

ANOINTING OF THE HOLY SPIRIT SERIES

INDIVIDUAL PECULIARITIES

In our previous lesson, we have defined the anointing. We have talked about the manifestation of the anointing. We are covering more grounds than our book, "The Anointing of the Holy Spirit." On page two of our book, we wrote:

We can define and understand the anointing by watching its manifested work upon the lives of those it comes upon. Bezaleel and Aholiab received special skill in metal works, jewellery and embroidery (Ex. 31: 1-6).

[AHS]

In the last session, we touched on yielding to the outflow in order to receive an inflow of the anointing. When the anointing comes, there is an inflow and there is an outflow. That is what causes the manifestation. You cannot say that you have the anointing when there is no outflow, or visible sign or some experiences. See God is an experience. I know that we walk by faith in the Word of God and not by sight or feeling. Yet, we do not ignore the fact that there are spiritual experiences in the spirit realm. We have said that the amount of inflow will be proportional to the outflow of the anointing of God. When we release the anointing of God then more of the anointing of God will flow into our life.

Let us see in the life of David how the anointing came upon his life and what was manifested in his life. Turn to the book of II Samuel 23:1 *Now these are the last words of David. Thus says the man raised up on high. The anointed of the God of Israel; The Spirit of the Lord spoke by me, and His word was on my tongue. The God of Israel said, "The Rock of Israel spoke to me: He who rules over men must be just, ruling in the fear of God. And he shall be like the light of the morning when the sun rises, a morning without clouds, like the tender grass springing out of the earth, by clear shining after rain."*

David was a man of war. However, we see that his life was marked with a tremendous outflow of worship and psalms. Remember we said that where there is an inflow there is an outflow. Unless we release the outflow, there is no further inflow of the anointing into our life. Whenever the anointing comes upon David's life, he would always sing or speak forth God's praises in songs and psalms. He expressed himself in worship unto God. There is an outflow from his life. There could be many types of outflow in different lives or even in the same life, there could be many types of outflow but some outflows would feature more prominently than others. In David's life, the outflow of the psalms and worship stands out strongly. He is known as a sweet psalmist of Israel. In other people's lives, the outflow may be strongly manifested in other areas. In some people's lives, the outflow is shaking. They may not be that good in singing and worshiping. That is not their field. When the anointing comes into their life, they get into a shaking. I am not saying that the Holy Spirit causes all types of manifestations. There could be demonic imitation. Or it could be just simply the flesh. However, that does not rule out the fact that there are genuine ones. The problem is not whether there is a manifestation or not. It is a matter of discerning the type and origin of the manifestations. A manifestation of shaking comes on some people. For some people, the anointing is manifested through prophesying. Some people would just rock to and fro when the anointing of God comes upon their life.

Do not make whatever manifestation into a doctrine. The Spirit of God once started moving on a group in Africa. Whenever the anointing hit the people, they would dance. Then after some time, they came out with a doctrine that unless you dance, you do not have the Holy Ghost. That is not what it should be. People began to box the Holy Spirit in. It does not mean that when you dance, that is the only evidence of the Lord working in your life. Neither does it mean that the Spirit necessarily inspires dancing - it could be in the flesh too. What we are saying is that there is an effect caused by the anointing of God. Therefore, do not take it too far and make statements like, "If you don't rock, you don't have the Holy Spirit." "If you don't shake, you don't have the Holy Spirit." "If you don't prophesy, you don't have the Holy Spirit." We are judging people's experience by our own experience. That is the unfair thing to do. There are many types of manifestation of the anointing. We have not exhausted every type of manifestations. Sometimes the manifestation could come in just a very quiet action.

One thing we can note. The way you received the anointing will be peculiar to you in your situation. There may be similarities with others but the way the anointing comes on your life will be special and peculiar to you. Some people get warm when the anointing comes on their life. Some people feel their legs moving. Some people stand up a bit. Some people believe that when the anointing is there, your hair stands up. Remember we are dealing with what we call side effects of the manifestations. Therefore, do not take the side effects and build some theology upon these side effects. However, we need to touch on this subject so that we could have some understanding of the various forms of manifestation of the anointing.

During George Fox's time, the phenomenon of shaking among his people was called the Quaker movement. There are similar manifestations today. When the Spirit of God gets on the people, they began to shake. Scorners and mockers have attended these meetings and derided the anointing of God. When those same phenomena came on these hecklers, they would feel their heads and bodies about to shake and vibrate. They would resist it. They resisted the force that was shaking them. George Fox's journal contains a record of a man who resisted the shaking so hard that he broke his neck. These are what I call side effects. Some people will not make much of side effects but since we are dealing with this subject matter thoroughly, we will touch on all these areas.

Now the point that we are driving at is this - we must learn to recognize how the anointing manifests in our own life. We can thank God for how He manifests in others' lives. We must learn to recognize how He manifests in our life. If He manifests in your life through a warm sensation then that is peculiar to you. If He manifests through shaking, that is another individual peculiarity. I met one prophetess from India who loves to wear white. She is very sharp in her word of knowledge and word of wisdom. Some people accept her ministry but some did not. The problem was her side effect. When she ministers, both her hands would shake. Some people think that she had gone into a trance. Some people think it was a demon. I picked it up in the Spirit and found that it was a genuine gift of God working. She is very accurate and very sharp in the operation of the gift. She brought many people to the Lord. She passed all the tests on the Word. She passed all the tests on the fruit. The only thing that is strange is her peculiar manifestation of her anointing. There is such a thing as peculiar anointing. Some types of manifestation of anointing are very dignified. Some may not look so dignified.

There is another sub-law that we bring into this. Our experience of the Lord can change as we grow in the Lord. You must add in that factor. Once we learn to recognize His manifestation and how it comes be aware of this sub-point - as we grow in Him and walk with Him through the years, His manifestation in our life can change. In other words, He may not exactly manifest the anointing like He did to you two or three years ago. You will know the change as it comes. Usually the change comes at each phase.

We are going to look at phases in ministry in this study. God divides our life into phases. Usually when we move from one phase to the next phase, the sensation changes. You experience changes in the anointing upon your life when you enter a new phase in your life and ministry. You know that it is a different phase and a different anointing of God that you are moving in. We keep growing from glory to glory; phase to phase in a different anointing of God. You must not forget this sub-clause. Otherwise, you may keep looking for the old manifestation and familiar anointing when God is bringing you to a new phase and new working in your life. Why is it that way? There are so many varied manifestations of the anointing, each of them having a different effect on our life.

Let us go back to the main point. We all must recognize the anointing coming in our life. You must know when it comes. Recognize the sensation; recognize the tangibility, and how it comes to your life. God is not against us analyzing this thing. He is only against our unbelief. If you are seeking to analyze for the sake of flowing better God is not against that. God is against unbelief. You must have an open mind to learn from the Holy Spirit. Therefore, we need to recognize how it comes into our life. If every time the anointing comes upon you and your hands feel like shaking, you know the anointing is there for you.

Let me repeat this so that people do not take this kind of teaching wrongly. This type of teaching is easy to take out of context and build something funny out of it. For example, someone may have a particular sensation of shaking when the anointing comes. He then goes around, saying that you must have felt that shaking when the anointing comes upon you. Do not take your individual peculiarity and make it universal for everybody else. In other words, you cannot tell people that if they do not shake, they do not have the anointing. It would be just like the guy who received the baptism in the Spirit while he was in the bathtub. One day he met another guy who said, "I want the Holy Spirit. I have been seeking the Holy Spirit

for years.” He said, “No problem. Come to my house. Now go to my bathtub. I received it there - so can you.” An anointed bathtub ministry has started. That is how this kind of teaching can easily be misunderstood. Understand that extreme teachings can arise. If you understand the peculiarities and the specific tangibility of the anointing in your life and you know that it’s God not the flesh - do not try to do it when you are still in the flesh and no anointing has descended upon you yet. When you know that is God, then you release yourself into them. It becomes your way of knowing when the anointing has come.

See we have to recognize how the anointing comes on our life. The interesting thing about teaching on the anointing is that the anointing is on one side and moving in faith is on another. We have to learn to move in both avenues. Sometimes it looks like moving in faith and moving in the anointing is diametrically opposed but they are not; they are complimentary to one another. If you preach the Word and tell the people not to go by their feeling but by the Word of God, you are ministering by faith. If you are ministering under the anointing, you cannot do that. You have to sense not with your five senses, not with your feelings, not with your mind, but with your spirit. You have to move into the realm of spiritual sensory perception where you would know the anointing peculiar and particular to you coming on you.

Let me give some of my personal experiences. You may not copy it but it is good to see how it is happening in another person’s life. In the early stages of my ministry, I know the anointing only through a warm sensation in my heart. I felt like Luke 24 when Jesus was walking with the two disciples on the way to Emmaus. After Jesus disappeared and when they realized it was Jesus, they said to one another, “Did not our hearts warm when He spoke?” I felt that sensation. That was my first recognition in my life. That still occurs from time to time. Another different sensation is now added to that warmth in my heart. I want to show the progressive increase of anointing. Every time when the anointing is there, I feel this warm glow coming. Whenever I am doing the right things and the anointing of God is flowing, I could feel His warm glow all over on the inside. Of course, when you have a sensation please check it out first. Do not take this teaching to confirm that every sensation you get is from God. For example, you could be sitting in a room, praying and seeking God and you feel warmth all over your shoulders. First, check whether the radiator is behind you. Check in the natural. Do not reach a point where anything different is attributed to the anointing.

I remember this brother who was sharing about how he was in this house and they were praying for this lady who was sick. As they were praying and everyone had their eyes closed, his eyes were partially opened. This lady had a cat. While they were praying the cat just came from one side of the room and jumped on top of this lady and jumped off. The moment the cat jumped on the lady, the lady said, "I accept it, it's the anointing," and she got up and was healed. To this day, he dare not tell her that it was the cat in case she loses the healing.

Some people need some help like that but check first whether it has some natural causes. If suddenly, you feel a strange feeling on your left shoulder, check whether your shirt or blouse is too tight. Do not just jump to conclusion. Sometimes it is not the anointing. There is a natural cause but we think it is the anointing. Check all possible natural explanations first before arriving to a conclusion. However, there is this warm glow, which I know it is not naturally caused. I first began to experience it when I spent a lot of time praising God. Then the tangibility of it is there. Some people are very frustrated because they could have started their Christian life with hardly any sensation - like me. I do not know why everybody else seems to have sensations of the anointing. They come to the Lord and they could cry, weep, and be touched by the Lord. However, when you come before the Lord, you do not feel anything. You wonder what is wrong with you.

We know the reason for the problem now. I did not know the reason earlier in my ministry. Your batteries are flat. They need charging. It is just like a tape recorder that runs on six volts and if your batteries are about three volts, you would not have any sound coming from the tape recorder. You have to add additional fresh batteries. Then you have the sound back. Therefore, what happen is people's Word and faith level are not to the point where they could begin to experience spiritually the things of God. If that is your situation, be encouraged you have many others for company. Just be faithful to fellowship with the Holy Spirit; get more Word into you; just be faithful to spend more time in praise and worship; just be faithful to spend more time in prayer. When you spend a lot of time before the face of God, you will build your spiritual voltage to the level where you could sense the tangibility of the anointing. We touch a point to cover those who do not seem to feel any manifestation of the anointing. When you reached a stage where you have a tangibility that is where we must recognize its tangibility and manifestation, pinpoint it, and understand what it is telling you.

After that, the anointing began to operate a little bit differently, where I not only sense warmth over my chest area, I sensed a warmth all over my shoulders. Therefore, it increased. Together with that, I get a few other peculiar signals for different types of sicknesses, diseases, and problems. I learn to recognize the peculiarity of these manifestations. I moved into that for some time. Later on, the Lord changed it again and now I feel warmth from the top of my head to the tip of my toes. For Kenneth E. Hagin, the anointing is like a coat thrown over him. Each person has a peculiar way of experiencing it. However, peculiar and particular you must learn to recognize the anointing of God in your life. How does it come and what does it do? That is the first area - recognize your individual peculiarity of your anointing.

See in the book of II Kings chapter 3. Elisha was asked to prophesy because the three kings had problems and Elisha said in verse 13 *Then Elisha said to the king of Israel, "What have I to do with you? Go to the prophets of your father and the prophets of your mother." But the king of Israel said to him, "No, for the Lord has called these three kings together to deliver them into the hand of Moab." And Elisha said, "As the Lord of hosts lives, before whom I stand, surely were it not that I regard the presence of Jehoshaphat king of Judah, I would not look at you, nor see you. But bring me a musician." Then it happened, when the musician played, that the hand of the Lord came upon him. And he said thus says the Lord.*

See he recognized the anointing coming on him. Before that, he recognized that it was not there. I can observe that Elisha knew what the anointing was like in his own life. He knew it when it came. He knew it when it was not there. He must have some way of knowing. Therefore, he has reached that first point where he learnt to recognize the peculiarity of his own anointing. That takes experimentation. These things that we teach you got to put into practice the next time that you move into the anointing. Sometimes when you start and you are not sure but you examine it after everything is over to see how the anointing was. To see whether there was really an anointing, check the result. See the anointing produces results.

Notice on page four of our book, *The Anointing of the Holy Spirit*. I wrote that the anointing produces power and conviction. Therefore, there will be a demonstration of the Spirit. There will be a demonstration that it was the anointing. As in Is. 10:27 the anointing breaks the yoke. You could see the results of the anointing. This is something you cannot miss. Sometimes as you move into it, you may not be so

aware. Later, when you hear the testimonies coming back you began to realize what it was. Then you began to check yourself how it felt; what was it like; how did it come - it takes a lot of experimentations. These things that we learn you need to keep practicing them until it becomes a part of you. After several times you learn to recognize it. Learn to recognize its peculiar sensation in your life.

Elisha had firstly learned to recognize his individual peculiarity of his anointing. Secondly, he also learned how to get the anointing when it was not there. He learned how to stir up what was called to be upon his life and what was rightfully his to function in. He learned to stir it up. He purposely asked for a musician. While the musician played, it must have helped him to get into a certain stage where he could move into the anointing of God.

David was a psalmist. In the anointing *upon*, (we are not talking about the anointing *within*) the anointing upon comes and goes as the Spirit wills. The anointing upon does not remain permanently on our life. When the work is over that it has come to perform the anointing is lifted off. There are times where there is a demand made on the anointing and when it is not there we need to learn to stir it forth. Elisha learnt it. Suppose David wanted to draw on a greater measure of the anointing, I know the first thing that he would do. He would take his harp and play it until the anointing comes upon him. Music plays a big role in the anointing upon. If you watch Kathryn Kuhlman's videotapes, you will find that music played a big role in her moving into the anointing upon her life. Kenneth E. Hagin has also mentioned that. You could be ministering under the anointing upon but if suddenly the musicians play the wrong music, the Holy Spirit is grieved and the anointing is lifted up. There is an anointing upon that we learn to recognize. David learnt to get it by music. Notice he says in one of his psalms that songs of deliverance encompass him.

Let's look at the book of I Samuel 10:5 *After that you shall come to the hill of God where the Philistine garrison is. And it will happen, when you have come there to the city, that you will meet a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a harp before them and they will be prophesying.*

Notice the word there "they will be prophesying." Now this is a group of prophets. They were stirring the anointing upon their life through music. The anointing was

definitely upon them. As Saul passed by, the anointing that was upon their life jumped off them and came on Saul. There was an anointing upon. The question is why they were doing what they were doing. Why won't this group of prophets sit cross-legged under the terebinth tree waiting on God? It was not their way to stir up the anointing of God. The way that they had discovered for their lives was to constantly play music. It stirs the anointing on their life. They have reached level two.

Some people only moved into level one. At level one, we learn to recognize how it comes. At level two, we learn when it is not there how to bring it about. We are going to touch on this level a little bit - how to discover your particular way of bringing down the anointing. How do we discover the way in which the anointing can come in our life? By examining your particular manifestation when you first receive the anointing. When you first received the anointing and you prophesy you can be assured that you keep on prophesying to maintain it. If the anointing came upon you and your hand shakes, the next time you want the anointing of God, wait on Him, get into the atmosphere you learn and you stir and you sense that little hand shakes coming.

Now this kind of stirring is a little bit like Samson. Let us look at Samson as he operates in the anointing. In the book of Judges, Samson has a particular way of moving in the anointing and his anointing was tremendous. He had such a powerful strength that came supernaturally. I want to point to you the fact that when his head was shaved and his covenant was broken, the anointing was lifted up from him. In Judges 16, a phrase there gives you an incident that could point to how he did it in verse 20. *And she said, "The Philistines are upon you, Samson!" Therefore, he awoke from his sleep, and said, "I will go out as before, at other times, and shake myself free!" But he did not know that the Lord had departed from him.*

When Samson had the anointing come upon his life, he seems to have this shaking. When he wants the anointing, he seems to get it. Let me point to some local kind of situation that you could identify it with. There is a sense where you know that the anointing is bubbling forth you just have to release it for it to come forth. In any meeting or in any situation where you know that the anointing is hovering and ready to be released, you know exactly when it will be released. You could sense it. You could withhold it also. On the other hand, you could release more of it when you learn how the anointing comes on your life and what its side effects are.

Although that is not the perfect kind of illustration but it will be in line with what Smith Wigglesworth said in his book. "When the Holy Spirit does not move, I move the Holy Spirit." That is a very strange statement to say. When you take that statement out of context, it can give rise to dangerous ideas. The Holy Spirit is God, and we cannot arm-twist Him to do our bidding. However, Smith Wigglesworth is saying that he has learned to recognize how the Holy Spirit moves. He knows like Elisha how to get into the anointing when he has a need. He knows how to move into the anointing when he needs it. That is where we say we need to understand our own peculiar sensation and know how to stir the anointing.

What other ways could it be experienced? Some people may not experience that kind of warmth. They may experience it differently. They may experience a kind of cold wind blowing. It does not mean that it always has to be hot. Some people say that since God is hot, then cold sensation is from the devil. Hell is hot too. We cannot use that as a theology. For whatever reason sometimes when people sense the anointing they feel this cold shower over them. It comes in waves. Therefore, they have to learn to recognize when it comes, how it comes.

If you observe Kathryn Kuhlman very carefully, she always lifts up her hands. Some people would need to lift up their hands before they get it. For example, in your first experience, you sensed the bubbling of the anointing of God and found that the anointing was released when you just lifted up your hands. Then the next time you sense the bubbling, you release it by lifting up your hands again, and the same anointing comes. Your particular anointing is released through what I call a release of faith God has given to you. It is just as if God has given you a teaching anointing you would have the confidence to operate in it even though at that time you are invited you don't have the anointing upon you. Let's say suddenly you are called to teach. You could depend on that teaching anointing to bring forth the Word through your life. You could allow it to have demands made on the anointing of God. You developed a confidence in the grace and the gift of God in your life.

Let me repeat that statement again. What we are saying here in this level two is that not only do we learn how to stir it, the way we learn to stir it is to recognize the peculiarity of how it first outflow through our life. When the first outflow of the anointing happened when you praised and worshipped God, or when you lifted up your hands, or playing your guitar, maintain what you did. Remember in all these outward manifestations, it is assumed that your relationship with God is fine. If

your relationship with God is not fine, you will be like Samson - thinking that since you have been moving in the anointing regularly by a particular release of faith, it will come automatically. However, if you have left the Holy Spirit, and you tried to release the anointing by your usual release of faith, nothing will happen.

Let me rephrase those last few words. When you know there is a peculiar way in which it always comes you could rely on it as long as your relationship with Holy Spirit is right. You could rely on it as surely as you rely on a weapon in your life, which you have learned to use. You could definitely rely on that when you learned to operate in that and you know the anointing is on that. When your relationship is not right and you try to rely on that, you will be like Samson. You go through all the motions, the right actions, but if you have no relationship with the Holy Spirit, nothing comes forth but the flesh. It works if you have a relationship with the Holy Spirit but it does not work if you do not have a relationship with the Holy Spirit.

There are quite a few subjective experiences, divided into the four types of experiences.

Engulfed in His presence

Many believers experience being engulfed in His presence by reading the Bible with an open heart and being willing to let the Word speak deeper into the spirit man. In doing so, the Holy Spirit turns the logos into rhema. This may also be experienced by personal communion with the Holy Spirit in prayers, praying in the spirit, singing in the spirit with high praises, faith confession and meditation on “rhema” word.

Feeling His Holy Presence

Many have also experienced a very clear state of mind, which is the seeming inability of their minds to think ungodly thoughts when they have ascended into the manifested presence of God. For the presence of the Lord is a holy presence. The

scripture assures you that when you sow in the spirit, you will not reap in the flesh (Gal. 5: 6-7). When you have overcome the resistance of your soul and your flesh and moved into the presence of God, you will not hear the voices of the devil and the flesh (Gal. 5: 16).

Some experience conviction of sin and forgiveness from God. Some others experience the removal of bondages such as fear, anxiety, resentment, unforgiveness, negative attitudes, and sins. In the holy presence of the Lord, you are often led into repentance and restoration.

Overflowing in the heart

There is also a very strong level of faith and confidence when your spirit touches the manifested presence of God. There is sometimes a strong urge to give heartfelt thanks to God for things that you normally neglect to appreciate Him.

Physical sensations

Some people feel tingling sensations on their palms or even over their arms when they have ascended into the presence of God.

Some may feel a layer of heat over their necks, faces, shoulders, or backs. You need to find out the significance of each of them.

Some people can see a very thin haze (once I saw it golden, other times white) in the atmosphere that is visible to the physical eyes.

Some experience a “drunken” sensation in their head, which is a kind of soft

and peaceful feeling that is not eerie at all. Their arms become weak, or the legs become so heavy that they have difficulty moving them. The presence of God is a weight of glory (2 Cor. 4: 17).

Some can even momentarily smell a sweet aroma. (The presence of God is a very pure and delightful presence.)

A little illustration before we close. Stand before me and close your eyes. As we stand here, I pick in my spirit where I sensed the anointing is moving. As I pick it up, I could sense a pull in my spirit. I do not just simply lay hands on the head of a person. Before I lay hand or point to them, I want to sense what the Spirit is doing. Therefore, what the Spirit does I just co-operate and then it flows. In other words, I do not make the decision when I move in the anointing. If I am not moving in the anointing, I forget all these things and just lay hands. When you are moving in the anointing you got to be sensitive to that anointing that is there. I move my hands into that area. As I move my hands into this area, I sense it building up. When it builds to a certain level, I know that it is just the right time to release it.

Demonstration of Anointing

Another pastor in another church service gave the following teaching and demonstration of anointing. This verbatim report is added here to expand on the teaching on the anointing of the Holy Spirit. (Ed.)

Pastor says, "The Holy Spirit would like to shed more light on the healing anointing. We have seen the finger anointing and the eye anointing. The finger healing anointing destroys the root cause of the sickness or disease and all the symptoms together. It is useful for complex cases where there are so many symptoms, you are not sure what the root cause is. Doctors may even run several diagnoses before coming to some conclusion. Even then, doctors may disagree with one another when diagnosing a particular patient. The finger healing anointing literally puts its finger on the root cause and heals the root cause. Once the root cause is dealt with, all the other symptoms are dealt with too."

"The eye anointing is also powerful. It is one of the "greater works than these" mentioned by the Lord Jesus Christ that the body of Christ will do. During His life and ministry on earth, there is no record of Jesus using the eye anointing to heal the sick."

"There may be overlapping benefits between the finger anointing and the eye anointing. However, there are main features associated with the eye anointing. In the spiritual realm, there are different demonic forces with different abilities. God gives different types of anointing to tackle the different abilities and powers of Satan. In the natural realm, we see that certain medicines are made to tackle certain types of physical problems. Likewise, the eye anointing is useful for blasting away strongholds in a person that came through his or her eye gate. Jesus Christ said, *"The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!"* (Matthew 6: 22-23)

"If your eye gate is given over to works of darkness, you will allow the enemy to plant his strongholds in your body until your whole body is full of strongholds. When you yield to the enemy's strongholds in your body, you will accumulate sin and darkness in your being. The Holy Spirit wants to expose the work of the enemy in infiltrating your body through your eye gate. When your eye gate is dark, your heart will also be filled with darkness. These are immense powerful forces of darkness. The only way to attack them is through the eye anointing. You can lay hands on the sick but certain diseases and sicknesses are best dealt with by the eye anointing. God has antidote for every kind of problems but you must learn from the Holy Spirit. If you do not fellowship with the Holy Spirit, how can the Holy Spirit teach you the deeper aspects of the healing anointing? You

may learn from men and from books. However, many of their teachings come from their own intellect and not from the Holy Spirit. That is why men's teachings bring a lot of confusion to the body of Christ."

"One of the works of the enemy on the eye gate is creating of fears and phobias. Seeing unpleasant, frightening, and evil things provoke many types of fears in people. They can be dealt with by the eye anointing."

Under the direction of the Holy Spirit, pastor called out six ladies who are having fears in their lives. When they came up to the stage, the anointing caused them to suddenly relive their fears and they began crying and shaking from their fears. Pastor told them to prepare spiritually to receive the eye anointing. "Now, look at my eyes." The six women looked at pastor's eyes, screamed, and fell backwards to the floor. After they came up, each one of them came up to the mike to testify.

First lady: "I had a fear of lizards and fear of death especially after seeing an accident. I felt the full force coming from the vessel's eyes enter my eyes and destroying the fears. I do not have these fears anymore."

Second lady: "I had a fear of heights, of entering lifts and escalators alone. I also had fears of high achiever men and the intellectual type of men who are clever at talking. I also had fears of snakes. Now, I can think of them and I do not fear them anymore."

Third lady: "I had fear of lizards. I felt a great force coming upon me and there was a struggle in me. I felt the stronghold has been yanked out of me."

Fourth lady: "I had fear of driving since I always visualize accidents. I also had a fear of flying cockroaches. Now I do not have these fears after receiving the eye anointing from the vessel's eyes."

Fifth lady: "I must look at something until I am satisfied. Otherwise, I will fear that particular thing. I also had a fear of coffins. Now these fears are gone after I was slain by the eye anointing from the vessel."

Sixth lady: "I had fear of cockroaches, caterpillars and snakes. Now I can think of them without any fear after the eye anointing came upon me."

Pastor commented, "Fears are an outward sign of demonic control. Many are suffering and not getting breakthroughs in their lives because they do not have this knowledge of this eye anointing. How can you deliver God's people if you do not have this knowledge?"

Pastor called out another woman who was seeing images. He said, "Some see images and they think they are visions from God. That is not true. It can be the work of the enemy too."

The woman said, "I see a pair of eyes staring at me all the time."

Pastor said, "Prepare yourself. Now look at my eyes."

She looked at his eyes and fell down, screaming. Pastor said, "She is not the one screaming but the strongholds themselves which are present in her. These strongholds have their own defenses. Hence, there must be a measure of anointing to break their defenses. There are both internal and external forces attacking her and the eye anointing has destroyed both. In her case, the pair of eyes staring at her all the time was inherited from her ancestors who dabbled in the occult. This caused her to see demonic visions. Some Christians who have not dealt with this kind of demonic eyes inherited from their ancestors claim to see visions. However, their visions are not from God but are from these demonic eyes. External forces are aiding the internal forces in her because there is bond between the two. The external forces are the atmospheric demons that aid and supply power to the internal forces in her."

The woman shouted in pain to the pastor, "I cannot see you." Pastor said, 'Now the Holy Spirit is releasing a double eye anointing.' There was a powerful reaction in her as she seems to put up a violent struggle. "Even the dark underworld also exercises the power of the eye anointing, for example, the sorcerers, shamans, witches and warlocks. They use their eyes to release evil powers and spells on their intended victims and cause death to them. In the eye anointing, there are many levels. For this woman's sake that is experiencing powerful evil forces in her eyes, the Holy Spirit has to release a very high level of anointing. Sometimes, people see figures staring at them when they look at themselves in a mirror. God will release this eye anointing when the time comes."

The woman now got up and testified at the mike, "I felt a force from the vessel and felt something broken in me. The pair of eyes that used to stare at me is totally gone."

Pastor now called out those who have constant giddiness. He said, "Doctors normally correlate giddiness and dizziness to high and low blood pressure and diabetes. The invisible link of giddiness and dizziness is however related to the eye gate."

He also called out those who suffer from constant migraines and not just headaches. He said, "Through the eye gate, a lot of powers of darkness are kept in secret. They are hiding in the person's eyes and from there, they launch their attacks from time to time. That is why some people have migraines from time to time. When your eye is dark, your inside will also be dark."

He then called out those who are hearing voices in their minds. He also called out those who hear ringing in their minds even if they do not want it.

Several persons came forward to the stage. Pastor told them to look at his eyes. The anointing came forth from his eyes and broke the strongholds lodged in the people's eyes. Many fell to the floor and there were many reactions. Some were screaming; some were staring at the pastor; some were still reacting while on the

floor which pastor said were due to external atmospheric demons assisting the internal forces to resist the eye anointing.