrance to budding ministers through your insecurities and fears or a blessing to them through your love for them. Be a blessing not a curse! Be a helper not a stopper! Be an encourager not a cold shoulder! Be a brother not a persecutor! Be a friend not a foe! We are all accountable for the lives we have, the money we receive, the offices we hold and fame bestowed.

Paul was faithful as a nobody and God placed him on Barnabas' heart when Barnabas was sent to Antioch. He remembered Paul and called him to assist him in the ministry there.

Thus Paul, who had been prophesied over by Ananias that he will be bearing Jesus' name to Gentiles, kings and Jews, finally enters the first phase in his ministry – not as an apostle but as a teacher (Acts 9:15; 11:25,26). It took a couple of years more before Paul entered into the apostolic ministry (Acts 13:2).

Therefore, we see that regardless of what office or offices God has called us into, we need to develop in them stage by stage, measure by measure. God does His part by choosing; we do our part by responding and

developing. It is important to understand that we can develop in the ministerial anointing.

The difference between a call and a burden

It is also necessary to distinguish between a call and a burden. A burden comes forth out of a vision of a need whereas a call comes forth out of God's Will.

A call has a burden but a burden need not necessarily have a call. All cats are animals but not all animals are cats. All calls have burdens but not all burdens have calls involved. It is wrong for a person to enter the fulltime ministry out of a burden or need. But it is right for a person to help or assist out of a burden or need. To enter into the ministry fulltime, one needs more than a burden or a need; one needs a call from God – an appointment (1 Corinthians 12:28) or a gifting (Ephesians 4:11). Many people enter the ministry merely out of a burden or need but do not have an anointing upon – an unction to function – in the ministry office. It is dangerous to move out of the Will of God. It is dangerous to function without an anointing. It becomes mere human might and power; it is the religious flesh manifested.

Discerning the times and seasons

Having discerned between a burden and a call, upon discerning the call we need also to discern the times and seasons of God in relation to the call. If you have a call to the ministry in a particular office, don't function in it until the anointing comes upon you to do so. Until the anointing comes, you should train, develop and prepare for the ministerial anointing to come upon you.

Elisha was called to be a prophet in First Kings chapter nineteen but he did not and could not function as a prophet until Elijah's mantle came upon him; a symbol of the ministerial anointing coming upon him.

Sometimes we are ready to move into the function of our call but the timing is not ripe. At other times, it is the time to function but we haven't readied ourselves. Most of the time it is the latter problem, not the former.

Preparation time required

There is a preparation time required to equip us for the ministerial anointing to come upon us. Elisha prepared himself by serving Elijah for about ten years. The final test was in keeping close watch on Elijah (2 Kings 3:9, 10).

The anointing upon is costly. Kathryn Kuhlman said that it cost her whole life. It will cost your life. God demands that you consecrate your time, your talents, your money – everything – to His call. He demands that you demonstrate this consecration consistently in season and out of season, year in and year out. This position of consecration must be maintained through trials and temptations, sink or swim, live or die, through the corridors of time. When He is satisfied that you are ready to give all your life to do His Will and perform His call, then and then only would the ministerial anointing come upon you.

With the anointing upon you to stand in the offices He calls you into, you could, like Jesus, finish thirty-three years' work in three short years. The signs and wonders of your ministry office would establish you. Within three years of His manifestation, all Israel knew that Jesus of Nazareth was among them. In three years all of Israel was shaken by the impact of His life and ministry. What Jesus did in three years was worth the waiting and preparation of thirty years.

In the body of Christ today, there is too much work done with too little anointing. And there is too little anointing because there is too little preparation. And there is too little preparation because there are too few willing to pay the price!

If but one man were willing to pay the price that Jesus paid, that one man's anointing alone would shake the whole world!

CHAPTER 9

THE PREPARATION FOR THE ANOINTING

The ministerial anointing can be developed within the boundaries of God's Will and God's call. Paul developed from a teacher to an evangelist and an apostle (Acts 11:26; 13:2). Philip developed from a deacon to an evangelist (Acts 6:5; 21:8).

In order to be developed in the ministerial anointing, we must understand that God has designed phases in each of our lives. Phases are plateaus on the way up the mountains of our lives. The plateaus are not designed to stagnate us. They are designed to allow us to rest, recuperate and consolidate our spiritual understanding and experiences that we have received in each upward step up the mountain.

Understanding the need for phases

When the Lord Jesus appeared to me and spoke for four hours about the anointing, I was so saturated that I could not sleep at all. My mind felt dumbfounded, boggled by the immensity yet simplicity of the truths of God. It took me many, many months to understand some of the things He said. I needed a plateau to rest, to contemplate, to absorb, to meditate, to think through some of the things He said.

When Paul met the Lord Jesus on the Damascus road, all that he had understood as a Jew about what the Old Testament taught had to be realigned. He needed time to think through the Scriptures all over again. He found his plateaus in Arabia and in the ten silent years in Tarsus (Galatians 1:17; Acts 9:30). When he came out from Tarsus he was one of the best teachers of the Word of God in his time (Acts 11:26; 13:1). Even Peter admitted that some of things Paul wrote were hard to understand (2 Peter 3:15,16). Paul had thought through some of those things in his plateaus.

What did Paul do during his plateaus? I believe that he studied the Word to see what the Word said about those things he had experienced. He did not build his life on experience alone. He built it on the Word of God.

Spiritual development between the phases

The plateau is also a place where we prove out in experience, the new things God has shown us or commanded us to do. It could be operating constantly in a certain gift, a certain method or even preaching a certain message until we have perfected it. The plateau is a training ground for new

spiritual weapons and operations that God is teaching us. It is where we kill the lions and the bears before the Goliaths. David tested his sling and stick as a shepherd boy. In fact he refused to accept King Saul's weapons because he had not tested them (1 Samuel 17:37-39).

David was about to enter a new phase of his life at that point. Notice the difference before and after his conquest of Goliath. And yet his conquest of Goliath and entering into a higher phase in his life and ministry depended on his faithfulness in the plateau to that point. Note that it was prophesied that David would be king in First Samuel chapter sixteen but he only became king over all Israel many years later in Second Samuel chapter five. He developed in his office and anointing measure by measure, phase by phase.

Understanding the phases of our call and ministry would help us not to be impatient. We should not be like the horse in rushing ahead of God or like the mule in slowness to respond to God. Be not like the horse or like the mule (Psalm 32:9). The impatience of the horse will cause us to move in the flesh, the stubbornness of a mule will cause us to die in the flesh.

Obedience and faithfulness in each phase

When we are obedient and faithful during each phase, God will promote us to the next phase. When we are disobedient and unfaithful, we will have to remain in the phase until we obey. For that reason, many ministries grow to a certain level and become stagnated. They lose the anointing and become dry. We have to keep pressing on. Ministry life is a pressing on until Jesus comes (Philippians 3:12).

Some ministers live and die without entering even the first phase. Others enter up to certain phases and die without completing their call. Paul in his last epistle said that he had fought the good fight; he had finished the race (2 Timothy 4:7). He had poured his life out and he was now ready to go home (2 Timothy 4:6). He had finished every phase of his ministry. Jesus in His prayer at Gethsemane said that He had finished the work which the Father had given Him to do (John 17:4).

The level of anointing flowing is greater with each progressive phase. The church of Jesus Christ does not grow less and less glorious but more and more glorious. The day will come, when every member of the body of Christ will be moving in the perfect Will of God, completing their individual phases faithfully and the glory of God will be manifested upon the bride of Christ – the last revival to take place followed by the rapture.

Faithfulness, patience and a willingness to spend time waiting on God in worship are the keys in preparation to receive the ministerial anointing in each phase. With each phase of obedience, God manifests a gift of greater anointing.

One of the most difficult things to the human soul in the preparation for the anointing is that nobody seems to notice your obedience but God. However, the desire to be noticed and recognized must die for it is a manifestation of the self-life. It is God who promotes us from phase to phase and not men. Promotion does not come from the east or from the west or from the south but it comes from God (Psalm 76:6). It is God who appoints.

When Paul and Barnabas were faithful to the phase of their ministry in Antioch, the Holy Spirit promoted them to international ministry (Acts 13:3). With promotion comes a greater responsibility, a greater burden to bear, a greater sacrifice needed but God grants the strength to face the new task by a greater impartation of His anointing.

Recognize the phases in your life. Be faithful in each of them. Don't promote yourself. Let God promote you. Humble yourselves under the mighty hand of God, that He may exalt you in due time (1 Peter 5:6).

CHAPTER 10

THE LIMITATIONS OF THE ANOINTING

Every minister must discern the office or offices that God has placed him in. Failing to do so may cause us to ignorantly trespass into an office and anointing in which God has not called us to function.

In the Old Testament, people died for trespassing an office. King Saul lost his ministry when he trespassed into the priest's office (1 Samuel 13: 9-14). God declared that He would now seek another man to be commander over Israel (1 Samuel 13:14). Saul was called to be a king and not a priest. He did not know the limitations of the anointing upon his life. He had no anointing to function in the office of a priest.

The danger of trespassing an anointing

King Uzziah was another headstrong and proud man. He had a mighty army and even had special devices for warfare (2 Chronicles 26:15). His success got into his head and he became proud (2 Chronicles 26:16). He obviously had a great anointing to be king for he was a success at that and his fame spread far and wide (2 Chronicles 26:15).

Men of God, watch out! Your success in certain endeavours does not exempt you from failures if you move into new areas of ministry without God's call. Your anointing may work in certain areas where He has placed you but when you enter areas outside His Will, He will no longer back you up. Learn to recognize the limitations of your anointing. If God called you to be an evangelist, don't try to pastor. If God called you to be a pastor, don't try to be an evangelist.

King Uzziah allowed success to blind him to the limitations of his anointing. He tried to be a priest and ended up a failed leper the rest of his life. All the success of his earlier years could not ease the pain of isolation, sorrow and failure of his latter years. Instead of being known to a ripe old age as King Uzziah the mighty man of God, he was known as King Uzziah the leper the rest of his life (2 Chronicles 26:16-23).

Men of God, don't condemn yourself to a life of spiritual leprosy by trespassing the limits God has placed upon your life. It is dangerous to trespass beyond the limits of that which we are anointed to do. Don't enter a new phase of ministry just because it is a good idea. Don't just enter even because of a need or a burden. Enter only because He calls and He anoints.

The danger of good ideas without the anointing

Confer not with flesh and blood when it comes to your life and ministry (Galatians 1:16, 17). Seek the counsel of godly men with an open heart but in the final analysis, you would still need to be personally led by the Holy Spirit. Much of the counsel of men comes from their intellect. Good ideas but doomed to failure. Seek out men and women of deep prayer. These are the men and women of God who can give true spiritual counsel. Ultimately, you are still to be sensitive to the inward witness in your personal life.

Korah was chosen by God among the Levites to help transport the sacred furniture of the Tabernacle. He was to aid the priests but not to serve as a priest. He was not satisfied with the limitation God had placed on his life. He wanted to be a priest. He told Moses and Aaron that he considered himself as holy as them (Numbers 16:3). He did not realize it was God who sets and appoints – not men. He wanted to set himself up. The earth opened and swallowed him up (Numbers 16:31, 32).

Korah's mistake was that he had not learned the limitations of the anointing upon his life. He did not move by the anointing; he moved by his wishes and desires. Moses said that he (Korah) had considered it a small thing that God had given him a part of the work of the Tabernacle (Numbers 16:9).

We must not despise the work that God has called and anointed each one of us to do whether it be big or small, in public or private. We are not rewarded according to the publicity of our work but according to our faithfulness. We should stay within the limitations that He has placed upon our lives and be obedient to the end.

Recognizing the limitations of the anointing

King David was a man after God's heart. He wanted to build a house for God to place His glory upon (2 Samuel 7:2). When he shared his desire with Nathan the prophet, Nathan also felt that it was a great idea and told him to go ahead with his plans (2 Samuel 7:3).

However, God spoke to Nathan that night and specifically revealed that it was not His Will for David to build the house (2 Samuel 7:4-11). God had set a limitation upon David's life. David did not carry the anointing to build the house but his son, Solomon, was chosen to carry that anointing (2 Samuel 7:13).

David did not react in anger at God's limitation. Instead, he worshipped the Lord. He knew how to flow with the limitations of the anointing upon his life.

The reason given by God was that he had shed much blood (1 Chronicles 22:8). At first this sounds like a rebuke but it is not when we consider the fact that David needed to shed blood for he was called to overcome the enemies of Israel. His anointing was an anointing to be a man of war. It was God who taught his hands to make war (2 Samuel 22:35). What God was pointing to was that David was called to function in a different kingly anointing from Solomon. David was a warrior; Solomon was a builder. David knew battles (against bears, lions and Goliath) from his youth; Solomon was a man of peace (his name means 'peace'). Without David, Solomon would not have the extended borders of peaceful Israel to enjoy; without Solomon, David's dream for the completion of the house of God would not be fulfilled. They complemented each other.

Flowing with the limitations of the anointing

The purpose of God's limitations on each life is that we are all to do our little part of His Will in His kingdom and together bring perfection to the bride of Christ. God has set His Will in our lives and according to His personal Will in our lives; we are anointed with an unction to function. The anointing we receive in our lives is to do His Will not our own will.

David recognized the limitations of the anointing upon his life and prepared materials with all his might for Solomon to build God's house. The Scriptures tell us that he had taken much trouble to make abundant preparations (1 Chronicles 22:5, 14). Supernaturally he had received and prepared the plans for the house (1 Chronicles 28:11, 12). There was so much gold, silver and bronze accumulated that he said that there was no limit (1 Chronicles 22:16). He had an organized plan for the worship and administration of the house of God (1 Chronicles 28:21). He even made sure that there were materials for nails (1 Chronicles 22:3). The only thing he did not do was to build the house.

David could have moved in the flesh and built it himself. After all, he had built his own house and many large areas of Jerusalem (2 Samuel 5:9; 7:1,2). Depending on his own intellect and ability, he could have built God's house. However, he did not do it just because he was capable. He wanted to do only the Will of God.

There is a truth when we say that we should not look to our inability when it comes to doing God's work for we are to look to God's ability. On the

other hand, we should also not look to our ability when it comes to doing God's work for we are to look to God's Will. We should neither go by our inability nor by our ability but by the Will of God.

We should learn to know the limitations of the anointing God has placed in our lives. Paul knew that he was an apostle to the Gentiles and Peter knew that he was an apostle to the Jews (Galatians 2:8). Philip knew that he was an evangelist within Israel and never went beyond the borders of Israel (Acts 8:5; 21:8). Paul was called to evangelize the whole of Asia Minor.

The secret to moving in the fullness of the anointing is to discern the office or offices that God has placed us in within the body of Christ and to function faithfully within the limits of His anointing.

Many men of God run about trying to be the jack-of-all-trades and end up the master of none. The anointing upon their lives is weakened and dissipated by their over-stretching themselves. They end up looking like old rubber bands that have lost their elasticity.

Be what God wants you to be and not what men want you to be. Understand the limitations of the anointing of God that He has placed in your life.

CHAPTER 11

OPERATING IN THE ANOINTING

There are three main keys to operating in the anointing. The first key is to receive the manifestation of the anointing. The second key is to discern the purpose and type of anointing manifesting. The third is to learn how to channel the manifested anointing.

Most intellectual Christians would have a hard time even with the first. The three keys flow one into another. Without the first, you can't have the second; and without the second you can't have the third.

The need of experience

Much of modern Christianity is intellectually based. Knowledge is emphasized above experience. However, if we know everything about speaking in tongues and do not speak in tongues, our knowledge is empty. If we know everything about the theories of swimming science but do not step into the waters of experience, the knowledge is empty.

On the other hand, experience without knowledge leads to heresy. Knowledge without experience produces dead dodos. Experience without knowledge produces weirdos. Those who depend merely on experience lean too much on emotionalism. However, these are those who would have no problems experiencing the first key. They are not afraid of releasing their emotions. If they are balanced by the Word of God, they would be very productive for God.

To have a manifestation of the anointing is to tangibly perceive the anointing. Like Elisha, unless we know the Spirit has come upon us, we could not operate our spiritual offices (2 Kings 3). The tangibility of the anointing can be sensed in different ways by different individuals. There are varieties of operations (1 Corinthians 12:6). Whatever the method or way of sensing, we must discern the manifestation when it comes.

Receiving the manifestation

The anointing does not manifest all the time. The manifestation of the anointing comes as the Holy Spirit wills (1 Corinthians 12:11). For those who find it difficult even to sense the manifested anointing, there are ways by which we can grow to discern the manifested anointing.

If we have a torchlight that runs on twelve volts, the torchlight will not work on six volts. It may even show a dim light at ten to eleven volts. There is a minimum level of spiritual voltage before the anointing will manifest in our lives. The newborn spirit man is the key to sensing and discerning the anointing. He must have a certain level of the Word of God, worship and prayer before he can sense and discern the anointing.

If we are not able to receive the first key of having the anointing manifested in our lives, we should spend our time meditating on the Word of God (not just reading), worshipping God in tongues and with the understanding, and praying many hours in tongues. Praying in tongues energizes us to a level where we can easily sense the anointing. Once we have a manifestation of the anointing we can familiarize ourselves with it, making it easier and easier to sense the anointing. It would also take a shorter time to receive the anointing from thenceforth.

Discerning the type of anointing

The second key is to discern the purpose or type of anointing manifesting. There are many types of anointing and each produces a different work. The healing anointing cannot be used for teaching and vice versa. The anointing to get people baptized in the Spirit cannot be used for healing. There are as many anointings as there are of the types of work of the Holy Spirit.

The following are some of the manifestations of the same person of the Holy Spirit:

1. The Spirit of wisdom (Exodus 28:3; Deuteronomy 34:9; Isaiah 11:2).
2. The Spirit of judgement (Isaiah 4:4; 28:6; Matthew 12:18; John 16:7-11).
3. The Spirit of burning (Isaiah 4:4).
4. The Spirit of understanding (Isaiah 11:2).
5. The Spirit of revelation (Ephesians 1:17).
6. The Spirit of counsel (Isaiah 11:2).
7. The Spirit of might (Isaiah 11:2; Mark 6:2; Romans 15:19; Colossians 1:29).
8. The Spirit of knowledge (Isaiah 11:2; Romans 15:14).
9. The Spirit of the fear of the Lord (Isaiah 11:2; Acts 5:11-13).
10. The Spirit of grace (Zechariah 12:10; Hebrews 10:29).
11. The Spirit of prayer and supplication (Zechariah 12:10; Ephesians 6:18). The Spirit of glory (1 Peter 4:14; 2 Corinthians 3:18).
12. The Spirit of holiness (Romans 1:4).
13. The Spirit of life (Revelation 11:11; Romans 8:2).

14. The Spirit of sonship (Romans 8:15).
15. The Spirit of truth (John 14:17; 15:26; 16:13; 1 John 4:6).
16. The Spirit of prophecy (Revelation 19:10).

Besides this, we have the Holy Spirit manifesting in the nine gifts, the five-fold offices and the nine body ministries (see the Introduction of this book).

As can be noted there are many, many types of anointing. At an altar call, the anointing of the Spirit of sonship is released, giving people the born again experience. A healing anointing releases healing miracles. The anointing to prophesy releases the gift of prophecy.

Increasing our discernment of Anointings

Some types of anointing manifest the side effect of falling under the power. However in the teaching anointing (the Spirit of wisdom and revelation), there is no sense in people falling because they need to consciously hear and understand as well as refer to their Bibles. When manifesting the anointing to get people baptized with the Holy Spirit, it is more important to have them speak with tongues than to have them fall under the power. It is alright if they fall and speak in tongues at the same time but many times I have observed that those ministering are satisfied when they fall, without helping them into the realm of tongues. The sign of receiving the baptism in the Holy Spirit is speaking in tongues and not falling under the power.

Each type of anointing feels different. Through experiencing them personally, we would begin to discern which type of anointing is manifesting. Sometimes when we find it difficult to discern, we can sit under a ministry with a 'known' type of anointing manifesting in order to get the feel of it. To sense the teaching anointing, sit under a teacher; to sense the prophetic anointing, sit under a prophet, etc.

Some ministers get stuck to manifesting only in one method and anointing. To hear them twice is boring. This is because the ministers do not launch out to move in new areas of anointings. Within each office we can manifest various anointings. Example, as a teacher, one can manifest the teaching anointing, worship anointing, prayer anointing, etc. As an evangelist, one can manifest the healing anointing, the anointing to minister the baptism in the Spirit, etc.

If a person is called as a teacher, he cannot try to function in the office of a prophet (unless he stands in both offices), but he can have the prophet lay

hands on him to receive a measure of the anointing to prophesy. You cannot be a prophet if God did not call you to be one but if you sit constantly under the prophet's ministry, you will pick up an anointing to prophesy.

The gift of prophecy is not the prophet's office but it is a tiny measure of the prophesying anointing. Sitting under a prophet's ministry would certainly help to stir the operation of the gift of prophecy.

If we sit under an evangelist who moves in the power gift of healing – a healing anointing – we tend to pick up a measure of the healing anointing although we may not be called to be evangelists. There is a measure of anointing imparted when we sit under a ministry. Sitting under someone with a strong prayer anointing would cause us to be more prayerful.

Having understood the above principles, it is important to see that ministers who are stereotyped and not open to fellowship and associate with other bona fide fivefold ministers, end up the losers themselves. They would not receive measures of anointing from other ministries which would have added colour and diversity of operations to their anointing and methodology. Some ministers are still on spiritual black and white television while others have gone to spiritual colour television.

Channelling the Anointing

Upon establishing ourselves on the first two keys, we will now consider the third. Once we have discerned the type of anointing, we have to discern how to channel it. Example, if a healing anointing is present, we would have to listen carefully to the Holy Spirit whether He wants us to lay hands on them, use oil, have them lay hands on themselves, have them stand in a row and blow on them or use handkerchiefs. There are always many, many ways to channel the same anointing.

Channelling is a release of faith and anointing at the same time. Notice that Jesus uses a variety of methods to channel the healing anointing: by the spoken word, by using clay, by spitting, by touch. Jesus was sensitive to the Holy Spirit and did not patent a method. Many preachers are not sensitive to the Holy Spirit on this third key. They are satisfied with the first two and get stereotyped on one method for channelling the anointing.

The methods of channelling the anointing are determined by the specific instructions of the Holy Spirit on each occasion, by the level of anointing manifesting (this is covered in the chapter on Fluctuations in the Anointing), and by God's personal instruction to the minister to operate a method. (God sometimes requires certain individuals to use a particular method e.g. Moses

using the rod – Exodus 4:17, believers laying hands – Mark 16:18, elders anointing with oil – James 5:14).

The best approach in this third key is to keep an open ear to the Holy Spirit even when we have discerned the manifested anointing. Many ministers rush into ministry after key number two. If we will wait on the Holy Spirit long enough, we will be able to pick up some of the freshest and reviving methods. The Holy Spirit doesn't get in a rut, He stays creative and fresh. I am amazed over and over again at His specific instructions on the methods of channelling. He has always amazed me with His creativity.

CHAPTER 12

FLUCTUATIONS IN THE ANOINTING

There are two sides to the causes of fluctuations in the anointing - the private life of the minister and the expectations of those receiving the ministry.

In order to understand how the anointing fluctuates in the life of a minister, we need to understand two things: the phases in a ministry and the optimum anointing of the minister. When God calls a person, God plans phases in his life. Within each phase, God purposes a predetermined measure of anointing. Example, in phase one, God could predetermine a measure of ten volts of anointing to function, in phase two twenty volts and so forth. The predetermined measure of anointing is the optimum anointing a minister can function in within each phase. However, in actual life situations, the anointing will fluctuate from meeting to meeting and even within the same meeting. There are causes for this which we will now consider.

The private life of the minister

If the minister does not spend time waiting on God in worship, meditating on the Word or praying and fasting, the anointing can wane from its optimum. Example, if he is supposed to be functioning at a predetermined optimum measure of twenty volts in his particular phase, the anointing may wane to perhaps ten or fifteen volts.

When a minister gets too involved in the affairs of this life, his mind will be preoccupied with earthly activities. This will keep him from functioning at his peak. For this reason, the apostles consecrated themselves to the ministry of the Word and of prayer (Acts 6:4).

Charles G. Finney speaks about an endowment of power that brings men under conviction of sin (Power From On High by C.G. Finney, page 10). He said that with such an endowment, a few words dropped here and there to individuals were the means of their conversion. He said that sometimes he would find himself in a great measure, empty of this power. He would then set apart a day for private fasting and prayer until the power would return upon him with all its freshness.

From our vantage point in history, we can see clearly that he was speaking of the anointing of the Holy Spirit. When the anointing waned, he fasted and prayed.

In his first vision of the Lord Jesus, Kenneth Hagin makes mention of how Jesus placed His right finger on both his hands – placing a special healing anointing on his hands. Jesus then said to him that if the anointing leaves him, he is to fast and pray until it comes back (I Believe In Visions by Kenneth E. Hagin, page 54 – Fleming H. Revell Publications).

All ministers must learn to continually wait on God in their ministry to maintain an optimum manifestation of the anointing in their lives.

Fluctuations caused by those receiving ministry

Fluctuations of the anointing can be caused by the expectations of those receiving ministry. We will study the life of Jesus on this aspect. As far as Jesus was concerned, the fluctuations of the anointing in His ministry could not be caused from His side. It is an established fact that Jesus was perfect and never made any mistakes nor was He distracted. His personal life was an exposition of a perfect minister's life. If there were any fluctuations of the anointing, it definitely cannot be from His side.

When Jesus went to His hometown, the people there did not receive Him. They took Him only as an ordinary carpenter whose sisters and brothers they knew (Mark 6:3). The Scriptures tell us that Jesus could not do any mighty work there (Mark 6:5). He only healed a few sick people by the laying on of hands. At this point, the manifested anointing fluctuated to a low level. Jesus had the Spirit upon Him without measure but they were not drawing it into manifestation.

At the end of the same chapter 6 of Mark, Jesus went into Gennesaret and the manifested anointing flowed at optimum level. People were begging to touch His clothes and as many as touched Him were made well (Mark 6:56). Surely, something must have caused the anointing to manifest at a peak level.

The key in Mark 6:56 is the faith level and expectations of the people. The difference between Nazareth and Gennesaret is as follows:-

NAZARETH (Mark 6:1-5)

1. Questioned the source of Jesus power.
2. Recognized only His humanity.
3. Offended at Him and His claims.
4. Jesus was literally rejected.
5. Low level of anointing manifested.
6. Laid hands on the few He healed.

GENNESARET (Mark 6:56)

1. Recognized Him.
2. Recognized His divinity.
3. Believed everything of Him.
4. Jesus was wholly accepted.
5. High level anointing.
6. Begged to touch His clothes.

7. Unbelief was their blockage.

7. Faith was the key.

Anyone who tries to argue that it was merely the sovereignty of God in the above incidents, in explanation of the fluctuations of the anointing, is simply blind to what the Scriptures say. In Nazareth, it was God's sovereign Will to manifest but the stubborn free will of men did not allow Him. Jesus marvelled at the unbelief (Mark 6:6). We can see therefore that the fluctuations of the anointing can be affected by the faith level of the people. Elisha said to the king of Israel that he would not have bothered to tap on the anointing had it not been for King Jehoshaphat (2 Kings 3:14).

There are five areas which will affect the level of anointing flowing in a meeting:

1. The hunger level

Cornelius was a man who was hungry after God. He was not born again but sought the Almighty God in prayers often (Acts 10:1,2). When Peter came to minister to him and his kin folks, the hunger level was so high that before Peter could finish his sermon, the anointing poured upon them (Acts 10:44). They were born again and baptized with the Holy Spirit at the same time. Spiritual hunger is an important ingredient in drawing upon the anointing. Elisha must have been very desirous and hungry for the anointing upon Elijah for a long time. He persistently followed Elijah through Gilgal, Bethel, Jericho and the Jordan River (2 Kings 1-6). Notice how Elijah seemingly wanted to shake this persistent Elisha off by asking him to stay while he went on. However, Elisha was like a bulldog who had seen the power of the anointing on Elijah and was so hungry for it that he would not let him go until he received a double portion of it. He was rewarded for spiritual hunger and persistence.

2. The prayer level

The early church prayed together and God released an anointing on them so powerfully that the house they were in shook (Acts 4:31). The increased level of anointing upon their lives produced a greater manifestation of power (Acts 4:33). It is a common experience for various ministries that it is easier to minister to a prayerful group than a prayerless group. The anointing flows more easily. Paul had intercessors to labour with him in prayer. Epaphroditus was one such labourer (Colossians 4:12). Charles G. Finney had his 'Epaphroditus' in Father Nash.

3. The love and unity level

One of the major keys to the continuity of the outpouring of the Holy Spirit and revival in the Jerusalem church was their love and unity. Notice how often the word 'one accord' occurs (Acts 1:14; 2:1,46; 4:24; 5:12). The Holy Spirit inspires the recording of these phrases for us to pay heed to the united background atmosphere of His work in the church. When the early church reached the love unity of one heart and one soul, the anointing flowing from the apostles increased in even greater demonstrations (Acts 4:33; 5:12). Ministering in a church with strife and division is like preaching to a stone wall. You sense a 'dead' feeling while ministering and it is also 'difficult' to flow in the gifts that God normally allows you to operate in. Even hidden disunity among church leadership can affect the public ministry of the church by affecting the anointing level.

4. The Word and faith level

We have seen from the above comparisons in the Gospel of Mark chapter six that the faith level of the Gennesaret people was high. They must have been waiting for Jesus for when they recognized Him, they ran to bring the sick to Him. The woman with the issue of blood could draw on the anointing upon Jesus because she had heard and had believed. She had said to herself that if she could touch His clothes, she would be healed. Her faith was released and she received the anointing (Mark 5:28,29). Many others were touching Him but apparently, the others were not successful in drawing upon the anointing (Mark 5:31). Jesus felt the anointing flow out from Him only when the woman touched His clothes but not while the others thronged Him. Paul carried an anointing for signs and wonders upon his life as an apostle (Romans 15:18,19; 2 Corinthians 12:12). When Paul went to Lystra, a crippled man sat hearing his teachings (Acts 14:8,9). While Paul was teaching the faith level was increasing. Faith comes by hearing and hearing by the Word of God (Romans 10:17). When Paul had built the faith level up, he released the healing anointing by a loud command and the man was instantly healed (Acts 14:9,10).

5. The worship level

Worship helps to tune our beings to the consciousness of God. It was worship that brought the glory into manifestation in the temple (2 Chronicles 5:13). It is in this particular area that the music ministry has an effect on the fivefold anointing flowing. A poor worship service hinders; a good one stirs the ministry gifts to operation. When Elisha asked for a musician, he was not just asking for some Old Testament classical music to be played for him to soothe his

nerves but he wanted to worship and set his mind on God. As the musician played, Elisha must have worshipped. Finally as the worship level was as required, the anointing of the prophet manifested and he prophesied (2 Kings 3:15). A miraculous provision and deliverance resulted from that manifestation. As Paul and Silas worshipped the Lord in prison, God released a great measure of anointing such that the whole prison shook (Acts 16:25,26). Notice how the anointing convicted the jailer, who fell trembling before Paul and Silas (Acts 16:29).

When all five areas are brought to their fullness, the manifestation of the anointing can be extremely astonishing and awesome in power. Kathryn Kuhlman has tapped on all these five areas to a certain level in her miracle services. If all these five areas are tapped to fullness, there would be such an atmosphere of the person and presence of the Holy Spirit Himself that all who need healing would be healed. In the book of Acts, the church reached a peak level of anointing such that ALL were healed (Acts 5:16). Healing and miracles for all will be a common manifestation in the final and last glorious move of the Holy Spirit. All the above five areas will be important keys in this move of Holy Spirit.

CHAPTER 13

MOVING IN THE ANOINTING

This chapter is different from the previous one on ‘Operating in the Anointing’. Operating in the anointing speaks of understanding the manifestations of the anointing and learning to channel it. It also speaks of learning to flow with the fluctuations of the anointing from meeting to meeting or from place to place.

Once we have understood that fluctuations in the anointing can be caused also by the response of those receiving, we will not be stereotyped and try to move in the same way all the time in different congregations. We have to be sensitive to the level of anointing flowing in each congregation and flow accordingly. It does not mean that if we have operated in 1000 volt anointing in New York that we will be able to do the same in Tokyo. The limits of the operation are determined by the fluctuation level of the anointing manifested. Philip had to go from a city wide revival to a simple soul winning opportunity (Acts 8:26).

In this chapter, we will speak on how to flow in the anointing within one meeting.

The outpouring of the Holy Spirit

Generally the anointing slowly comes upon a congregation. However, sometimes the anointing falls upon the whole congregation simultaneously. This happened in the upper room (Acts 2:1-4), in the house prayer meeting (Acts 4:31), and in Cornelius’ house (Acts 10:44, 45). In such instances, we may call it an ‘outpouring’ of the Holy Spirit. A study of these cases will reveal that the whole congregation in each case was fully united and seeking God with fervent prayer. Everyone in the congregation was involved in some way during the preparation for the Holy Spirit to come upon.

Rarely do we find such united efforts in fasting and prayer today. For this reason we do not see outpourings of the anointing to this degree. However, bear in mind that it is possible and many nations have seen the outbreak of revival through such a coming together of believers.

Having established the fact and possibility of an outpouring, let us now consider the keys to moving in the anointing.

How the anointing moves into a meeting

As the anointing manifests in a meeting, usually one person or a group of persons gets touched first and then it cascades over the entire congregation. We will call the first manifestation upon a person or group of persons the 'breakthrough' point.

The breakthrough point is extremely important because it will determine whether the whole meeting moves in the anointing or not. Example, in a healing service, the first few healings will cause a cascading of the healing anointing over the entire congregation. The testimonies of instant healings and miracles will raise the faith level of the general congregation, thereby raising the anointing level.

We can also observe this phenomenon in congregational worship in tongues. Usually it begins with the song leader singing in tongues and then it catches on to the whole congregation.

The anointing fluctuates within the same meeting and we have to understand how it moves into a meeting. When it has moved in, we must be sensitive to the level of anointing in manifestation. Usually it builds up progressively. Example, the minister can be conducting a healing service and many instant healings are being attested to. The congregation will usually grow in faith level as they hear the testimonies.

Neutral observers in the congregation start opening their hearts and become participants. Seeing people fall under the power as the minister prays has an electrifying effect on the congregation. Finally as testimony after testimony is shared and worship and praise to God intensifies, the anointing can grow so strong that all the minister has to do is wave his hand and the power of God will be released upon the people, with many of them falling simultaneously under the power.

However, if the minister had waved his hands at the beginning of the meeting, nothing would have happened. The anointing has to reach a certain level before the 'waving' method of channelling can be applied.

Determining the methods of channelling

The level of anointing manifested determines the methods used. At a low level of manifested anointing, Jesus used the method of laying on of hands (Mark 6:5). At the beginning of His ministry, Jesus laid hands on everybody in a house meeting (Luke 4:40). Later in His ministry, as His fame increased and expectations and faith of the people grew, Jesus did not have to even lay

hands (Mark 6:56; Matthew 14:36). Jesus' methods were determined by the faith level of people. For those who had the faith to receive without the need for laying on of hands, Jesus ministered accordingly (Matthew 8:8). It is interesting to note that Jesus had intended to personally minister when He said, "I will come and heal him" (Matthew 8:7). However, since the centurion's faith level was such that a spoken word would suffice, He ministered accordingly.

We should therefore not be restricted to a stereotype method of ministering but we should flow with the level of anointing manifested.

Moving in the anointing according to needs

The next thing to understand in moving in the anointing is that the anointing will manifest according to the needs present in a meeting. God will not manifest an evangelistic anointing to win souls if all who are present are already born again. Neither would there be a manifestation of healing anointing if nobody needs healing.

It is a skill to learn to be obedient to the level and type of anointing manifesting. It takes self-control not to do things that God did not ask us to do. Sometimes God has sent me to a meeting and allowed me to function only in the teaching anointing. After teaching, I would then close the meeting and if there was anyone who needed ministry, I would minister by laying hands and not through a manifested anointing. This takes self-control because I enjoy moving in a demonstrative anointing and operating in the gifts of the Holy Spirit. We have to learn to be obedient both to what He says as well as to what He doesn't say.

When the anointing is not manifested and we try to move in the anointing out of methodology, we would end up operating in the flesh and not in the Spirit. The inward witness within us will give us clear-cut signals of grieving the Spirit when this happens. The inward witness within us also helps us to judge the manifestations in a ministry whether it is in the flesh or not.

In conclusion, when moving in the Spirit we need to:

1. Understand the manifestation
 - a) understand when it comes in – the breakthrough point
 - b) understand the level and type of anointing manifested and its fluctuations within a meeting
 - c) understand the methods of channelling the anointing at each level
2. Flow with the anointing

- a) listen to the instructions of the Holy Spirit
- b) be sensitive to the inward witness throughout the whole meeting
- c) be obedient to the limitations set by the level and type of anointing manifested.

CHAPTER 14

INCREASING THE ANOINTING

It can be observed that sometimes some ministries are more anointed than others. Elisha and Elijah stood in the same office of a prophet but Elisha was more anointed than Elijah (1 Kings 19:16; 2 Kings 2:9). David and Saul stood in the same office of king but David was more anointed than Saul (1 Samuel 10:1; 16:3). Seven deacons were chosen but Stephen and Philip demonstrated more anointing than the rest (Acts 6:5, 8; 8:5).

The question in many people's minds is whether the difference in the levels of anointing was merely the sovereign Will of God or whether there were spiritual principles adhered to that brought the increase in anointing. The answer is both. God's sovereign Will is involved through spiritual principles that He has set in His Word. There are seven principles to increasing the anointing that we shall discuss in this chapter.

The principle of asking

It is important for us to understand that God has created man with a free will. As long as it is in line with His Word, men could ask God for things that they desire. Some of the most beautiful spiritual experiences in the Bible have been brought about by the asking of a man.

Moses asked God to show him His glory (Exodus 33:18). It was initiated by Moses. After having been in the presence of God, Moses felt an intense desire to see God as He is in His glory. God answered Moses' prayer by showing him the back parts of His glory.

In the account of David's correction for his adultery through the prophet Nathan, there is a statement made by God that is remarkable. God said regarding David's blessings that if that had been too little, He also would have given much more (2 Samuel 12:8). All David had to do, if he wanted more, was to ask.

The two disciples on the way to Emmaus unknowingly had Jesus as their companion. As they came to Emmaus, Jesus actually made as if He wanted to go on (Luke 24:28). Jesus only stayed because they asked (Luke 24:29). Imagine what they would have missed if Jesus had gone on without revealing Himself in the breaking of bread (Luke 24:30).

The above Scriptures are quoted to show the importance of asking. God is a perfect Gentleman who will not barge into our lives without invitation.

Elisha had more anointing because he asked (2 Kings 2:9). Our Father will give the Spirit to those who ask (Luke 11:13). The Jerusalem church under persecution asked for more boldness and God poured a greater anointing upon them (Acts 4: 29-31). We are encouraged to ask (James 4:2; John 16:23-24).

The principle of obedience

The second principle in increasing the anointing is obedience. Unless we are faithful to what we already have, more will not be given. He that is faithful in least shall be faithful in much (Luke 16:10; 19:17). If you are faithful to move and flow in the anointing that God has given you, God will grant more anointing in your ministry. Oftentimes it is the one who has little who despises it. It was not the one with five talents, nor the one with two talents, who was tempted to be unfaithful but it was the one with one talent (Matthew 25:16-30).

Be faithful to God in whatever level of anointing is operating in your life – whether it be just in simple tongues, interpretation or prophecy. It is being faithful with whatever gifts or ministry that He has placed in us that will bring a greater anointing in our lives. Elisha was faithful for about ten years serving Elijah. In fact, he was known as the one who poured water on Elijah's hands (2 Kings 3:11).

God gives the Spirit to those who obey Him (Acts 5:32). Obedience is better than sacrifice (1 Samuel 15:22).

The principle of humility

The anointing for ministry is directly related to the grace of God. The anointing imparted is the grace imparted. Paul in speaking about his apostolic ministry, refers to it as the grace that had been given to him (Galatians 2:8,9). He became a minister according to the gift of the grace of God given to him (Ephesians 3:7). The fivefold ministries are the gifts of His grace (Ephesians 4:7).

When there is great anointing and power, it is because there is great grace (Acts 4:33). Jesus, being full of the anointing without measure, was also full of grace and truth (John 1:14). The only way to receive more grace is by the knowledge of Him and by humility (2 Peter 1:2; 1 Peter 5:5).

We are exhorted to be humble in order to receive grace. God gives grace only to the humble (1 Peter 5:5). Spiritual promotion by God comes only

through humility (1 Peter 5:6). There is no increase in anointing without humility. Those who lose the spirit of humility have become stagnant.

Where is the house that you will build for Me? And where is the place of My rest? God declares that it is upon the one who is of a contrite heart (Isaiah 66:1-2).

The principle of transference

The anointing can also be increased in our lives by association and transference. Elisha associated with Elijah and received a greater measure of the same miracle working anointing that Elijah had. Joshua ministered to Moses and associated closely with him, and received a transference of the anointing that was upon Moses (Exodus 24:13; Deuteronomy 34:9; Joshua 1:1).

When David was hiding in the cave of Adullam, everyone who was in distress, everyone who was in debt, and everyone who was discontented, gathered to him (1 Samuel 22:2). David became captain over a band of social outcasts. However, David had the anointing upon him and those men who associated with him became giant-killers like David. The anointing rubbed on them and they became the famous mighty men of David. Adino killed eight hundred men at one time (2 Samuel 23:8). Abishai used his spear against three hundred men (2 Samuel 23:18). Benaiah killed two lion-like heroes of Moab and topped it off by killing a lion in the midst of a pit on a snowy day (2 Samuel 23:20). Benaiah also killed a five cubit tall giant Egyptian (1 Chronicles 11:23).

Notice that David, himself, had killed bears and lions besides Goliath (1 Samuel 17:34-37,50,51). The anointing that was upon David rubbed upon those with him by association and transference.

It was noted of the apostles, when they demonstrated the anointing of God, that they had associated with Jesus (Acts 4:13). The anointing can be increased by association and transference.

The principle of worship

Jesus Christ declares that should anyone be a true worshipper of God, they would not have to seek God, but God the Father would be seeking them out (John 4:23). Worship attracts the presence of God and the anointing of God. Worship creates a throne for God to sit upon on this earth (Psalm 22:3). God inhabits our praises. And when God comes, the anointing comes.

Paul and Silas had been obedient to God. They had seen the Macedonian vision, crossed the sea, preached the gospel, cast out a devil and finally landed in jail in Philippi (Acts 16:23,24). At midnight, with their feet fastened and their hands bleeding, they worshipped God. God released a mighty anointing upon them that shook open the whole prison. The Bible calls it an earthquake (Acts 16:25,26). Even the earth was about to fall under the power when the principle of worship was activated.

God promises things which eye has not seen, nor ear heard nor entered into the heart of men. These things are for those who love God and wait upon Him (Isaiah 64:4; 1 Corinthians 2:9). We wait upon God by worshipping Him. All worshippers of God will increase in the anointing; for as we behold His glory, we are being transformed into the same image from glory to glory, just as by the Spirit of the Lord (2 Corinthians 3:18).

The principle of retrospection

There are some things which we must forget but there are some things which we must remember (Philippians 3:13; 2 Peter 1:15). If we want to increase in the anointing, we must remember every occasion when the anointing flows through our lives to others. We must remember how it came in, what it felt like, the ways it operated, etc. This is to acclimatize us to the flow of the anointing. It helps us to get a 'feel' of flowing in the anointing.

Paul reminded Timothy of the gift that was upon his life when he laid hands on him (2 Timothy 1:6). He wanted Timothy to remember how the anointing came upon him. He was to be assured that he had received the gift but that he only needed to stir it up by remembrance. Paul also exhorted Timothy to meditate on the gift given to him by prophecy (1 Timothy 4:14,15). Timothy had to remember how the anointing came upon him and yield himself fully to anointing. The only way to hold fast to what is good is by remembering them and practicing them (1 Thessalonians 5:20,21).

In the midst of their trials, the Hebrew Christians were exhorted to recall the former days in which after they were illuminated, they endured a great struggle (Hebrews 10:32). Those were days of great anointing when the gospel was first preached to them both with signs and wonders, with various miracles, and gifts of the Holy Spirit (Hebrews 2:4). Remembering how the anointing had been upon them would help them to continue fighting the good fight of faith.

Paul said that he was always obedient to the heavenly vision (Acts 26:13,19). He always remembered how the power of God first came upon him. We must know and remember how the anointing feels whenever it

comes upon us, in order for us to be familiar with it. This would enable us to move under the anointing more and more skilfully. The anointing would increase through retrospection of all its manifestations.

The principle of the Word and prayer

It takes faith to move in the anointing of God. The natural mind sometimes finds it foolish to yield to the instructions and flow of the anointing. For the things of the Spirit are foolishness to the natural man (1 Corinthians 2:14). The only instrument that will tune our faith to move in the anointing is the Word of God.

The word of God contains life – ‘*zoe*’ life, God’s life (Hebrews 4:12). As we meditate and digest the Word of God into our hearts, more of the life of God is transmitted into us. If the Word contains life then more Word means more life. Jesus wants us to have an abundant life (John 10:10). The seed of God’s life which we received when we were born again, needs to grow and be nurtured (1 John 3:9). We function in the gifts in proportion to our faith (Romans 12:6). And faith comes by hearing the Word of God (Romans 10:17).

Prayer would include prayer in tongues which energizes us and edifies us (1 Corinthians 14:4). Paul said that he spoke in tongues more than all the Corinthians (1 Corinthians 14:18). If the Corinthians spoke so much in tongues that they misused it, and Paul said that he prayed in tongues more than them, just imagine how many hours Paul must have spent praying in tongues.

The apostles gave themselves to the Word and prayer (Acts 6:4). The church had additions of souls up to chapter five of Acts (Acts 2:41,47; 5:14). In Acts 6:1, the disciples were multiplying. But after the deaconship was organized and the apostles gave themselves to the ministry of the Word and prayer, they greatly multiplied (Acts 6:7).

Any minister of God who wants to increase his anointing should discipline himself from church activities and then give himself wholly to prayer and the ministry of the Word.

An application of all these seven principles will increase the anointing upon your life.

CHAPTER 15

MAINTAINING THE ANOINTING

The anointing is maintained by fasting and prayer. Fasting alone does not do much but fasting combined with prayer, or fasting combined with faith, releases tremendous spiritual resources. In modern civilizations, fasting is the act of releasing our consecration and expectation in God. Many tribal people would sometimes travel for days and weeks to reach an evangelistic or healing service. Their ‘act’ of walking and travelling is a release of their faith and expectation. In modern cities today, we travel to meetings by air-conditioned transportation and reach a meeting with less sacrifice than the tribal people. In tribal places, people come along when they are really keen or have high expectations (it would take high expectations to be willing to travel for days and weeks through the jungles) whereas in modern cities, people casually ‘drop by’ just to see what is going on.

As a result of this, the ‘miracle factor’ in tribal places is greater. Added to this is the simplicity of the tribal folks in contrast to the sophistication of the city folks. I personally believe that one of the key factors to the city folks ‘paying the price’ is in fasting and prayer. The decision to refrain from food in order to concentrate on spiritual pursuits is important in increasing the expectation of city folks.

Fasting in Jesus’ disciples’ lives

Jesus Christ, at the peak of His ministry, anointed the twelve apostles to have power and authority over all diseases and all demons (Matthew 10:1; Luke 9:1). He imparted from the anointing that was upon His life. Sometime later, upon His coming down from the Mount of Transfiguration, Jesus found His disciples unable to cast out a demon from a boy (Matthew 17:16). This is in spite of the fact that Jesus had given them an anointing to cast out ALL demons (Luke 9:1).

When the disciples asked Jesus why they could not cast out the demon, Jesus pointed to their unbelief (Matthew 17:20). His recommendation was that they fast and pray (Matthew 17:21). The disciples had received the power and authority to cast out demons. They had the ability. They had the anointing.

The anointing waned because they were in unbelief (no faith level) and because the family ministered to were also in unbelief. The unbelief of the boy’s father only started to break when Jesus confronted him and asked him to believe (Mark 9: 23, 24).

Jesus knew that the anointing had waned in His disciples' lives and thus instructed them to fast and pray. Fasting and prayer are keys to maintaining the anointing of God in our lives. Fasting does not change God but it will definitely change us. Our spiritual hunger, visions and desires are intensified in a fast.

Fasting in Jesus' life

Notice the difference in Jesus before His forty days fast and after His forty days fast. Jesus was filled with the Holy Spirit before the fast (Luke 4:1). Jesus returned in the power of the Spirit after the fast (Luke 4:14). The word 'power' is from the Greek word 'dunamis' which is a word directly associated with the anointing of the Holy Spirit. Jesus declared that the Spirit of the Lord was upon Him (Luke 4:18).

The two main words for power in the Greek New Testament are 'exousia' and 'dunamis'. 'Exousia power' is delegated authority. 'Dunamis power' is directly related to the anointing of the Holy Spirit. 'Dunamis power' does not belong to us but to the Holy Spirit. This power demonstrates itself through yielded lives.

The power of the Holy Spirit

The following are Scriptures that show clearly the relationship between 'dunamis power' and the anointing of the Holy Spirit:

Luke 1:35	the <i>dunamis</i> of the Highest shall overshadow you
Luke 4:14	Jesus returned in the <i>dunamis</i> of the Spirit
Acts 3:12	with great <i>dunamis</i> gave the apostles witness
Acts 6: 8	Stephen, full of faith and <i>dunamis</i>
Acts 10:38	with the Holy Spirit and <i>dunamis</i>
Romans 15:13	through the <i>dunamis</i> of the Holy Spirit
1 Corinthians 2:4	demonstration of the Spirit and of <i>dunamis</i>
1 Corinthians 4:20	not in word but in <i>dunamis</i>

From the above, we can see that 'dunamis power' is always associated with the Holy Spirit. The fast of forty days had a significant impact upon Jesus' life and ministry. It brought forth the anointing of power upon His life.

Benefits of fasting

The results of a good fast are that:

1. your light shall break forth like the morning
2. your healing shall spring forth speedily
3. your righteousness shall go before you
4. your rear guard shall be the glory of God and
5. your calls to the Lord will be answered by the reply “Here I am”
(Isaiah 58:8, 9).

The missionary journeys of Paul were birthed in fasting and ministry unto the Lord (Acts 13:1, 2). Paul himself was a man who often fasted (2 Corinthians 11:27). The promise of the outpouring of the Holy Spirit was preceded by a call to fast (Joel 1:14; 2:12, 15, 28-32). Fasting humbles the soul (Psalms 35:13; 69:10).

Many ministers of God do not know how to maintain the anointing after they have received it. They would operate in the anointing for some time and then fizzle out. It is one thing to receive an anointing; it is another to maintain and increase it. The key to maintaining the anointing is a fasted life.

CHAPTER 16

THE PERSON OF THE HOLY SPIRIT

Of all the principles in ministry that we learn, including all the training that Bible Colleges and Theological Seminaries can offer, the most important preparation for the ministry is to get to know the person of the Holy Spirit. Anyone who learns to relate to the person of the Holy Spirit intimately will be a success everywhere and every time. He is the key behind all keys. The Minister behind all ministers. He is the unseen, sometimes unknown, many times unwelcomed person behind the church scene. It is a sad fact that in much of the training of ministers, there is virtually little or no training to get acquainted with the lovely person of the Holy Spirit.

The Holy Spirit is a person

The Christian doctrine of the Trinity states that God reveals Himself to us as God the Father, God the Word and God the Holy Spirit (Genesis 1:26; Matthew 28:20). God is not one person in three forms but He manifests Himself to us in three dimensions relating to us as three persons – equal in essence, omnipresence, omniscience and omnipotence. We all know the Father as a person. We all know Jesus as a person. But do we know the Holy Spirit as a person?

A person has feelings and personality. The Holy Spirit can be grieved (Ephesians 4:30). The Holy Spirit speaks and teaches (John 14:26). And yet many Christians seem to think of the Holy Spirit as a sort of impersonal presence or power instead of as a person. A person is someone we can relate to, someone whom we can talk to and who talks to us.

Jesus said that the Father would send the Holy Spirit as another Helper (John 14:16). The world does not receive Him because it neither knows Him nor sees Him (John 14:17). However, though He is invisible, we will know Him because He lives in us and is with us (John 14:17). Jesus was the Helper but He ascended to heaven and is at the right hand of God (Mark 16:19; Acts 2:33; 7:55; Ephesians 1:20).

The Holy Spirit, as another Helper, came down and took the place of Jesus with the disciples (John 16:7). It is He who performs and continues the work of Jesus as if Jesus was actually physically present! The book of Acts is an account of Him doing this.

The Holy Spirit and the church

The secret of the early church's power is that the church related to the Holy Spirit as a person.

- Acts 5: 3 Peter could relate to the Holy Spirit as a person so well that when Ananias lied to the Holy Spirit, Peter knew it.
- Acts 8:29 Philip could relate to the Holy Spirit as a person so sensitively that he could hear the Holy Spirit instructing him what to do.
- Acts 10:19 The Holy Spirit, as a person, was the one who told Peter to follow Cornelius' servants (Acts 11:12).
- Acts 13:2 The Holy Spirit was so real as a person to the Antioch church that when He spoke, they knew it.
- Acts 16:7,8 The Holy Spirit as a person directed Paul and Silas where they were not supposed to go.
- Acts 20:23 The Holy Spirit as a person witnessed to Paul what he was to face in each city.
- Acts 21:11 The Holy Spirit as a person, was the one who told Agabus, the prophet, the prophecy concerning Paul.

We see, therefore, that the Holy Spirit was a real person to the early church and not just an unknown force. He was a real person who spoke and instructed. He bears witness together with us (John 15:26, 27). Peter, standing before the Sanhedrin, declared that the Holy Spirit was his co-witness (Acts 5:32). If we really desire the release of the Holy Spirit's power through our lives, then we have to learn to relate to the Holy Spirit as a person.

It is the power of God that makes the difference (1 Corinthians 4:19, 20). God's power does not solely depend upon Moses, Elijah, Elisha, Paul, Peter or Stephen or any other biblical character. It depends upon the PERSON of the Holy Spirit working through yielded vessels. Jesus, our lord and Saviour, Himself, yielded to the Holy Spirit fully. Jesus did not start His ministry until the Holy Spirit had come upon Him. But when He was anointed with the Holy Spirit, He did in three years all that He wanted to do and with great power (Acts 10:38).

If all the early disciples had to yield to the Holy Spirit fully, and if our master and Lord Jesus had to be anointed by the Holy Spirit, how much more do we need to yield fully to the person and power of the Holy Spirit in these latter days?

*Not by might, nor by power, but by My Spirit, says the Lord of Hosts.
- Zechariah 4: 6*