

ANOINTING OF THE HOLY SPIRIT SERIES

THE MINISTERIAL ANOINTING

IN THE NEW TESTAMENT

When you look over in the New Testament how many offices do you see in the New Testament? Five. Every time you have all five offices functioning you have a peak. Every time you begin to lose one or two or three offices and nobody functions in them the revival goes down. God ordains all five to spearhead and lead the revival and the move of God. When you could release the five-fold ministry, you release the revival of God. The five-fold offices train and build the body for the church ministry.

As we look at the book of Acts we realize that when the church first started it was a powerful church. There was the apostolic ministry but it was even more powerful when the prophets start coming out from them. By Acts 8 you read about evangelists coming out from them. By Acts 11 you read about prophets coming out from them. The church was even more powerful. Every time you have all the five offices functioning, the church is at its peak.

However, every time you begin to lose one or two of those offices functioning there is a low coming in. If ever the churches reach a point where all five were not functioning or one office is functioning, it is just a shadow of a revival. So it would be sad in the body of Christ if all you have were just the office of pastor. It would be sad in the body of Christ if all you have were just prophets. So we have to know that we need all of them. We need prophets in the church. We need evangelists in the church. We need pastors and teachers in the church. We need apostles in the church. We need all five-fold offices to function. If the body of Christ lacks any one of them they will not see the full revival that God wants us to have.

As we look at the ministerial anointing, we see there are complications involved when one person stands in one office and other complications when he stands in two or three offices. Let's deal with the complication if one stands in two or three offices. We don't know how to balance between the offices. It's not easy to stand in two or three offices. Kenneth Hagin stands in two. Even in those two he nearly died when he didn't balance it properly. It's easier to stand in just one office. Jesus stood in five. That's not very easy because you've got to balance between them. You've got to recognize when each anointing is functioning. You have to tell the difference between the five different types of ministerial anointing when you operate. Hagin just had two and he almost died. In the book "I Believe in Visions" when he tried to be teacher, prophet or prophet teacher he fell off from his pulpit and broke his arms or something and was hospitalized. God told him he had been in God's permissive will for a long time. For two years he preferred to be a teacher more than a prophet and God says no you must be a prophet more than a teacher.

Now these are the skills to function in if you stand in two or three offices. You must know which one is priority above the rest. If you don't know then you won't function properly in all three offices. There is always one in priority above the others. But when the higher anointing functions then you give room to that. Now in the Bible the prophetic office is always above the teaching office. God instructed Hagin that he can function in the teaching anointing but every time the prophetic anointing comes he must move into it. If he refused, he is accountable to God. If he refused too many times he will get into the permissive will. If he is in the permissive will too long he will die early and he almost died. Jesus told him he would not live past the age of fifty if that had continued. So we must balance between the two offices.

Paul stood in three offices. In the book of I Timothy 2:7 *For which I was appointed a preacher and an apostle – I am speaking the truth in Christ and not lying – a teacher of the Gentiles in faith and truth.* Then notice in II Timothy 1:11 *To which I was appointed a preacher, an apostle, and a teacher of the Gentiles.* He knew where his priority lay. Evangelizing, church planting and teaching. How does he balance these three offices? As long as there was no leading into any area of evangelizing or church planting he would just be teaching. But as he function in the teaching anointing

whenever the pull comes to go to evangelize he has to pull out his roots and go forth to evangelize and plant a church. Notice that he flowed faithfully in that area.

Let me point to some incidences in the book of Acts 11:26 *And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people.* So Paul functioned as a teacher. He was in the teaching anointing first. If there was nothing to do, he would just keep in this teaching anointing because he put that as his last one. Remember the way he qualifies in I Timothy chapter 2 and II Timothy chapter 1. Do you notice he always lists his offices consistently, i.e., evangelist apostle and teacher? He never mixes them around. He knew his priority and if you stand in more than one office you know which comes first. If you have all these three levels and you function at the lower level all the time, when the higher one comes you've got to release it and give way to the higher one. So Paul functioned at the lower level first of his calling as a teacher. Then as time goes by about one year over in chapter 13:2 there was this pull to go out. There is something stirring him. In other words there was the apostolic and evangelistic anointing falling on him. Even though he could remain there and teach but he must yield to the higher ones. If he didn't yield he would go into the permissive will of God. So it's not easy to function in two or three anointing since not all three will function simultaneously. They will function at different times. But they will function through one vessel.

After he completed his first journey, his first anointing that he felt to go out was with a lot of confirmation in chapter thirteen. But in Acts 15 when he launched into his second missionary journey in verse 36 *Then after some days Paul said to Barnabas.* In other words he just said to Barnabas let us go. He didn't mention any prayer meeting since they are matured now. Now the Holy Spirit can work differently in their lives. But Paul was sensing the pull of an evangelist. The call of an evangelist was calling him to a new region. The anointing was coming upon him to go forth and he had to go. So they went on this second missionary journey.

In Acts 16 in verses 6, 7 and 8 you notice they keep trying to go into a new region. What was that? That was an evangelist pull in Paul's life since he was trying to flow into that God opened a way through a vision in the night to show him he must go to a new place altogether - the town of Philippi where no one had preached

the gospel yet. He has to flow along in that area.

Then finally you notice when his third missionary journey begin in Acts 18:23 he landed at Caesarea and that ends his second missionary journey and he greeted the church as he went down to Antioch. Verse 23 *After he had spent some time there, he departed and went over the region of Galatia and Phrygia in order, strengthening all the disciples.* See this time he just say he just went. He knew how to flow into that now. He went into the various areas flowing with the anointing of God that was pulling him in his life. Led by the Spirit of God, he was learning to flow and balance within all the three offices that he stood in.

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There are complications involved in a sense that we have to know which anointing is a priority. Which is priority one, priority two or priority three if we stand in three anointing. So that when the higher level comes, you must give way and flow into the higher level of that anointing that God calls you to function in. If we are not obedient to God it's considered as disobedience. Remember disobedience to God is not just being disobedient to the Word but if you are disobedient to the leading of the Spirit to God it's also disobedience. We have to learn to obey the voice and the leading of the Spirit as much as we learn to obey the written Word of God. Of course the leading of the Spirit will never contradict the written Word but yet there is a living relationship that we have with God that we have to learn to be obedient to.

We are looking into the life of Paul. He is one person who stood in three offices. If God gives two or three or five different anointing to function, there need to be a skillful co-operation between all the given offices. For sometimes all the five people who stand in five different offices will find it hard to work with each other because of their differences. That is another type of complication that thus comes up with time. Prophets will find it very hard sometimes to work with pastors or teachers find it hard to work with evangelists, or evangelists may find it hard to work with pastors. All these complications come about because a person may grow in his anointing until he is fully established in the anointing from God. So when a person has a certain call and anointing, he may just see only that area and think that is the most important area.

Let me tell you to the evangelist the most important thing is evangelism. To them every thing else is not so important. As far as they concerned, any Christian who doesn't see evangelism as important has backslidden. They feel condemned if they don't win about ten souls per day to God. On the other hand, prophets will speak about their relationship with God and the direction that God gives. So when they see into the realm of the spirit they prophesy. They think that this is THE realm to the exclusion of almost all the others. So it is sometimes quite difficult to get all the five-fold to co-operate and flow together because they are so individualistic. Sometimes they don't understand each other. It's not easy to teach them to flow with another. They develop their own complication when five different ministers flow in their own individual offices.

So how do we co-relate the five-fold ministry? We recognize that as far as in the area of the church is concerned the apostolic and the pastoral office have a greater authority. But in the area of the Word of God and doctrine the teacher has a greater authority. In the area of reaching out to the world, the evangelist has a greater authority. In the area of direction and the future the prophet has the greatest authority. Why do you talk about authority? Let's compare the natural. In the natural world we cannot know everything. There is too much to study. We cannot be experts in every field of study and knowledge. You can be a small little Jack-of-all-trades but a master of none. To know everything you probably have to live to a thousand years. You could have some knowledge of all but to have a complete knowledge of one thoroughly it takes years and years of study. So when we begin to speak for example about medicine, of course the doctor will carry the greatest weight because he is supposed to be the most knowledgeable in that field. You could be a well-known engineer but when you talk about medicine, you have to give more weight to the words of the doctor. In the area of accounting principles you may be the best doctor, the best engineer, but if there is an accountant who is an expert in his field his words carry greater weight. So the question then is not so much who is greater but what area is being dealt with.

When we talk about the relationship between the five-fold offices apostles, prophets, evangelists, pastors and teachers, if I hear from a prophet or an evangelist who has never pastor any church who try to give advice how to run the church his

words do not carry as much weight as an apostle who has planted several churches or a pastor who is experienced in planting a church. The order of God in Eph. 4:11-12 puts apostle, prophet, evangelist, pastor and teacher but in the order given in I Cor. 12:28 it talks about apostle, prophet, teacher, pastor and then evangelist. It is the other way round in the last three. In the church the teacher is above the evangelist. But to the world in Eph. 4 the evangelist is above the teacher. Signs and wonders are more important to the people of the world than teaching. But the body of Christ is hungry more for teaching than for evangelism.

Let's say one day we organize a big huge crusade and we rent the biggest stadium in town where we gather a hundred thousand people. Let me tell you if a man of God were there and if eighty percent of the crowd are believers you should minister teaching and evangelism will come even though it's in the area of teaching. I know because I have attended many crusades. When I looked around me I see sometimes ninety percent of the crowds were Christians. My heart pains me because I know the purpose of the gathering was not just evangelism. Many people think that organizing big rallies is only about evangelism. They forget that if we were to just follow the Spirit of God evangelism will be the natural side effect. You could preach about the *begets* in Matthew one and give an altar call and people will still come when the anointing is there. However if eighty percent are unbelievers, then go for it and preach an evangelistic sermon. One day perhaps God may give the grace to organize a big huge campaign and gather all the churches together and gather all the five-fold ministers together and just emphasize in building the body of Christ and the evangelism will be a side effect.

There are times when I sat at a stadium and I looked around me ninety percent are all Christians and the man of God was just preaching a simple evangelistic message. We should be delivering the rhema for the body of Christ at that time. That is important for anyone of us whom God starts sending out. When God sends you out, it's not so much you can teach as to what God wants the people to hear His voice at that hour. When I go to a place I wait on God, "Lord, what is it that You are trying to say to these people?" It's not so much as to what I can do. No, what does He want to say. Many times I could sense that the Spirit of God was not satisfied.

It's important for us to understand that there are different realms of authority. It's not so much whether the apostle is above the prophet etc, if you understand the body of Christ. If somebody comes to you and say, "I am an apostle. From this day forward call me 'Apostle Tan Ah Kow' and you must submit to me. No because the apostle in Eph. 2:20 is the foundation and Jesus Christ is the cornerstone. Apostles and prophets are the foundation and Jesus Christ is the corner stone. Foundation is something that you lay in the ground where people step on. So if a person is really an apostle or a prophet he will not have the attitude to lord over others. The greatest among you shall be the servant of all.

So there are these five-fold offices that God has. But we must realize the expertise in each area. Sometimes the sad thing is evangelists try to tell pastors how to build churches. Or a teacher is trying to tell evangelists how to evangelize. We must teach and, we will touch that as we go along, know the limitations of our calling and our office. So there are five-fold offices and within each five-fold office can be a line of demarcation. For example when God calls you to be a pastor, you could be a pastor to a particular group or generation. As I flow in the Spirit of God I realize that there are these things that are coming out in our generation as the Spirit of God begins to move and builds the church more and more. There could be a pastoral ministry to children. There could be a pastoral ministry to a certain age group of certain type of people. There are certain pastors who have gone to the down and out people and they have built a church out there. David Wilkinson's church in New York is a special church in itself. They reach out to a special group of people.

God can call an evangelist to a city. Every time the person crosses the boundaries of the city they lose their anointing. They were not anointed beyond there. There are boundaries set on the anointing. For example a person could be called to be an evangelist to Asia but every time he crosses over to Australia, he loses his anointing. I am just illustrating. God may anoint you for certain territories. Every time you cross over to areas outside your boundaries, the anointing weakens. God could call you to be an evangelist to a country, to a nation. You are effective and powerful to your country. Then because every Tom, Dick and Harry is traveling overseas to develop an international ministry, so you also start doing it. No, if God did not give you anointing beyond that and you start doing it because every Tom, Dick and Harry does it, you begin to move out of the will of God. Every time you move out of your boundaries, there is no anointing to function there. That's a

different anointing. Even within each office as I am describing it there could be lines of demarcation. So an evangelist could be an evangelist to five nations. He is anointed for those five nations. He starts moving out into the sixth nation and adds it to himself or try to make it seven a perfect number. Since God did not add those two, there is no anointing.

God could call a person as an evangelist to a whole continent. Reinhard Bonnke has a special anointing for Africa. But he tried his time out to other nations once. But he knows where he stands in. He could travel to the States but he doesn't carry the same type of anointing as he carries when he gets to Africa. He could tell people what happened in Africa, encourage and stir them up but he never function in the same type of anointing as he functions in Africa. God could also call a person to be a world evangelist like Morris Cerullo so that no matter where he goes, there is a powerful anointing.

Then there are different modes of operations. Some people could be pastors to the whole world. Instead of them going to the whole world the whole world comes to them. Some people could be evangelists to the whole world. Instead of them going to the whole world the world comes to them. Kathryn Kuhlman's ministry touched almost every part of the world. All she stood in was an evangelist office. So we need to realize that there is a two-way traffic. When God anoints you, you may need to go or they may need to come. But it's the anointing that makes the difference. Let me give the prime example, Jesus Christ of Nazareth. He never left the nation of Israel. But He was anointed for the world, for this universe and for all generations. Even though He has never gone to China or India every nation in the world has heard the name of Jesus Christ. All you have to do is to be obedient to what God ask you to do and flow through and faithfully to the anointing that God has in your life and it will just work out the way God wants it.

So God can anoint you to be an apostle. But you may be apostle to the Jews like Peter was and not to the Gentiles. Or you could be apostle to the Gentiles. Paul says in Gal. 2 that he had the grace and the anointing of the apostleship to the Gentiles. Peter has it to the Jews and he learned to function in it. But even Paul made some mistakes to find the line of demarcation. We must learn the boundaries of our anointing, call and office that God has for us. Like for example in the life of Paul he

was anointed with the grace of God to function in the ministry of an apostle to the Gentiles. That was his special call and grace. Incidentally the anointing of God that God gives you is also the grace of God that God puts on you.

There are three areas of grace, salvation grace, ministry grace and operational grace. Salvation grace is what every born again believer receives when they accepted Jesus Christ as Lord and Savior. We do not receive ministry grace equally. A person may have the grace to be a prophet. Another person may not have the grace to be a prophet, but may have the grace to be a pastor. We do not receive equal measure of ministry grace. Neither do we function in the same area of operational grace. Operational grace is like for example you could be in an office of a prophet. The way you always hear God is more through the hearing and the inner voice. But another prophet may constantly keep seeing vision. We realize that the word of knowledge can come in many methods. It can come in dream. It can come in a vision. Or it can come through the inner voice. God can speak one message in three, four, a thousand different ways. So there is different operation. For example Bill Hamon is a different type of prophet altogether if you read his book "Prophets and Prophecies". He is not so much in the seeing kind of prophet. He is in the hearing type of prophet. He moves in the type of hearing. William Branham is a different type of prophet. He is always depending on his seeing or visions. Both men stand in the same office but they operate differently because different operational grace is given.

Every time the Bible talks about ministry it talks about grace because there is ministerial grace. In the book of Eph. 4:7 it says to each one of us grace was given. in Rom. 12:3 *For I say through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God had dealt to each one a measure of faith.* Verse 6 *Having then gifts differing according to the grace that is given to us.* See there are different types of ministry grace given. Gal. 2 quoted Paul saying that when they perceived the grace of God that was in him, he was referring to the grace to be an apostle. That is ministry grace not salvation grace. Paul had the grace to the Gentiles.

Notice Paul had to find his line of demarcation. In the book of Acts he begins his

ministry or rather he tried to begin his ministry. In Acts 9 Paul tried to begin his ministry. The moment he was born again, he was baptized in the Holy Spirit. Three days later when Ananias lay hands on him he stood up and preached to all those in the synagogue. I mean the preacher was in him. He was a preacher. There was no amen but there were a lot of crucifying. Acts 9:22 tells us the Jews wanted to kill him. In verse 23 he was let down in a basket. Then when he later on reached Jerusalem and immediately after he was received by Barnabas, he tried to preach the gospel again in verse 29 and again there was no amen there was crucifying. This time they had to send him back to Tarsus, which incidentally was his hometown. He tried to begin his ministry but the anointing was not operating yet. Have you ever tried to do something that God tells you to do ahead of time? Just because you know the office that God called you to does not mean it's time to do that.

Did you know Moses did precisely that? If you read carefully the book of Acts 7 in Stephen's preaching, he said the reason why Moses killed the Egyptian was because he wanted the Israelites to know that he was their deliverer. The reason why he was hanging around them was because he somehow knew he was the chosen one. He knew his call but he missed his timing. The same thing happened to Paul here. When you do that you are trying to do it without the anointing of God. One of the most precious things that you learn to do in the ministry is to learn to wait. Of the two greatest virtues in the Christian realm is love and patience. Patience is not just that quality to carry and wait for something to happen. Patience is not just the quality to be able to wait till what you expect comes to pass. But the Hebrew word patience, which means longsuffering, which literally translated as, slow to wrath. It means that during the time you are waiting you are suffering otherwise it won't be longsuffering; it would have been translated as long waiting. So patience means that there is opposition all the time. No opposition no patience. That is why the Bible puts patience coming after tribulation. No tribulation, no patience. Some people got only the first part. They only how to *long* but they don't know the other *suffering* part. But the patience that implies both in Greek and in the Hebrew is this while you are waiting you experienced a lot of agony, suffering and tribulation. So the next time when we say that God is long suffering it is not that God is very patient. No, while He is patient, which is true, a lot of things are making Him angry and he is suffering because of those things. The Hebrew word for *longsuffering* is slow to anger. As things cause you irritation, you cool your temper, exercise restraint and suffer the irritation. It's not just the quality of waiting without anything disturbing you. Stranded on an island with one coconut tree and the sand all around you

leaning back on the coconut tree and waiting for the next boat to pass by – peace – no. We have to change the picture. Stranded on an island with a coconut tree but around you, you have about a hundred monkeys jumping all over the place. Taking the peace away from you, disturbing you. So the next time you are irritated that's when true patience can come. When you are just waiting without the irritation it's not patience.

So Paul was impatient like most of us. It seems to be a virtue we all have to learn with life. Two qualities that I find very important are love and patience. Paul was ahead of time. He was sent back to Tarsus and he had another nine silent years until Acts 11. But when Acts 11 came forth Barnabas came for him and his ministry started. Acts 13 things were now getting rosy. His ministry was not getting more and more developed. Acts 13 verse 2 and 3 they were sent out by the Holy Spirit and by the church of Antioch. They lay hands and sent him out. Paul went out into the ministry. You notice in Acts 13 that in verse 5 *When they arrived in Salamis they preached the word of God in the synagogues.* But he did not have the grace for the Jews. He went to the synagogues and he preached and it seems to be a pattern all his life. As you see him continuing in Acts 13 in verse 13 and 14 they went to the synagogues. He did not have the grace when he came out from the synagogues in verse 42 the Gentiles were

begging him.

He had the grace to preach to the Gentiles but he was going for the Jews. They were begging him and he was going to the Jews. He has to learn the line of demarcation of his call. So the next Sabbath all the Gentiles came and there was no room in the synagogue. There was this Jew. Paul had no grace for them imparted into his life. All the Jews were angry. From that time onward notice in Acts 13 the Jews contradicted him and blasphemed. In verse 46 *Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you rejected it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles."*

I tell you when he said those words Gabriel turned to Michael and said, "Halleluiah he has got it at last." I could see the smile on our Father God. He looked down and says that the little soldier down there called Paul finally got it. He

has found the area where his grace is. Every single one of us has been graced for certain thing. But most of us are struggling in the area we are not graced for. That's where the problem is. Either we are in the wrong area or it's the wrong time. If we flow with the Spirit of God and where He leads us, the anointing will be there and His burden will be light and His yoke will be easy. If His burden is heavy and the yoke is difficult it's not His yoke it's somebody else's yoke.

At the end of his first missionary journey in the book of Acts 14 as he was going to another place notice who his persecutors were in verse 1 and 2 - the unbelieving Jews. Then wherever he went in verse 19 it was the Jews whom he did not have the grace for that came and threw stones at him. All because Paul went into their synagogue where he didn't have the grace to do so. He stirred the hornet's nest and after he created such a ruckus among the Jews, he says, "Well, now we go to the Gentiles." When he finished the missionary journey in the book of Acts 14 I want you to see what his testimony was. Verse 27 *Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.* Why, because he was an apostle to the Gentiles.

I like what John Osteen said to David Ingles. He said he never forgot what Osteen said to him. He said, "David, go where you are welcome. Go where you are accepted." He was saying the same thing that Paul was beginning to realize to go where the grace of God is in your life. Here in the book of Acts 15 they start again on the second missionary journey. In Acts 16 they went from place to place after Philippi. In chapter 17 verse 1 Paul went to Thessalonica where there was a synagogue of the Jews. Verse 2 *Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures.* Verse 4 some were persuaded some were not. Verse 5 those who were not caused an opposition. Look at verse 10 because of that Paul had to interrupt his ministry and run. Do you think that was a part of God's plan? See part of the things he went through was his love for the Jews. In chapter 18 after he ran he landed in Corinth. When he was there in verse 4 *And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.* Verse 5 and 6 they opposed him. Finally Paul shook his garments at them and said, "Your blood be upon your own heads. I am clean. From now on I will go to the Gentiles." He went to the Gentiles and not only attracted a lot of people, but even the ruler of the synagogue also followed Paul. Of all things in Corinth he went next door to start a church. The Bible tells us in Acts 18 that they shared the same wall with the

synagogue. In verse 7 *He departed from there and entered the house of a certain man named Justus, one who worshiped God, whose house was next to the synagogue.* I tell you that made the Jews mad. Finally now he has moved into the grace of God Jesus appeared and said, "Paul, don't be afraid."

If you are in the shadow of the Almighty God in the area that God graced you to be, come what may, He is there. But if you are not in the area of God's grace when the stones come a-flying, you won't be protected. But when you are in God's perfect will, come what may, His grace is sufficient for you. Paul got it at last; he matured in his ministry and he ended every well in his ministry. Understand that God has lines of demarcation in the ministry and in the call of God.

See within the five-fold office there is such a thing as timing and there is such a thing as the area that God has granted you grace to move in. Some people think that means we have to take every door that comes. No. Human beings can open some doors that God never wanted you to go. You cannot tell the direction to go just by the availability of finances. Just because you got the finances to go or you don't have the finances to go it does not determine God's will. If it is God's will, the finances will be there and sometimes when it's not there you go by faith God will supply. Neither can you tell whether you got an invitation or not. There may be some places where God never wanted you to go into that people may put you into. We have to flow with the area that God graces us. If you flow in the area God grace you in, your ministry will grow from glory to glory. There is no struggle; you are at rest. You are flowing in the ministerial anointing that God has for you.

