

THE
ANOINTING

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International Ministries

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We acknowledge the additional works of the various Scholars and Bible Commentaries used in conjunction with the College material. This is not to say that we agree with all their theology, but we certainly value their contribution to the Body of Christ.

Published by:

*Crossroads Publications
10681 Princes Highway
Warrnambool
Victoria 3280
Australia*

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THE ANOINTING

In this booklet we are going to teach on how vital and important the anointing of God is. It is by His Anointing that the Lord brings conviction to the sinner and the Saint, draws souls into the Kingdom, heals, delivers and teaches. The Anointing and the Holy Spirit are inseparable, for where the Anointing is present, so too is the Holy Spirit. Without the Anointing, no true spiritual work can be done.

The concept of unction or Anointing has its roots in the Old Testament where it denotes the presence of the Holy Spirit (Exodus 29:7; Isaiah 61:1-3). It is used the same way in the New Testament. Scripturally let us say that there is no such thing as an anointing only the Anointing.

In the Old Testament, the oil poured on those chosen represented the Anointing of the Holy Spirit or even the Holy Spirit Himself. Kings, priests, prophets etc. were anointed to do God's will. This Anointing gave them Divine authority - which was the Divine signature that showed forth God's choice.

In Old Testament times, the Spirit came upon or rested upon certain people, so that they ministered in the Lord. It was then that those whom the Lord anointed prophesied, healed in His Name, did miracles, saw into the spirit realm, heard the voice of God, were given knowledge and wisdom, triumphed in battle, possessed the land, called fire from heaven, became exceptionally physically strong, became mighty men of war, were strengthened, became bold, became kings and priests and saw the devil flee, etc. Some examples from the Old Testament are as follows (Genesis 41:14-16; Exodus 14:26-31; Joshua Ch.6; Judges 6:12-16; 1 Kings 17:17-24; 1 Kings 18:17-40; 2 Kings 6:15-18; 1 Samuel 16:13; Jeremiah 29:10; Daniel Ch.3).

In the New Testament era, which includes today, and as God sees fit, all this and so much more is possible for those who have the Anointing of God in and on their lives, both personally and ministerially. The Anointing flows from Christ's fullness within, and as we are in Him and receive from Him, we can walk experientially in the power of the Spirit, the power contained in the Anointing.

“ . . .The Anointing flows from Christ’s fullness within, as we are in Him and receive from Him. . .”

This Anointing comes to us in two different ways:

1. A Personal Anointing - from within (internally).

1 JOHN 2:27 But the Anointing which you have received of Him (the Holy Spirit) abides in you, and you need not that any (ungodly - see 1 John 2:18-26) man teach you: but as the Anointing teaches you of all things, and is truth, and is no lie (the Holy Spirit will lead us into all truth), and even as it (the Anointing) has taught you, you shall abide in Him (what the Holy Spirit teaches us will help us abide in Christ).

This means that the Anointing, in the context of 1 John 2:27, is a person, the Holy Spirit Himself - for in this New Testament age, He dwells within. It is God through the ministry of the Holy Spirit Who thus anoints or causes one to be anointed.

Whether Baptized in the Holy Spirit or not, the Believer has this Anointing - for this Anointing is the Holy Spirit. Where He is, His Anointing is. But for us to take advantage of this Anointing, we must be open to it. When Baptized in the Holy Spirit, however, we are positioned to be able to take the greatest advantage of this Anointing. Through the Baptism in the Holy Spirit we gain the Anointing which is His presence from an “in to out” way. At this point, however, the Anointing is still only potential power - to reveal (teach) and empower for service. The Anointing is also for the purpose of sanctification, for it is this Anointing that will, if allowed, lead us into all righteousness. Of course for the Anointing of the Holy Spirit to affect us, we must still seek, find and embrace God’s truths. This means that having proper focus and the right object of our faith is still important and indeed necessary.

Note: The Anointing referred to in 1 John 2:27 flows when the foundation of correct doctrine (Divine truth) is there in the

Christian's heart. This means that once a Christian is grounded in the true and full teachings of Calvary, if someone teaches erroneous doctrine, then that Christian, because of the Anointing of the Holy Spirit, will be able to perceive the check in their spirit which is the conviction of error. The condition for the Anointing to be effective in this instance is that one must already be grounded in the Word - so that the Holy Spirit can bring to remembrance that which is right and expose that which is wrong (Hebrews 5:13-14).

2. A Corporate Anointing - from without (externally).

The Anointing can also come directly from heaven to effect change in sinners or Saints. Here the Anointing is the Divine atmosphere of the Holy Spirit present in a special way. The Anointing in this case can come to prepare those present in public meetings to receive the word being preached or taught. This Word, when opened up to or digested, can thereby produce transformation - in character and belief.

Being Anointed for service by the Holy Spirit will give the Saint an authority to do ministry work that has been ordained of God, for with this Anointing will come, on a potential basis, a quality and level of power which will enable them to do God's work. Without it man, even knowing what work he has to do, will fail miserably. Divine authority encompasses power from heaven to do the work which has been commissioned.

Note: In a ministerial situation, men and women can be commissioned by the Lord for service and so anointed in a general sense for such. However, on a day to day basis, these people need to position themselves and believe for the Anointing to flow in each ministry situation. Also, whether the Holy Spirit works His Anointing from the outside, or from inside to the outside to touch people, it is the same Spirit working through or with people of faith.

***“ . . . Divine authority encompasses power
from heaven to do the work which has
been commissioned. . . ”***

God needs men and women of faith to legally work through on this cursed planet called earth. This is the way He has ordained it and these soldiers of the Cross need to be anointed for this service. To be anointed means that, in some special way, the presence of the Holy Spirit must be with that person - giving power so that they can be of service to God.

The Anointing on a sermon or teaching etc. can strip and lay bare the heart of the sinner or Saint. All excuses are exposed for what they are in the light of His Anointing. This is the work of the Divine power that is within the Divine atmosphere we call the Anointing.

The Anointing of God can cause man to see that which he could not see without it:

REVELATION 3:18 I counsel you to buy of Me gold tried in the fire, that you may be rich (what they needed to “buy” could not be purchased with money, but only with the precious Blood of Christ: E.S.B.); and white raiment, that you may be clothed, and that the shame of your nakedness does not appear; and anoint your eyes with eyesalve, that you may see.

Without the Anointing of the Holy Spirit, we cannot see the truth of His Word or perceive or understand the wisdom of God. Thus the Laodicean Church, which mirrors many modern churches, was rich materially but did not realize it was spiritually poor - indeed “wretched, and miserable, and poor, and blind, and naked” (Revelation 3:17). The Laodiceans equated worldly riches with spirituality, and were not receiving from God that which was needed to reveal the seriousness of their plight. They were self-righteous and so lacked the humility required for Him to bring His Anointing to them.

“ . . . The Anointing on a sermon or teaching etc., can strip and lay bare the heart of the sinner or Saint. . . ”

Furthermore, without His Anointing, we are not dressed to do His will or serve Him. Only the Holy Spirit can bring us this Anointing that contains the Divine power we need for service and personal sanctification. The Anointing plays a role in sanctification because it brings the power needed to convict us of sin and reveal the truths of God's Word to us i.e. its boundaries.

1 CORINTHIANS 2:12 Now we have received, not the spirit of the world (darkness which is of Satan), but the Spirit which is of God (the Holy Spirit); that we might know the things that are freely given to us of God.

1 CORINTHIANS 2:13 Which things also we speak, not in the words which man's wisdom teaches (corrupted wisdom), but which the Holy Spirit teaches (which is an understanding of the Word of God); comparing spiritual things with spiritual (communicating spiritual Truths to spiritual men by the Spirit). (E.S.B.)

JESUS THE ANOINTED ONE

Jesus, in the synagogue at Nazareth, opened the scriptures and read from Isaiah that which had been prophesied concerning Him. Jesus said:

LUKE 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to preach the Gospel to the poor; He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them who are bruised (Isaiah 61:1)."

One writer comments on this verse in regard to Holy Spirit Anointing within the Five Fold callings (Ephesians 4:11). The same principles apply equally to ordinary Christians. He writes: " 'Because He has Anointed Me,' concerns a spiritual Anointing and not a physical anointing, as was common in the Old Testament. It refers to a special appointment or commission by God that sets the person apart (Acts 4:27; 10:38; II Corinthians 1:21; Hebrews 1:9).

Jesus is here identified as the ultimate Anointed One, the One Who will ultimately rule as King over a restored Davidic Kingdom. This conviction is expressed in Jesus' Title, "Christ." This is not a name, but a Title that means "The Anointed."

Consequently, the Anointing of the Holy Spirit actually belongs to Christ . . .

VARIOUS CALLINGS

Paul said, "And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers" (Ephesians 4:11).

With these Callings of various Ministries, an Anointing of the Holy Spirit automatically follows . . .

THE DEGREE OF ANOINTING

Even though the Anointing of the Holy Spirit is automatic respecting these Callings. . . still, the degree of the Anointing is predicated on one's consecration, dedication, and relationship with the Lord. Many individuals are truly called of God for various Ministries, but have little Anointing, simply because there is little consecration (or they have not been readied). The Anointing flows more or less through the Believer, according to his relationship with Christ. So, even though the Anointing automatically follows the Calling . . . still, its operation depends much on one's daily walk before God. It is not that such is earned, for these things are all Gifts of God, but it is simply that the vessel be prepared for use.

WITH THE ANOINTING

Only with the Anointing of the Holy Spirit can these attributes of Ministry listed by Christ (i.e. Luke 4:18) be carried out. If these things do not occur, it means the Anointing is not present, and because the Holy Spirit is either absent or given little latitude to work. If the Holy Spirit has the required latitude and the degree of consecration is as it ought to be, these tremendous attributes of Ministry will follow. It is impossible to be otherwise." ¹

(underlines, phrase and scripture added)

***“. . .The degree of the Anointing is
predicated on one’s consecration,
dedication, and relationship
with the Lord. . .”***

ACTS 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all who were oppressed of the devil; for God was with Him.

“The phrase, “How God anointed Jesus of Nazareth with the Holy Ghost,” speaks of Jesus as a Man needing the Anointing of the Holy Spirit, in order that these works may be done.

As God, no Anointing was needed in any capacity. However, when God became Man, it was absolutely imperative that He have the Holy Spirit Who would Anoint Him to carry out His Mighty Works.

The word “Anointed” as used here in the Greek Text is “chrio,” and means “to designate or consecrate to an Office or Ministry.” It also means “to smear or rub with oil,” which speaks of the great help given by the Holy Spirit to carry out the functions of a particular Office or Ministry, in this case, Preaching the Gospel, Healing the sick, performing Miracles, and casting out Devils.”²

(underlines added)

“THE ANOINTING

The phrase, “But the anointing which you have received of Him abides in you,” (1 John 2:27) refers to that which is constant, and thereby permanent.

There are two words, “aleipho” and “chrio,” used in the New Testament, translated by the one English word “anoint.” The two words refer to the act of applying something to a person for a certain purpose, and to meet a certain condition.

We will look at Peter’s words, “God anointed Jesus of Nazareth with the Holy Spirit and with power” (Acts 10:38). The subject here is “God,” Who does the acting. He is the One Who anoints Christ with the Holy Spirit and with Power.

This means that the Holy Spirit did not do the anointing. He is that with which Jesus was anointed. We saw that both Greek words meaning, "to anoint," refer to the application of something to a person. Thus, the act of God in anointing Jesus with the Holy Spirit, referred to His act of sending the Holy Spirit to rest upon Him for the Ministry which He as the Man Christ Jesus was to accomplish on Earth. So let us say it again:

THE HOLY SPIRIT DOES NOT ANOINT. HE IS THE ANOINTING HIMSELF. *Thus, in the case of our Lord, the anointing with the Spirit refers to the Person of the Holy Spirit coming upon Him, this position of the Holy Spirit providing the potential equipment for Ministry of which our Lord was to avail Himself. The anointing with the Holy Spirit would only become a factor in our Lord's life resulting in the impartation of power for service as He depended upon the Spirit for His Ministry to and through Him."³*

(underlines and scripture added)

“...Thus, the act of God in anointing Jesus with the Holy Spirit, referred to His act of sending the Holy Spirit to rest upon Him for the Ministry which He as the Man Christ Jesus was to accomplish on Earth. . .”

As we have seen, it was God Who anointed Jesus. The Holy Spirit is that with Whom Jesus was anointed. Through this Anointing, the Holy Spirit provided Jesus with the graces and energies needed (and of which He was to avail Himself) for ministry. As Jesus availed Himself of the Spirit's counsel and became one with Him in thought and intent, the power of God was manifested in His ministry. It was the Anointing that contained and brought forth the power of God. God anointed, but it was the Holy Spirit's ministry to do the anointing. This Anointing gave Christ the power to heal the sick, make the lame to walk and even raise the dead. And even before Jesus' public ministry, the Anointing within, i.e. the Holy Spirit, taught Jesus the Word and will of God and so readied Him to move in the power of God, by faith, at the appointed time.

Note that “*The phrase, “For God was with Him” (Acts 10:38) presents a given, for the Holy Spirit will not Anoint error nor sin.*

In other words, for the person who is truly Anointed to Preach the Gospel, etc., and such “Anointing” be obvious, resulting in “much fruit,” this automatically says to all, that this Believer is not functioning in error; nor does he (or she) have unconfessed sin within their lives. There is no higher sanction than the Holy Spirit. But unfortunately, the Holy Spirit is not the criteria in most Church circles, but rather silly rules made up by men.

Conversely, many claim the Holy Spirit and heavy Anointing, but without any evidence. Or else much evidence is claimed, but with no substance.

The Church must recognize those who are called of God! If not, they will soon find themselves totally controlled by man, even as the Jewish Sanhedrin of old!”⁴

(underlines and scripture added)

JOHN 3:34 *For He Whom God has sent speaks the Words of God (refers to Christ Who always spoke the Mind of God, and thereby the Word of God): **for God gives not the Spirit by measure unto Him** (refers to the fact that all others, whomever they may have been and even the very greatest, while having the Holy Spirit, did so by “measure,” which was not so with Jesus; He had the Spirit in totality, hence the constant healings and miracles). (E.S.B)*

“As we spoke of such without measure concerning Jesus, Isaiah tells us what that means. It speaks of the Sevenfold Spirit of the Lord resting upon Jesus: A. The Spirit of the Lord; B. Of Wisdom; C. Of Understanding; D. Of Counsel; E. Of Might; F. Of Knowledge; and, G. Of the Fear of the Lord (Isaiah 61:1-2).

This corresponds with that which John saw, “Seven Lamps of Fire burning before the Throne, which are the Seven Spirits of God” (Revelation 4:5).

No, this does not mean there are seven Holy Spirits, but that “Seven” denotes totality, completeness, absoluteness, infinity, all in all, the beginning and the end, and perfection.”⁵

(underlines added)

“...Conversely, many claim the Holy Spirit and heavy Anointing, but without any evidence. Or else much evidence is claimed, but with no substance. . .”

THE ANOINTING AND THE BELIEVER

At salvation the Saint is anointed with the presence of the Holy Spirit Who brings with His essence the presence of God. It is only through the person and agency of the Holy Spirit that this is done.

The Holy Spirit abides with us and in us after salvation (1 John 2:27) as a constant presence. Therefore by reason of this Anointing in us, and when we position ourselves to take advantage of it, then by the ministry of the Holy Spirit we will know the truth and the truth will set us free (John 8:32). However, the Spirit Baptism is essential if the Spirit is to be allowed the latitude to minister truth in power to truly empower and transform us. Indeed without the Spirit Baptism, there is very little the Holy Spirit can do to teach us or empower us. However we must, as Jesus did, surrender to Him in all things if He is to be given permission and scope to move in us and through us. Only through the ministry of the Holy Spirit can we digest God's Word - which causes transformation to take place.

“THE ANOINTING OF THE BELIEVER WITH THE SPIRIT

We come now to the anointing of the Believer with the Holy Spirit and this Age of Grace. Paul says in II Corinthians 1:21-22, “Now He which stablisheth us with you in Christ, and has anointed us, is God, Who has also sealed us, and given the earnest of the Spirit in our hearts.” In I John 2:27 . . . we have the words “But the anointing which you have received of Him abideth in you, and you need not that any man teach you: but as His anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in Him.” John also said in Verse 20, “But you have an unction from the Holy One, and you all know.”

The ministry of the Holy Spirit to the Believer today is not only for service as was the case in Old Testament times, but also for Sanctification. But His indwelling is only potential so far as His ministry is concerned. His indwelling does not at all mean that His ministry is

performed in its fullest manifestation and in an automatic way. And this confuses most Christians, and especially, Spirit-filled Believers. For most in this category think that being baptized with the Holy Spirit (Acts 2:4) automatically means that the Spirit is automatically helping.

While He definitely does help all He can, we know from Romans 8:2 that He requires of us that we evidence Faith at all times in Christ, and more particularly, what Christ did at the Cross. With our Faith properly placed, the Holy Spirit will then do great and mighty things, even to the full potential of His Ministry on our behalf.”⁶

(underlines added)

“...The ministry of the Holy Spirit to the Believer today is not only for service as was the case in Old Testament times, but also for Sanctification. . .”

Within the potential of the Spirit Baptism is found all the graces afforded through the Cross to do all that God has preordained for the Saint, His child, to accomplish. This may include sharing the Gospel with strangers, our next door neighbour or our loved ones. If so, Anointing is needed on our words. If one is called to preach, Anointing is also needed. But for both, we must be readied by the Holy Spirit to receive His graces and His Anointing - so that a Divine power accompanies the words we share or preach. What does this Anointing that contains Divine power do? Very simply it can convict the sinner in a powerful way of his sin and his state - when the Gospel is shared or preached, and he opens up to it.

Thus this Holy Spirit Anointing can help bring the sinner, when the Gospel is read, shared or preached, to the reality of their position - that they need to be saved from their sin. The Anointing of God will help the open hearted, saved or unsaved, to begin to believe that the Word of the Lord is true. Then the question comes from the Creator, “Will you repent of your sins, will you accept My salvation, will you embrace My Word and My Spirit, and follow after Me?”

God will not force Himself or His Anointing into the mind and heart of anyone - for love will not force. However if people will only open their minds and hearts a little to the Word of the Lord, then He will come to the rescue. He will paralyze Satan and their flesh

and unbelief, and cause them to know the path of righteousness as they seek it (or at least open up to it) as well as the Creator of it - the One who also gives the power to walk on it. This is what God's Anointing can do, shut hell out and bring heaven into our lives, if we want it! This is what the Cross has afforded us.

“ . . . We must be readied by the Holy Spirit to receive His graces and His Anointing - so that a Divine power accompanies the words we share or preach. . . ”

RELATIONSHIP OF THE SPIRIT BAPTISM TO THE ANOINTING

Jesus is the Source of all spiritual life and He is the One Who baptizes in the Holy Spirit. We need, in this corrupt, dead, dark world, the Anointing that not only brings life but also the power to convict us of sin and cause us to walk in righteousness. Without this promise, the gift of the Holy Spirit, very little Anointing to perform God's will can become available to the Saint.

ACTS 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with Power (as a Man, Christ needed the Holy Spirit, as we certainly do as well! in fact, everything He did was by the Power of the Spirit): Who went about doing good (everything He did was good), and healing all who were oppressed of the devil (only Christ could do this, and Believers can do such only as Christ empowers them by the Spirit); for God was with Him (God is with us only as we are “with Him”). (E.S.B.)

“On the Day of Pentecost due to what Jesus did at Calvary and the Resurrection, the Holy Spirit came in a completely new dimension, in fact taking up abode in Believers, just as He had done with Jesus. As a result, Believers are to continue to Preach the Gospel exactly as Jesus, and to Heal the sick and cast out demons exactly as Jesus! It is the same Holy Spirit in both cases, and, consequently, the same Anointing.

However; there is a difference in that “God giveth not the Spirit by measure unto Him,” whereas no Believer can say such (John 3:34).

Nevertheless, the Holy Spirit is so powerful, being God Himself, that astounding Miracles can be performed by all Believers, if they consecrate totally to God’s Ways (Mark 16:16-18).

The “Anointing” which is so graphically described here (Acts 10:38), is known and understood only by Spirit-filled Believers. Even then, the Holy Spirit must be allowed to have His Total Way within one’s life, in order that the “Anointing” may be present and prevalent. To be frank, the Anointing of the Holy Spirit, which alone can bring about Souls Saved and Lives Changed, as well as Healings and Miracles, is rare. Such is not the fault of the Spirit, but of the individual!

Also, those who do not believe, preach, or proclaim the Baptism in the Holy Spirit according to Acts 2:4, little understand the Anointing, or even believe that it exists. Consequently, almost all things done in that capacity, as religious as they may be, constitute works of man only, and are of no benefit to God. Only that which is done through the Person, Leading, Agency, Office, and Ministry of the Holy Spirit, is truly of God.

The phrase, “And with Power,” does not refer to something in addition to, but rather a result of the Holy Spirit.

The Greek word for “Power” is “Dunamis,” and means “ability, abundance, and might.” It also carries the idea of a reproducing dynamo, meaning that the Source of this Power was in the Holy Spirit Who was in Jesus. It is the same for all Believers!

The “Anointing with Power” is the great need of the Modern Church!”⁷

(highlight, underlines and scripture added)

“ . . . We need, in this corrupt, dead, dark world, the Anointing that not only brings life but also the power to convict us of sin and cause us to walk in righteousness. . . ”

Concerning the Spirit Baptism, God can bring the potential of a Saint to a higher level when they receive this second great grace of the Cross. One doesn’t need it to become more saved because one is either saved or unsaved. However we do need the mighty Spirit Baptism to increase our potential in Christ in relation to two areas:

1. Sanctification
2. Service.

Some are running around trying to pass their so-called “anointing” on to others. However it does not work this way, for it is only out of our emptiness of self and Christ’s fullness in us that the Anointing of God can well up from within and move in a Saint’s life according to their calling and God-given faith.

We are upon salvation anointed with His saving presence.

We are upon the Spirit Baptism anointed for service with His grace at a positional and therefore a potential level.

Without the Spirit Baptism, we have no clothing of power (Anointing) from on high (Luke 24:49), and therefore no ability (no authority) to do God’s will with and by His power at work in us and through us.

Jesus told the Disciples to wait until they were clothed with power (ability) from on high. Without this second great grace the Cross has afforded us, the Christian will experience little effectiveness in the Kingdom of God, and more to the point, they will not walk in God’s will. The Biblical way is to wait until you be endued with power from on high before you go out to save souls!

Again, at salvation the Christian has the Anointing of God because they have the presence of the Holy Spirit from an “out to in” way. However, once the Christian is Spirit-baptized, they are spiritually positioned to take greater advantage of God’s graces for the purpose of knowledge, understanding, wisdom and love. This makes the Spirit-baptized Christian potentially, at least, better equipped for service if these potentials are realized in the way God would want them to be. In other words, it becomes God in us and not us in God. The latter describes the Saint at salvation, and the former describes the Spirit-filled Saint.

The Spirit Baptism gives the Saint a greater potential to be more effective for God in their personal life and service. This takes place because they are better able, by His graces, to live in agape love. Rather than just knowing about this love, the Saint can live in the holy love that the Cross of Jesus Christ has afforded us - through the Spirit of Grace causing them to be at one with God and His Word in a real way. If you have never let the Holy Spirit take residence in the centre of your heart, this, the highest level of love, can never flow.

Many Christians are trying, with all their might and willpower, to live the life that God wants them to live - yet they consistently fall far short of God's holy standard. Having a humanitarian (by intent), religious (equates to works) approach to the saving of souls is an example. With this approach, the Christian counts the numbers and looks for a pat on the back and maybe a word from God to make them feel warm on the inside! This is not the way to live in God's will, for at its very foundation is "self" not God.

Saving people because you feel for them is to have a humanitarian focus with human love operating. However the vertical should be first, for everything must stem from our relationship with God, first and last. And you will never work at a high level of agape love without the Spirit Baptism.

Without the Spirit Baptism our relationship will always be self-centred (i.e. us and the Holy Spirit) according to our "out to in" relationship. But with this mighty grace, God shifts the relationship to become that of "in to out" so that we can potentially include others in our life in a real lifegiving way. Therefore one can in one's life become, as one grows in the Lord, more "soul centred," as is the Lord. In short, the Spirit Baptism potentially can convey the Christian to a place where they are more at one with the Holy Spirit in thought. Then the steps of these righteous Spirit-baptized Christians will be ordered of the Lord. In this whole process, the mind and heart of this Christian will become more Christ-like and therefore at one with Him in a truly experiential way.

“. . .In other words, it becomes God in us and not us in God. The latter describes the Saint at salvation, and the former describes the Spirit-filled Saint. . .”

In this way, the Christian can become one with the Lord as a soul-seeker, desiring to bring people into the Kingdom and working towards this goal through the leading and empowerment of the Spirit. This involves the Lord's plan, not our own - His way of doing things, not those of the flesh with inadequate human love. Rather, we will be motivated by God's love at work in us. This is how the Anointing works in the area of corporate ministry as well as that of private

ministry. Not to do it this way is to do it in our own strength, by our own good intentions and human love.

Without the Spirit Baptism, one's Christian life will be very limited in terms of truth and power. For the most part this involves being led by what one knows to be good and right, to be led by one's own good intentions and plans. The works that follow are then done in the power of self and human compassion or love.

With the Spirit Baptism, the potential is far greater, for it is possible to not just know about agape love but to experience it and walk in it on a daily basis. Christians can walk in agape love without the Spirit Baptism, but this grace is needed if they are to walk in this love at a high level. This is the potential of the Spirit-led Christian life, i.e. to be led and empowered by the Holy Spirit to do what He has asked us to do. This is to experience the truth that Jesus said would set us free, and to be at one with God, having His mind on situations and expressing His love daily. This is of course a relational experience as one moves in unity with the Holy Spirit. Then growth as a person also takes place. Unfortunately, many Pentecostals lack the consecration and the doctrine needed to flow in this oneness with the Holy Spirit. Doctrine gives the proper focus and the proper object (foundation) for one's faith.

As the Spirit-baptized Christian lives in this expression of the Father's love on an ongoing basis, the Anointing flows out to impact upon those who are ministered to, whether this be in a corporate setting or in private encounters (i.e. sharing Jesus).

Saints who are not Spirit-baptized are fully saved but not fully yielded, and can never, in a spiritual sense, be properly yielded. The Holy Spirit is very limited in this instance because such Christians block Him from positioning Himself in the very centre of their being. When a Believer is Spirit-baptized, the Holy Spirit is better positioned to teach the Believer so that he might better receive, believe and trust (as of course the Saint truly seeks to embrace God's will and His truths). Oddly enough, most Christians in Pentecostal churches, while Spirit-baptized, never walk to any great degree in the graces offered by this blessing. Many may speak in tongues but Jesus said, "*by their fruits you shall know them*" (Matthew 7:20), those who are being transformed, and used of God.

“. . .Unfortunately, many Pentecostals lack the consecration and the doctrine needed to flow in this oneness with the Holy Spirit. . .”

THE ANOINTING - SOME QUESTIONS ANSWERED

1. At corporate and private levels.

Without God’s Anointing on a ministry, service, sermon or teaching, all will be intellectual, emotional, empty and dead, having no power and no life. The Anointing gives life, Divine energy and purpose, and it helps cause transformation. **The Anointing gives an authority to speak on behalf of God** - to those He has sent to minister. Remember, however, that God will not anoint that which is error, and even a minister called of God and used of God mightily in the past will not have the guarantee that their next sermon will be anointed. This is because the Anointing belongs to the Lord, and is His alone. No man can claim ownership or control of the Anointing, or even the certainty of its possession, day by day or moment by moment.

Can one be chosen to be anointed in a ministry sense but not be anointed? Yes, for if Anointing is only at a potential level then it is not experiential. Anointing at an experiential level means that the power of God will be evident. Thus one can be chosen to be anointed (in the sense of calling), one can even be standing in a Five Fold Office and yet not be anointed for service. This can be because the vessel is ill prepared or lacking consecration. So much depends on our daily faith-walk and yieldedness to the Spirit.

Another question one could ask is as follows: If someone is anointed to do a work for the Lord, can they lose that Anointing? That is, if someone is standing in a Five Fold Ministry office, ministering with God’s Anointing in the power of the Holy Spirit, then is this Anointing forever guaranteed? To answer this in a conclusive manner, all that we have to do is look at the story of King Saul in 1 Samuel chapter 15. He was anointed to be king of Israel,

but through his actions, lost the privilege and grace of the Anointing. At a personal level, to have God's Anointing in an experiential sense, one must be:

1. Chosen of God:

- (a) as a Christian to do or support a work of the Lord. This includes the ministry of reconciliation, therefore all Christians are chosen,
- (b) as a minister, or,
- (c) both of the above.

2. Readied to receive the Anointing of the Holy Spirit for service (i.e. be accounted worthy to walk in the Anointing: 2 Timothy 2:20-21). This comes through embracing His will - with the help of the Holy Spirit.

3. Continually allowing the Holy Spirit to sanctify our mind in the light of His truth, wisdom and power. This will enable God, as He wills, to increase His Anointing in our life and ministry to whatever level is required.

Note: "A work of the Lord" is all encompassing, involving, for example, the personal sharing of the Gospel to the preaching and teaching of the Word. We need the leading of the Holy Spirit to do all these things. A ministry is sanctioned as such in a general sense, then the undertakings are specifically sanctioned (e.g. one is commissioned to be a minister, then one is sanctioned or anointed to preach - given specific leading etc.).

“ . . . The Anointing gives an authority to speak on behalf of God - to those He has sent to minister. . . ”

2. What does the Anointing accomplish?

Divine Anointing gives a Divine authority to do something that one cannot do without it. This is an authority that releases God's Divine power for a special purpose. Therefore:

- (a) The Anointing gives or contains a power to do that which God ordains,
- (b) The Anointing is the work of the Holy Spirit,
- (c) The Anointing manifests according to God-given faith (Hebrews 11:6), exercised through those whom God chooses - those called and readied.

The Anointing is like a cloud from heaven that contains God's power and therefore rains down heaven's graces upon dry souls who then become thirsty for God. This same cloud can also rain down the graces (power) to heal the sick and brokenhearted, and cause hope to spring up in the heart of the seeker or hearer of God's truth.

The Anointing works on the heart of man, the focused mind being the tool by which the Words of God are transported to the heart. Therefore the Anointing can result in, and indeed it instigates, a personal interaction between God and man as man allows it to touch and affect him.

Without the Anointing in our life, we will come short of obtaining the graces needed to run the race set before us (by God) in an effective way. The Anointing brings life to words, life to preaching and teaching. When man accepts such words, they assimilate into his very being. In this way he becomes one with God and His Word. It is the Anointing which brings a Divine power to these Words (of truth) because they have a Divine origin.

3. What the Anointing is not.

The Anointing is not the Divine Nature of which we are partakers in Christ (2 Peter 1:4). The Holy Spirit infuses the graces and energies of the Divine Nature into our human nature to empower us at a Divine level, even transforming us so that our character is changed to be more Christ-like (2 Corinthians 3:18). The Anointing, on the other hand, is generally given for service, for teaching and for ministry. We need God's Anointing, but it is His Divine Nature that causes personal transformation and the development of our character.

The Anointing contains the power that reveals truth to us, giving us revelation and illumination. It also helps us come under conviction, and understand the boundaries of God's Word. It is in this way that the Anointing plays a vital role in daily sanctification.

“. . .Therefore the Anointing can result in, and indeed it instigates, a personal interaction between God and man as man allows it to touch and affect him. . .”

4. How does the Anointing flow?

The power of God may flow directly from heaven to the one in need or it may flow out from within a Saint. Whatever way it is released, it is all and only of God, and is all and only the ministry of the Holy Spirit.

On a personal level the Saint can have the Anointing of God flow out from them in an “in to out” way that touches those who are in need and are, in some measure, open to God. However, whether the Anointing flows out from the Saint to touch and heal, or whether it comes directly from heaven to do so, it is purely a work of God, directed by God and therefore controlled by Him. He is the Source, the only foundation of Divine power to transform, deliver and heal. In regard to the Saint, again the more they are consecrated to God and are maturing in the faith, the greater the potential for the Anointing of God to flow in their life (according to their calling) - for personal sanctification and the advancement of the Kingdom.

5. The Holy Spirit is God - therefore we need to reverence His presence.

The Anointing of God that many have experienced or been touched by is the Divine atmosphere in which His power resides. This Divine atmosphere is created by God's special presence - not just His omnipresence, His presence in a special way.

If we allow God's Anointing to touch us through being open to God, it will affect us, prepare us for spiritual surgery and give greater

potential for the Holy Spirit's power to work in us, e.g. to reveal truth to us, to deliver us etc (1 John 2:27).

The Anointing is the presence of God, present in a special way - a way that enables a human being, saved or unsaved, to be touched by God and yet not die. Many in a service ask for a heavier or greater presence of God in the form of Anointing. If the prayer is answered, the Holy Spirit must be present for it is His ministry to bring the presence of God in this special way, He being part of the triune government of God - the Father, the Son and the Holy Spirit. With this type of prayer we are asking for God's presence that contains His power to effect a change in the physical or spiritual, or even in the heart of man. The more we are sanctified, the greater will be the potential for God's Anointing to work in our lives, both personally and also for ministry purposes, e.g. in sharing Jesus with the lost.

The Anointing is presence with power. This presence is the Holy Spirit's presence, and therefore God's presence that contains God's power to cause a change (potentially speaking). In other words, this power is surrounded by the cloud of God's presence called the Anointing of God. The Holy Spirit, present in this way, is God - and this means we should acknowledge and reverence Him where the Anointing is flowing. Remember that where the Anointing is, there too is the Holy Spirit - for He and the Anointing are inseparable.

6. How does the Anointing relate to the Fire of Pentecost?

MATTHEW 3:11 I indeed baptize you with water unto repentance: but He Who comes after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Spirit, and with fire

The fire of Pentecost (Matthew 3:11) is a promise given to Spirit-baptized Believers, those who would allow the Spirit to prepare their hearts to carry this flame. Indeed this holy flame causes the spiritual temperature to rise within the heart of the Saint, bringing a holy, fiery passion to their heart. Because of this, God is able to trust the Saint to a greater degree with His power (that would cause change) and so give them, when needed, greater Anointing to do His will in regard to service. It is when God's truth is ignited in the heart of a Believer that the Believer has the greatest potential for

the Anointing to flow through them. Of course, the level of this potential will be in direct proportion to the amount of truth the Saint has digested - for to please God, we must, in all things, have faith, God-given faith. And unless there is fuel to burn, the flame of Pentecost cannot dwell in our hearts.

“. . .It is when God’s truth is ignited in the heart of a Believer that the Believer has the greatest potential for the Anointing to flow through them. . .”

Our hearts are not meant to function as woodboxes that store up logs of truth. Our hearts are meant to be fireplaces in which we have allowed the Holy Spirit to place logs of truth as fuel to be ignited so that a holy flame would result. When this happens, the atmosphere is transformed so that the Divine Nature can operate at its highest level, even transforming us to be more Christ-like. Amen. In this, great Anointing will be available for the things we do for God and in Him.

It is only through the Spirit Baptism that the fire of Pentecost is available. And the fire of Pentecost residing in the heart of the Believer gives the greatest potential for the Anointing to flow with and through that Believer’s life and ministry. (Remember that this excludes no-one, for as Christians we have all been given the ministry of reconciliation (2 Corinthians 5:18).

AN OMNIPRESENT GOD AND HIS ANOINTING

Many would say, “Isn’t God everywhere?” Yes, His presence is everywhere, but His Anointing is not. The Anointing is therefore the presence of God present in a personal way and at a higher, more intensive level. There are also varying degrees of His Anointing. God’s presence (His normal omnipresence) won’t touch, heal or transform, but the presence of His Anointing brings the power of God to do so. The Anointing is the atmosphere around God that can touch man so as to influence him. God controls this atmosphere that is peculiar to Him. Inside the atmosphere is the power of God to touch, heal and transform. Thus the Anointing is not power, but power comes as a result of the Anointing - which bestows the graces

to enable man to minister in the power of the Holy Spirit. Few there are however who are anointed to any great extent because God is careful whom He anoints and through whom His power is made available. Otherwise such power could cause men and women to become puffed up with pride and to stumble, e.g. 1 Timothy 3:6.

Note: The Anointing can be a reference to God's atmosphere that can influence in the ways we have described, or it can be a reference to God Himself, the owner and possessor of this atmosphere.

“ . . . God's presence (His normal omnipresence) won't touch, heal or transform, but the presence of His Anointing brings the power of God to do so . . . ”

God's Anointing can anaesthetize the darkness impacting on the mind of a man, bathing that mind in Divine light. God can then communicate to that person through the preaching or teaching of His Word. God's Anointing promotes change when the Word is preached or taught because it allows the Spirit to reveal the Word of truth by which man can be transformed. Again, the Word tells us that you shall then know the truth and God's truth shall set you free (John 8:32).

It is the Anointing within (i.e. the Holy Spirit) that gives life to the Words of God (spoken by man), and power to prayers of faith.

Jesus heals through the ministry of the Holy Spirit. The Holy Spirit brings the power to heal through His Anointing. This power can touch and heal a man or woman, open to God, who is sick in mind or body. Some who are sick, physically or mentally, even though open to God, may still need to be prayed for by Saints who are anointed to pray through faith (James 5:13-16).

When a man takes his eyes off his sickness and places them on the Saviour in loving trust, then he will, as Peter did, walk on water. In other words, he will receive the graces needed to be or do what he couldn't be or do without the Anointing.

God is present as far as His spiritual Light extends. And while God will not force this Light into people's lives, saved or unsaved, it is God Who chooses at what level, and in what capacity and way He will reveal Himself to man. The prescribed order by which one can come to feel, see or understand God in any way always takes one through the Cross. Jesus, as our Kinsman-Redeemer, is the only way to heaven and the only One through Whom the Father communicates with us (John 14:6). Jesus desires to reveal to us, by the ministry of the Holy Spirit, every detail of the Father's will for our life. Jesus, wanting us to grow and mature in the faith, desires to baptize us in the Holy Spirit. Once we are baptized in the Holy Spirit, the Anointing of the Holy Spirit is present in a greater way, potentially at least, and we are positioned in Christ to be readied to minister, as He sees fit, under the Anointing afforded to us by the Holy Spirit. We are then not more saved but rather more readied, in a potential sense, to be used of God.

“ . . . God's Anointing can anaesthetize the darkness impacting on the mind of a man, bathing that mind in Divine light . . . ”

Note: We have seen from scripture that it was God Who anointed Jesus with the Holy Spirit. So we can say that God anoints, or the Holy Spirit anoints as God, or alternatively that the Holy Spirit anoints on behalf of the Trinity.

WHAT IS NEEDED TO OBTAIN THE ANOINTING FOR SERVICE ?

If we truly serve God, we will be anointed for service, whether this involves “*the ministry of reconciliation*” (2 Corinthians 5:18), a ministry within the Five Fold (Ephesians 4:11), or a support ministry for the Five Fold. All require us to share and promote the Gospel in the power of the Spirit, and all who do this need to be anointed of God if they are to be effective. But if we want His Anointing for service, something else must first take place in our life.

The question then is are we willing to become emptied of self-desire, self-wants, vested interests and ambitions - for only then do we begin our apprenticeship of servitude in the Gospel. In other words, do not expect to be anointed (at an experiential level) unless you are ready to be emptied of self! Man was created to be filled with, and never to be empty of, God's graces. For this to take place, however, he must allow God to be his Lord, provider and strength. It is sad that it is this very thing that people fear, basically for the reason that they would lose control, having to let go of the steering wheel of their own lives!

Only an empty vessel can be filled, for a full vessel gives no opportunity for God to enter. If we allow the Lord to fill us, we begin to become who we are supposed to be in Him. Any other way is of the flesh, and He wants no part of it. If we choose self-rule, we will live our life without the graces that come with God's Anointing, this wonderful grace that brings with it the power of God to cause change. People, indeed most Christians, love self-rule. This was, in fact, the first sin of man in the Garden, and that which caused his rebellion against God. Much is still the same today for even though the Saint is saved, by their own choosing the sin nature is very often enthroned to give power to their every wish, e.g. 1 Corinthians 3:1-3. For the carnal Christian, self-control is at the centre of every thought, desire and action. God's Anointing cannot enter a vessel filled with self, for self pushes away the Anointing of God for the very reason that the person concerned is already "full."

BEING DENAILED FROM OUR SIN

Sin in our life must be dealt with. Only as we repent can the Blood of the Saviour cause us to be released from sin's stain and grip. If we are to have power over sin and the sin nature at an experiential level, we must embrace not only the truth but also the Giver of that truth. Unconfessed sin will keep us, in those areas of sin, nailed to the cross, with our hands stretched out, unable to embrace the Saviour in order to walk with Him on the road of righteousness. We will remain with our hands nailed to the Cross while we do not acknowledge our sin and repent of it. All sin has already been dealt with by Christ, but we need to take hold of the victory He has won for us. Only by true repentance can we avoid the

misery, the pain and the suffering that sin will cause, sooner or later. Only as we ask forgiveness can our sins be washed away.

In regard to salvation we are only meant to identify once with Christ on the Cross so that we can positionally be identified with Him in His Resurrection, having “*newness of life.*”

“. . .Unconfessed sin will keep us, in those areas of sin, nailed to the cross, with our hands stretched out, unable to embrace the Saviour in order to walk with Him on the road of righteousness. . .”

As Christians we are also to walk experientially with the risen Christ. This means, when we sin, to identify with Christ on the Cross. However we are not to stay on the Cross in our identification. If we allow sin into our lives as Christians, we identify with the “nailed to the Cross” Jesus in that area of sin. Sin forgiven causes the sin nature to lose all its power, and as Jesus was denailed and taken from the cross, we are also denailed from our sin. Then we are identifying positionally and conditionally with the resurrected Christ, and we are liberated to seek, find and embrace God and His Word and will! When this happens in our life, darkness departs because we are walking “*in the light as He is in the light*” (1 John 1:7). In this we enter into the Anointing of God in Christ Jesus which He has made available to us.

WHAT THE ANOINTING CAN ACCOMPLISH

Words that are shared, taught and preached can convey the power of truth the moment they are declared, but can also do so when they are heard or read again (i.e., via tapes, C.D.’s, videos and books). Whatever form this expression or declaration takes, God’s Anointing can accompany these words of life. In this God anoints the teachings of a ministry in the absence of the teacher, but just as if the teacher was present personally.

ACTS 19:11 And God wrought (performed) special miracles by the hands of Paul (His servant)

ACTS 19:12 So that from his body were brought unto the sick handkerchiefs or aprons (that he had touched), and the diseases departed from them, and the evil spirits went out of them (it was not the pieces of cloth which did this, but rather the Power of God using these cloths as a point of contact regarding Faith: E.S.B.).

From these scriptures we see that some took handkerchiefs or aprons that Paul had touched and people were healed when these were placed on the sick, in response to faith, even though Paul was not there. It is a similar thing to words which are heard or read again, in the absence of the teacher. From scripture we can see that the Anointing, if God chooses, can even be on clothing which has touched an anointed person, even in the absence of the one who was anointed.

“. . . Words that are shared, taught and preached can convey the power of truth the moment they are declared, but can also do so when they are heard or read again. . .”

The Anointing of the Holy Spirit on the words we speak on behalf of God has the potential to paralyze the negative effect of spiritual darkness, even the darkness of a mind dominated by the sin nature. Divine Anointing within has the ability (because of the holy graces contained within it) to illuminate a particular truth so that we might see and understand, or feel with our heart that whatever is being said is God speaking to us as the hearers of that Divine truth. The Anointing of the Holy Spirit can turn the Words of the Bible into personal communication between God and those who listen to what the Spirit is saying. In this way the logos (written) Word becomes the rhema (revealed) Word of God - that which is illuminated to our hearts.

HEBREWS 4:12 For the Word of God is quick (living), and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (exposing, judging and analyzing our thoughts and motives).

Only the Holy Spirit can bring His Anointing to us. He can come upon us or flow out from us - but His Anointing is His alone to give, as He sees fit.

The Holy Spirit can anoint words, and there is an atmosphere around each inspired Word of God in the scriptures. The Word has a constant Anointing on it to the measure of revelation the Spirit wills. The Spirit regulates the power to give revelation of the Word, day by day. However to take advantage of the level of Anointing on the Word, for self and service, our focus must be right. Our focus must be on the Cross (the Atonement), us yielding daily, and His power at work in us to minister the Word to others. Focus of this kind relates to ordered teaching, for precept must be upon precept, line upon line (Isaiah 28:10).

God can anoint ministries or ministers. If they are delivering His Word and will to the people, He will anoint via the ministry of the Holy Spirit. God's presence will bathe ministries in His Anointing, concerning that which they do which is led by the Spirit. Ministers will also be anointed so that the Spirit can minister to people through them. From where the Spirit resides shall flow the Anointing, as the Spirit wills and the minister flows with Him in faith.

“. . .The Anointing of the Holy Spirit can turn the Words of the Bible into personal communication between God and those who listen to what the Spirit is saying. . .”

In conclusion, we can say that **the Anointing is the atmosphere created by God's presence**, present in a special way. It contains the power of God to heal, transform and illuminate. This holy Divine atmosphere can freeze hell's influence because it can anaesthetize the

darkness that impacts on man's mind. It creates an atmosphere that can cause us to better receive from God the graces of Biblical truth and the knowledge of His will for our life.

This atmosphere can be called the Anointing. It can highlight one word, or a whole sermon. It can rest on a person or a thing (e.g. Paul's handkerchief). It is an extension of God's influence, wherever and on whomever He chooses. It can remain at rest, or be revealed in power - for that which affects and transforms (i.e. the Anointing) is indeed full of power. If so then this atmosphere that causes extraordinary things to take place belongs to God and must therefore be Divine. So not only is it an extension of God's influence, we can reason that it is also an extension of Himself - His love, His graces. We could therefore say that this Divine Anointing is God influencing man as He wills and as man responds. By the Holy Spirit's ministry He anoints certain individuals or ministries with Himself, to deliver His Word, perform His will and reveal His purposes.

With all this in mind we ask "Can the Church do without the Anointing of the Holy Spirit?" No, of course not. Indeed we need, for service and sanctification, as much of the presence and power of God as we can handle. Without the mighty Spirit Baptism, churches are like parked cars in parking lots, exposed without Divine protection to the elements of life, spiritual and natural - and going nowhere! We need in this, the last days before the Lord returns for His Body of Believers, more than ever before, the Anointing of the Holy Spirit that contains the power of God. Without the Spirit Baptism, we cannot be "empowered" for service or "transformed," as God would want, into greater degrees of Christlikeness.

We are, in these last days, living in a Sodom and Gomorrah society that does not want to change. The Anointing of God on ministries and lives is what is needed to make an impact in the dark, dead world in which we live but of which we are not a part. Amen.

May you have the victory in Christ. Amen!

For further information or teaching material to help you grow in the Christian faith, please visit:

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- 1 S.B.C., Vol.9, Luke, pg.113.
- 2 S.B.C., Vol.11, Acts, pg.248,
- 3 S.B.C., Vol.23, 1 John 2, pg.70.
- 4 S.B.C., Vol.11, Acts, pg.250.
- 5 S.B.C., Vol.11, Acts, pg.249.
- 6 S.B.C., Vol.23, 1 John 2, pg.70.
- 7 S.B.C., Vol. 11, Acts, pgs.248, 249.

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