

The Anointing

Part II

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In Part I of this teaching we examined the Old and New Testament words for anointing, we saw that every New Testament believer is anointed, and that there are wonderful benefits accompanying the anointing. Now let's continue our study by looking at the three different categories of anointing.

Three Categories of Anointing

I believe, both from Scripture and by observing mature Christians, that the anointing operates in three different senses.

1. The Abiding Anointing

The first type of anointing I will deal with is what I call the *abiding* anointing. The abiding anointing is the anointing which begins when a person is born-again. We are anointed because the Holy Spirit abides in us. But at this stage the anointing is often imperceptible. Why? Because the Holy Spirit is not yet in control of the newly saved individual. Indeed, years and years of sanctifying must take place before the Holy Spirit really gets control of a Christian's mind, body, emotions, and spirit.

But as one continues to attend church, fellowship with other believers, studies the Bible and other Christian writings, and, most importantly, learns to obey the word of God, this anointing begins to increase. The longer our walk with Jesus is, and the more we are willing to yield to His direction, the more our self-will diminishes and the more Christ-like we become. Our goal as Christians should always be to reach the stature of a spiritual father or mother in Israel. That is, to be a truly mature, spirit-led Christian as John describes the spiritual father in 1John 2:12-14. As the believer grows into this stage of spiritual fatherhood, the abiding anointing becomes more and more powerful. It just seems to be part of that person's innermost being. As I observe these people, whatever they do seems to be absolutely of God, whether they are counseling, preaching, or simply being in fellowship with other believers.

It is this anointing that causes the demonic world to stay away from the anointed one. It is this anointing that gives grace and wisdom to the words spoken by the anointed one. It is this anointing that sustains the anointed one when others give up. It is this anointing that radiates godliness in the midst of darkness. Someone with this kind of abiding anointing can move mightily in any of the gifts as the need arises and as the Holy Spirit directs.

To the natural eye this person may be old and rather passive. But to the spiritual eye, this father or mother in Israel radiates power, gentleness, love, and

wisdom. I know that this kind of anointing is available to every believer who is willing to pay the price of self to achieve it.

2. The Anointing on the Call

The second type of anointing I see operating in today's church is what I describe as the anointing on the ministry call. Every Christian has a ministry call on his or her life. If we purpose to develop that call, regardless of whether it is giving, helps, pastor, teacher, etc., as the years go by, and we move more and more in the call, there comes to rest that unmistakable anointing.

To develop this kind of anointed call, we must be willing to discipline our minds and our bodies. We must be willing to do whatever the Holy Spirit tells us needs to be done. If you have the ministry of helps or service, you may be the one setting up the chairs in the church year after year. You may be the one setting up the sound system or unlocking the doors before service. Or whatever else needs to be done to prepare for church to begin. As the years go by, you will notice that you get better and better at anticipating what needs to be done. You will know how to do it well and in the most efficient way. You will learn how to create a team to help you. At the end of several years of this kind of learning and developing, there will be an anointing on your work. You will have a complete understanding of all that is necessary to carry out your call. You will be able to accomplish any task at hand to get the job done. This is true of every call, whether teacher, giver, pastor, evangelist, and so on. Whatever you do in the realm of your ministry call will have an anointing on it.

An Example: The Anointed Ministry of the Pastor.

I want to develop the subject of the anointed pastor's ministry in this section. Pastors make up the vast majority of those called to the five-fold ministry and I believe it is very important that we understand the ministry of the pastorate and how to move into an anointing in this call.

There are two aspects to a pastor's life, his or her private or personal life, and his or her public life. Both of these should be under the discipline and development of the Holy Spirit. If they are, the anointing will flow. A pastor operates his private life primarily within the context of his thought life, family, personal friends, and personal financial matters. His or her family life should be in harmony. Husband and wife should have a mutual respect and love for each other, both recognizing and appreciating the gifts in the other. Their younger children living in the home should be properly respectfully of the family and live a Christian life. The pastor's finances should be under

control. And his reputation among family, friends, and the community should be above reproach.

If the pastor disciplines himself and strives toward these things, there will be an increasing overlay and protective anointing on his personal life and on his or her family. But if any pastor violates these principles on an ongoing basis, he should not expect that anointing. The Holy Spirit does not work that way. Oh, a pastor will still be used as the Holy Spirit needs to get something accomplished, but it will not last unless there is ultimately repentance.

As to the public ministry of a pastor, his or her primary duties include preaching, teaching, counseling, mentoring, managing and administrating, disciplining and encouraging church members, and guarding the sheep. Everyone who starts out in the pastorate has a learning period, just as in any job. But, again, if the pastor disciplines himself, listens to godly counsel, and grows in the things of God, there will begin to be an ongoing, ever increasing anointing on his ministry. People's confidence in his leadership will grow. His vision for his church and community will grow. And there will be the favor of the Lord on the work.

Now, that doesn't mean there won't be problems and setbacks. Paul was probably the most anointed man of God in the last two thousand years and he certainly was beset by problems, even unto death at times. But there was a powerful anointing on his ministry. He left fruit that prospered wherever he went. He was bold in his vision and leadership. And yet he was very humble.

Let me make one last observation about an anointed pastorate. No truly anointed pastor can have a fear of man and still succeed. I believe the fear of man, the fear of displeasing people in the congregation, or someone who contributes a lot of money into the church, is one of the worst traps the enemy sets for pastors. I am not talking here about not listening to advice and counsel. That is not fear of man, that is just good sense. What I am talking about here is being so afraid of what people will do or say that you will not move into what God is telling you to do. It is this fear that will block the flow of anointing everytime. Do not let it take root, and if it has, pull it up by the roots and get rid of it. Then boldly seek God and His anointed power on your ministry.

3. Spontaneous Anointing

The third type of anointing is the spontaneous anointing. The spontaneous anointing is that anointing that comes on someone for a relatively short period of time to *do* or *say* something specific. For example, we see this kind of spontaneous anointing on the apostle when he or she calls up someone out of the crowd and prays for

healing and the person is healed. That apostle is moving in his call all during the service, but at a particular moment, the Holy Spirit points out someone who needs to be healed and the apostle, moving in obedience, becomes the tool which the Lord anoints for a spontaneous healing.

It is this anointing that comes upon and transforms the evangelist from a mere man into a dynamic, powerful, authoritative messenger of God. It is this spontaneous anointing that enables one to speak a prophetic word in a public gathering. It is this anointing that transforms a musician into an instrument of praise to God.

As a teacher I often experience this kind of spontaneous anointing when I am teaching. I am always careful to prepare my teachings. I study, make outlines, have the Scriptures clearly in mind I want to use, and so on. But often, when I actually begin to teach, the Holy Spirit will bring to my mind examples to make a point, verses I had not thought of beforehand, or maybe even spontaneous humor that I had not planned on to make a point. When this happens, it's as though the Holy Spirit feeds or supplies my mind with thoughts and things to say that I hadn't planned on saying.

Now let me be very clear about something. I don't depend on this spontaneous anointing to get me through my teaching commitment because I have not prepared or have been lazy in my approach to the subject. I believe this is the spontaneous anointing the Holy Spirit gives us, especially if we are prepared and move in our call in a responsible way. The true spontaneous anointing comes most often to the disciplined minister who is striving toward that abiding anointing of the mature call.

For Carolyn, as a prophet, the Holy Spirit speaks directly into her mind, usually in sentence form. She simply gets a thought or directive to do something that she knows is not coming from her normal, ongoing thought processes. For example, we were at a camp meeting once and the preacher had a sore throat. He told us he wasn't feeling well, had a bad throat, and kept sipping water. During the service the Holy Spirit told Carolyn that after the service we should lay hands on the speaker and ask God to heal him. She told me about it and we waited until most everyone had left. We told him that we wanted to lay hands on him and pray for healing and he readily agreed. When Carolyn was praying she felt the power of God flowing through her but when we finished praying, she said nothing. The speaker thanked us and we left.

Later that day the man came to where we were staying and was extremely excited. He told us that for months he had been having problems with his knees and that they just kept getting worse and that he was in constant pain. He told us when we prayed for his healing, the pain left his knees and he was completely healed! He

said he had been walking all morning "testing" his healing and it was complete.

We learned by talking to him that his denomination did not believe that God heals people today. He told us that he now knew that God heals and he was going to revise his doctrine on healing. Praise the Lord! God wanted to get him past his doctrinal box and chose his healing as the way to do it. Carolyn and I were simply the tools used at the moment. It is also interesting to note that Carolyn, in her natural mind, had no idea he had bad knees. She just assumed we were to pray for his healing because he had a sore throat, etc. She heard, and acted in obedience, and God accomplished His purpose which was way beyond her own human understanding.

It is this kind of anointing that brings the gift of faith, or healing, or miracles, or whatever, as a lightening bolt into the heart and mind of God's obedient servant such as Peter and John in Acts 3 as they walked past a cripple beggar.

Peter looked straight at him, as did John. Then Peter said, "Look at us!" So the man gave them his attention, expecting to get something from them. Then Peter said, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk." Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong. He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God. (Acts 3:4-8 NIV)

The spontaneous anointing comes on God's servants without foreknowledge. But this kind of spontaneous anointing is dependent upon our obedience to the direction of the Holy Spirit. Suppose Peter and John had looked at the beggar and thought, "This guy is in bad shape. God won't use *me* to heal him." and kept walking. They would have missed the moment of great power manifesting itself by their instant obedience. Now, certainly the Lord could have gotten that man healed by some other means, but look what Peter and John would have missed!

We must pray for God to increase our sensitivity to His spontaneous anointing. We know that God does work miracles everyday all over the world. He uses people as tools to accomplish signs and wonders. I believe that many times God wants to accomplish the supernatural but cannot find a servant who will step out in obedience.

Obedience is the Key to the Anointing

I have mentioned several times the need for obedience throughout this teaching article. The reason I keep mentioning it is because obedience is the key to

developing all three of these types of anointings, the abiding anointing on the mature Christian, the anointing on the ministry call, and the spontaneous anointing of the moment. As we mature, we will become more sensitive to the voice of the Holy Spirit. We will develop a habit of obedience as we promptly respond to the direction of the Holy Spirit. It is then that we can freely and boldly come before the Lord, asking for the anointing and expecting it!

How Can We Increase the Anointing?

Now let's ask the question, "Can we increase God's anointing on our lives and ministries?" I believe the answer to this question is, "Yes, we can." It certainly helps to know and understand that as believers we *are* anointed. It also helps to understand that the abiding anointing increases as we mature in our walk of obedience to His word. But what can we do to increase God's use of us in the spontaneous anointing? Or to put it another way, how can we position ourselves to receive more of this anointing in our lives and ministries?

1. Free of Sin

The first and most obvious answer is that we must become free of known sin in our lives. When I say sin, at this stage of a believer's life, I am assuming a certain degree of Christian maturity. I am assuming that we are past the carnal sins of the flesh such as drunkenness, foul mouth, gossip, theft, sexual immorality, and the like.

The kind of sin that continues to entangle most of us is the thought life, the lust of the eye, and pride. One of my constant prayers is "May the words of my mouth and the meditation of my heart be pleasing in your sight, O LORD, my Rock and my Redeemer." (Ps 19:14 NIV) God is very aware of our thought life. I believe that it is here that many of us fail. We must continually strive to bring our minds and thoughts more into Christ-like obedience.

2. Develop Our Spiritual Life

By this I certainly mean faithful Bible reading, prayer, and so forth. But we must also strive to develop a minute by minute relationship with the Lord. As one reads the Psalms it quickly becomes evident that David communed with God on an almost continual basis. We should be in such continual communion with Him that the moment we say or do anything that displeases Him we immediately sense it and repent. One who develops this kind of spiritual life with the Lord will hear His voice when He wants to spontaneously anoint us to do or say something.

3. Believe God's Word to You and His Call on Your Life

It is my conviction that every believer has a ministry call. For some it is one of the fivefold ministries, that of apostle, prophet, teacher, pastor or evangelist. For the rest of us, it is a ministry of serving, that of helper, deacon, administrator, worker, and so on. A real key to increasing God's anointing in your life is *to know what God has called you to do*. Whatever He has called you to do, *He gives you the anointing to do it!* Be bold in your expectations. Expect an increasing ministry anointing to *flow freely* in the performance of your ministry calling.

For example, I am a called teacher. I do my part by preparing to teach as best I know how. Then when I stand to teach I *expect* the teaching anointing to flow. Carolyn is a called prophet. The anointing she receives is that of a prophet. When she opens her mouth in the capacity of a prophet to speak God's word, she *expects* God to speak His words.

A Word about the Call of the Apostle and Evangelist

Let me say just a few words about the ministry calls of the apostle and the evangelist. These two offices have inherent in them an accompanying anointing to work miracles, signs and wonders. An apostle operates all the gifts as the need arises. The evangelist has various gifts such as healing, words of knowledge, etc. primarily as signs to the unbelievers. With these two ministry calls, it is almost as though God operates separate and apart from the person of the apostle or evangelist. The incident involving Joseph Mattsson-Bose sending the demon from the woman into the tree is an example of an apostle in action. (See Part I of this article.) However, even for the apostle and evangelist, the principles of the ongoing anointing of the mature believer as well as the need to develop the ability to hear the voice of the Holy Spirit and act on it is essential.

A Word of Warning

I want to add a somber word of warning here. God won't anoint human schemes and egos. If your desire for the anointing on your ministry is out of pride or ego, don't expect God to perform for you! Our goal and focus must always be the glory of God and the lifting up of the name of Jesus and His kingdom. We can get ourselves into the horrible position of trying to operate our ministry call on what I call the "Saul Anointing." The Saul anointing is when you try to operate on the power of your own personality, or develop human charisma to attract people. This can never bring about the true anointing. It will ultimately fail.

I see Ananias in the Book of Acts as an excellent example of God's anointing upon someone for a specific purpose. The Lord told Ananias to go to the blind Paul and lay hands on him. Ananias obeyed and Paul's sight was restored. There is no evidence in Scripture that Ananias then went out and bought a tent and designated himself as a healer! No. Ananias obeyed the Lord. God's purpose was to get Paul's attention. Ananias was simply a willing tool in God's hand. And so are we, or so should we be. Lord, let it be so!

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