

## **UNDERSTANDING FAITH SERIES**

### **TWO AREAS OF FAITH**

*Heb.11;1-3 Now faith is the assurance of thing hoped for, the conviction of things not seen. For by it the men of old received divine approval. By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.*

Today we are going to concentrate especially on the difference between exercising faith under the anointing within and exercising faith under the anointing upon. There are two different aspects when we exercise faith. For the anointing within it would be what we call the believers' anointing. You are exercising faith for something you are believing God for. And all the principles of Mark chapter 11 verse 23 and 24 play a role. What are those principles? One of those is that when you believe you must believe that you have received. In the Greek it is actually in the past perfect tense. Verse 24 it says that when you pray believe that you have received and you shall have them. There are three tenses in that one verse. One is the present tense, one is the past perfect tense and one is the future tense. In the present tense *when you pray. You must believe* past perfect tense that you have received something in the past. And then *you shall have it*, the manifestation will come.

In line with this exercising of faith is Roman chapter 4 where Abraham was like God who called those things which be not as though they were. The reason he can do that is because he believe he have received. Therefore he calls it and speaks about it as if it has already happened. Abram changed his name to Abraham in

chapter 17 of Genesis. Calling himself a father of nations when he had no children yet, it would have been an utterly foolishness to the world. But yet because he believed he received and he was exercising this character of faith. He must believe that it has already been done in the spiritual realm. He confessed it accordingly. That avenue of faith is quite familiar to many of us. And its what I call the general area of faith. And I classify it as exercising faith under the believers anointing. Or tapping on the believers anointing that is within. That's how we release and have things done through personal faith.

On the other hand exercising faith under the anointing upon is slightly different. Let me give a bible example in Mark chapter 5 Many times we don't realize the difference and some times people want to receive something from God. They don't realize that receiving by personal faith and receiving by the anointing upon take two different processes. They are like two different avenues of doing things. There are many ways that God has ordained for us to be blessed by Him. These are like two separate different avenues and different laws are operated and they function differently. Sometimes they look like they are contradictory but they are not. They function in their own respective ground then you would see no conflict between them.

Just like prayer in tongues is greatly misunderstood by the non-charismatic world. Because they think that prayer in tongues is speaking in tongues. They think that the gift of tongues and praying in tongues are the same. That's why they get confused when Paul asks, "Do all speak in tongues? implying not all. Paul was talking about the gift of tongues, which is a message from God to His people. So the direction is this way God to His people through an instrument that needs interpretation. But praying in tongues is from us to God. So when we began to divide God's Word clearly and see the difference between the two we are not confused. We realize that prayer in tongues is praying in the Spirit which Paul says in I Cor. 14:14 *For if I pray in a tongue, my spirit prays..* Now every believer has the Spirit and every believer needs to pray with the Spirit. And if you pray in the Spirit it would come out in tongues. Obviously every believer should pray forth in tongues and have the ability to speak to God in tongues when they learn to pray in the Spirit. So there is no problem for us to understand God's Word that every believer can pray in tongues. But not every believer may have the gift of tongues to operate in a church or in an assembly of fellowship where they could get a message

from God and give to people. That is a different avenue. When we began to divide God's Word correctly we see that it does not contradict; rather it compliments.

In the same manner exercising faith under the anointing upon is slightly different. And the principle sometimes looks contradictory to exercising personal faith.

Mark chapter 5 verse 25 Jesus was on His way to Jairus' house to heal or rather raise Jairus' daughter from the dead, *And here was a woman who had had a flow of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus, and came up behind Him in the crowd and touched His garment. For she said, "If I touch even His garments, I shall be made well," And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. And Jesus, perceiving in Himself that power had gone forth from Him, immediately turned about in the crowd, and said, "Who touched My garments?" And His disciples said to Him, "You see the crowd pressing around You, and yet You say, "Who touched Me?" And He looked around to see who had done it. But the woman, knowing what had been done to her, came in fear and trembling and fell down before Him, and told Him the whole truth. And He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."*

Notice she did exercise faith. He said your faith has made you well go in peace and be healed of your affliction. Lets examine the faith that she exercised. In verse 27 and 28 tells us this. Verse 27 tells us she heard about Jesus. See faith comes by hearing and hearing by the Word of God. Faith comes by hearing and sometimes by the word of testimony. When you hear of people getting healed your faith is kindled. See whether the Word of God came through a testimony or the Word of God comes through preaching or the Word of God comes through teaching, faith comes by hearing the Word of God. So she heard about Jesus. Things that Jesus had done and her faith was kindled. Now this is similar to personal faith. So there is a basic principle where it's the same. There must be hearing. The hearing of faith must take place.

But verse 28 says this, *for she said to herself, "If I touch His garments I shall be made*

*well.*" There are a few things that are different from personal faith. No. 1 there is an "if". You don't place "if" when you exercise personal faith. "If" is a badge of doubt. In the prayer of faith you must not pray with "if". Only in the prayer of dedication you are allowed to which is not a prayer to receive but a prayer to surrender. When you want to receive you cannot use "if". When you pray a prayer of surrender you can use "if". I will do whatever you want me to do Lord. If you want me to go to the North Pole I will. The word "if" implies a surrender that is a prayer of dedication and its not a prayer of faith. Prayer of faith completely requires that the word "if" be absent. You can't pray a prayer of faith lay hand on a person and say, "Lord if you want to make him well do so Lord." That's not a prayer of faith. It would not bring the result that the prayer of faith would bring. So No. 1 you see the word "if".

No. 2 you see the tenses. She says *if only I touch Him I shall be healed*. *Shall* is a future tense. It is not even the present tense. She was not even confessing I believe I am healed. She was confessing a future tense, *I shall*. If you are familiar with the faith message you are not allowed to say *shall*. There are many people who try to receive healing by personal faith and say I am going to be well. I shall be healed one day. One fine day I will be well. You know that many people died that way. They died wishing and hoping that they will be well. When you have a future tense it is classified under hope. Faith is in the present tense. Faith is now. *Shall* is always a future tense. So there is a slight difference in the way these things happened here. She said that *if I touch Him I shall be made well*. It's a future tense. It is forbidden under the teaching of faith. We don't use future tense when you exercise personal faith. We use present tense. In fact we use past perfect tense. I believe I have received my healing.

So there must be something different in this case and there is. This woman was stepping on the anointing upon Jesus. It was no more personal faith, which taps on the anointing within that each one of us has personally. There are different laws that operate. But let me repeat those things that are similar. In both fields of exercising faith, one with the anointing within and the other with the anointing upon, there are things that are similar and there are things that are different.

The similar areas are here. No. 1 both come by hearing and hearing by the Word.

You need to hear the Word of God. And for us to help people to healing we have to focus on the principles that are the same for both. Whether people are going to receive the healing by anointing or by personal faith, they have to emphasize God's word. God's word is important. So there are principles that are similar. That's No. 1 that both come by hearing. Faith comes by hearing you don't change that it remains the same. It is the universal spiritual law - faith comes by hearing. If you don't spend time hearing God's Word your faith will grow weak. Your faith needs to be nurtured constantly. We need to constantly hear God's Word, day and night. Sometimes in the sub-conscious realm you don't realize it. You just keep a tape player going on. The Word keeps getting into your life. We need the Word of God.

Secondly both touch on the principle of the spoken Word. The Word needs to be spoken. In Mark 11:23 Jesus said that *if you have faith as a mustard seed and if you say to this mountain be thou cast into the sea and shall not doubt in his heart but believe that those things which he said shall come to pass.* Three times the word *say* is emphasized. Whoever says to this mountain, believing that those things which he says shall come to pass, he shall have whatever he say, Mk. 11:23. He emphasizes the power of the spoken word. Romans chapter 4 in Abraham's case and he is speaking about how he is like God calling those things as be not as though they were.

One of the strangest things about the Hebrew bible is the tense where they put God as saying something in the future in the present tense. It confused many bible scholars. You can read about it in Robert Young who wrote the Young's Concordance. He also has a very good translation, which I rarely see nowadays. I have a copy of that called the Young's Literal Translation of the bible. And any Hebrews scholar will tell you that one of the biggest debates among the Hebrews scholars is the debate about what they call the vowel conjugation "*waw*" and how they pronounce that. They say that whenever that word is mentioned it speaks about the future in the present tense. And our Old Testament scholars who translated the bible could not translate it. So they just left it as a future tense. I remember how when I went through some verses with you in the Young's Literal Translation and he kept right to it and translated it as the present. This sounds very foolish, like sometimes they say, God says, "I have given you this land," when He was talking to the Israelites and was still in the future.

But there is an element that they missed out about the character of God which Paul brought out in Romans 4 that God always call those things which be not as though they were. As though it has already taken place. It is one of the characteristics of faith. Although it believes that those things which be not is past and the manifestation may be in the future. The spoken word is utilized. God calls. Jesus spoke the Word. Mark 11:23 speak the Word. Believe that those things that you say will come to pass. You must believe in the power of the spoken Word and you must speak. Saying it has an important effect on our receiving. It is part and parcel. You can't isolate it and talk about saying it. It is part and parcel of the whole thing. Saying it is part and parcel of exercising our personal faith to receive. You have to say it and lock yourself in a position to receive as you are praying and exercising your personal faith for something. Its different if you keep quiet about it. Don tell any body just keep quiet and pretend that is alright. That is not faith. Faith starts speaking it. You lock yourself in a position of no return. You say I believe this is going to happen. I believe I have received. I believe I have received my finances. I believe I have received my healing. You look foolish to the world but you keep saying it. So the principle of saying is important in personal faith.

And the principle of saying is also important when you talk about receiving by the anointing of God. See there are two principles that are vital to both; hearing and saying. This woman constantly said to herself if I touch His garments I shall be made well. Don't know how many hundred of times she may have said that. The Greek says she continually say it to herself. It was different from the other exercise of faith because this woman was using the future tense whereas the exercise of personal faith would require the past or present tense. That is why people don't understand why they can go to a meeting that is anointed and not received anything. Because they have been saying the wrong thing. Part and parcel of tapping on the anointing upon is involved in our mouth. You can sit under Benny Hinn ministry and you could be telling your friend I don't think I will get anything out of that. I have heard it all before. And then you can sit at the meeting and not receive anything. You did not receive because you have said you will not receive it. You have locked yourself in that position. Death and life is in the power of the tongue. And the opposite is true. The release of the anointing upon is involved in saying it. Sometimes before you go to a meeting you say it out loud. You say I believe I am going to receive something from the Lord today. Say it out loud to tap on the anointing. What you say is important. As you say I believe I am going to receive something from the Lord you do. Say I believe God wants me to be there. If

God wants me to be there I believe I am going to receive something from the Lord. Just open your spirit to the anointing upon. In the bible when Jesus went to His hometown in Mark chapter 6 all His relations were saying who is He? He is just a carpenter. They were saying it. This is what prevented the anointing on Jesus coming upon them. The two principles are the same; hearing and saying.

Now here is where its different. The anointing within and the anointing upon. On this side there is firstly a release. There is a point of contact and release. The woman said if I touch Him I shall be made well. So the faith that is exercised here concentrated on a release of an act of faith to pour the anointing upon. Let me illustrate if you really know there is a big barrel of water here and this tap controls it all. But the tap is operated in such a way that only when you press the button fully it will bring forth the water that is inside. So when you come to receive, if you come with a tiny little cup, I know how much water you are going to receive. See you believe that its really there and you need water. You came with a little tiny cup. You need plenty of water but you came with a tiny cup. That's all the water you will receive. Another person said I know there is water inside. And he brings a barrel. He gets the whole barrel full and he goes home.

Now the anointing upon is so strange and interesting. In a sense it a real tangible force if it's in manifestation. I mean its not something make believe. It is real. God imparts and gives to His body. He gives the anointing upon to His vessels not for Himself but for people to tap upon. So if you really believe that there is an anointing upon, you would come ready and say, "The moment he touches me I get it." See the difference. But in personal faith you are not supposed to do all these things. Over in personal faith you are supposed to receive by yourself from God. You are not dependant on any external forces because you have your anointing within. You are not supposed to look out to all these other areas.

That is where the difference starts coming in. And those who don't understand the two different areas when exercising faith get themselves confused. You could go to an anointed meeting with this personal faith attitude. And the man of God is laying hand and you say, "I don't need him to lay hand on me." If you keep on with that kind of attitude you will never get anything from the anointing upon the man of God.

So you see what happens is we have to understand both grounds, both areas. The attitude of personal faith works in these areas. But when you talk about the anointing upon there are differences. In the anointing upon there is a need to have faith in the release. You believe that it is there. One of the reasons why Jesus had to say the Spirit of the Lord is upon me is so that the people could believe that it is there. And one interesting thing that Jesus told Kenneth Hagin when He appeared to him and put His fingers on the palms of his hands and said, "I give you a special anointing." And then He told him this, "You must tell people about what I tell you. You must tell people that I appeared to you. You must tell people that I have given you that special anointing why." Do you know why? So that people could exercise faith in the anointing upon and have a release. See when somebody like Hagin comes and tells you Jesus appeared and put the fingers of his hands on His palm, you will be sitting there with two choices. Either this man is telling a fairy tale or it's true. You would be confronted with a choice. And according to your choice you determine whether that which Jesus had given as a gift to the body will work for you and bless your life or not.

For example Morris Cerullo comes to town and says one of the things the Lord told him was to transfer the imparting to others. You have a choice to receive or to doubt. We will continually have a choice. And here is where we cannot take the attitude of personal faith it's a different realm altogether here now. There must be a release of faith. A point of contact and a point of release if I touch His clothes I will be made well. That indicates a point of release.

Together with this principle is the principle of the anointing. The anointing upon will move and work based on certain factors. One of those is based on need. The other is based on faith. The third is based on unity that is present. What do we mean by need? For example if an evangelistic anointing is there on the man of God but there are no souls that are lost. Do you think God will manifest the anointing for salvation? Of course not. See the anointing will come into manifestation according to need. It is one of the factors that determine the anointing. So there is where we have to be sensitive to the anointing. Don't try to cook it up if God doesn't manifest. But if God manifests that anointing, flow with it. Anointing will manifest

based on need. If the need is not there God will not manifest it. But sometimes you sense a healing anointing and you don't sense a need. Then it is God developing your life into that anointing. I am talking about operating in the anointing of God.. Sometimes in your home fellowship you sense that an evangelistic anointing is present there but everybody there are Christians for many years. It would be very foolish to stand up and preach an evangelistic message and give an altar call for old sinners when there are no sinners and where everybody is born again. And incidentally God is smarter than that. He won't manifest a particular anointing where there are no corresponding needs. If there are no sick people the healing anointing won't manifest.

Secondly, besides need there need to be faith. There is sometimes could be need but there is no faith. That will also prevent the manifestation from coming forth. Faith is an important ingredient. Learning to exercise faith in the area of the anointing upon. Here we have a certain level of expectancy that is required to release the anointing upon. Of course unity is one of the factors that were involved. Here we are talking about faith. The woman says if I touch His clothes. There was a release. She has reached that point where she wants to release her faith. This type of faith needs a point of release or pressing the button. And when she pressed the button right at that point and there is an anointing upon, guess what? The anointing upon will flow like a river of water into her life. But it requires a release of faith and she has built herself up.

The second difference that we will see here is the future tense. She says *I shall be made whole*. Its contradictory to personal faith you are not supposed to do that on personal faith. But here under exercising faith in tapping on the anointing upon is one of those principles involved. Releasing our faith is determined by the time factor of contact. And it is not present. The woman was not saying *I am healed now*. The woman put it in the future and said *if I touch His clothes I shall be made whole*. I shall be, I shall be, she was putting her healing to the future. On the personal faith level you are not allowed to put your healing to the future. You will never receive at all. But here the woman released her faith. She placed it on the future tense to the moment she touch Him. And she build herself up to that point and she received. Faith to tap on the anointing upon is in the future tense and it is contrary to personal faith where we are not supposed to put things in the future.

Now a question will arise when you hear a teaching like this. How do I know which area of faith God wants me to exercise in the area of healing or problem in my life? How do I know? Your approach should be this. All the time you should be walking on personal faith. But whenever you are attending a meeting where the anointing upon would be manifested where there are people who stand in the five-fold ministry, you prepare yourself to receive in those areas and those gifts that they carry. So in that way you have both personal faith to tap on the anointing within you and the expectant faith to tap on the anointing upon the five-fold ministers. In this way there will be a release in your life accordingly.

There is an inner knowing that will come on you. At certain times it will be that you know that you are going to receive a greater healing anointing and it will affect a healing in our life. You know it and you keep saying it, "I know this is going to happen in my body the moment the anointing is transmitted upon me in that meeting," and it does. Your conscience also will be the check on your faith level so that you know whether you could have a complete release or not based on faith coming by hearing and hearing by the Word of God. And the Spirit of God will witness within you. Sometimes for some people they don't have a completed faith here. And when you want to try that your conscience condemns you. Your conscience says, "No your faith level is not there." So you go according to your faith level. Stretch out as much as you can and be sensitive to the faith level that your conscience bears witness to.

The reason I mention that is so that people will not have disappointments that they should not have. Sometimes they excite themselves where they say I am going to be completely healed when he touch me. But inside them they don't hear as much as that woman has heard. And there are other factors that affect the anointing flowing. See the anointing can flow at different levels. Sometimes it is not at the level to perform that. Or the faith level is not there to receive that. There still a lot of hidden doubts, *can it be, maybe*, inside unspoken. All over the place inside their heart and mind the Word still has not cleansed them. So these will prevent the complete flow. This woman had given up everything. There was no other road for her to go. She had spent all her money on the best physicians and in fact every door was closed. She had only one choice. You see how desperate she was. But for many people they

don't only have one door. They have many doors. Sometimes its good but many times its bad. Because that means people will not commit themselves fully as they have so many alternatives. They don't commit themselves fully to the Lord. They don't trust the Lord fully. They say if this fail I still got this. So their commitment is not as much. But that woman has no other choice. In fact the bible says she had spent all her money. It literally bankrupted her. She had no more money to spend even if a new physician comes to town. The bible says she got worse too. She practically has given up. She was on the road of no return. In our modernized society today we have many alternatives. As they go to a meeting they say, "If this fails I got a backup plan." In fact they don't have a backup plan - they have ten backup plans. They can go to Kenneth Hagin's meeting, Morris Cerullo's meetings, Benny Hinn's meetings, Tim Storey's meetings, Oral Roberts' meetings etc. So there is a difference and a commitment.

And neither do we recommend after you hear this you throw everything out and you say, "Now I have learned I must have no backup plan," and put yourself in an area where you may be disappointed. You don't do it in the flesh. You do it only when the Word becomes a revelation in your life. How do I know when I don't need medicine? You will know it when the Word becomes a revelation. But if you were to ask somebody else, "Do you think I should still take medicine?" then you better take. The Word is not a revelation to you. If the Word is a revelation to you, you won't be asking people. You will know that you know that you don't need it. See when you have to ask you are still trusting in other people's words and faith a little bit and you are not so sure. And that uncertainty is going to kill you when you throw away that medicine. It has to be an inner revelation that is invisible inside our hearts. It's so hard for people to examine because its in the unseen realm.

That level of release and expectancy must be there when you exercise faith in the area of the anointing upon. You would know if you check your own heart the release is there. And at that point just as in both realms whether faith in the anointing within or faith in the anointing upon, doubts are still not permitted. Fear is still not permitted in both realms. All those things that eat up faith, that neutralize your faith, unforgiveness will still prevent faith from both sides. So there are things that are similar and there are things that are different. Understand the difference and be blessed on both sides. Those who minister can learn to minister by personal faith and they can minister by the anointing. Those who receive they

can receive by personal faith or they can receive by the anointing upon. We don't have to limit ourselves to one avenue. For some people all they know is this avenue. For others all they know is that avenue. It's a pity because when there is no man of God in town they are down and out. They are so dependant on them. It would produce very weak Christians. Strong Christian are produced from personal faith. Yet for us to continue to be blessed to the level that God wants us to be, we need to move in this realm, in the realm of learning to exercise faith for the anointing upon.

That is the reason why if you have this understanding you will learn to receive an anointing. Men of God have laid hands on some people but the anointing doesn't seem to come on them. They haven't learned these two aspects of releasing their faith. They know personal faith but they don't know about releasing their faith in this realm of receiving the anointing upon. Not only are this necessary for healing but other areas too. When a man of God lay hand on me I act on this principles here. So that the anointing that is imparted upon my life is really imparted. I could sense it. Here is where its important for us to realize this. Benny Hinn can come and go. He can impart his anointing to people. But not many people carry on in the anointing. Do you notice that? Some people can be just blessed and go off. It is a different thing to learn to receive an anointing and continue in it. Some people are blessed in the anointing but they don't know how to continue on in the anointing. The only way we learn to continue is to learn these principles of learning to receive by faith from the anointing upon.

There are two elements here. There is a point of release, whether it is through a man of God laying hands on you or through some other form. When you release you turn the switch and you just open yourself to receive. The other is your expectancy that has been built up. That you have prepared yourself that the moment its done, I shall receive. I shall receive. You have prepared yourself. Unless you know these truths here you won't to be blessed by ministries to the measure that you could have. In the Singapore International Charismatic Fellowship Conference they told me the day before that Jerry Seville is going to lay hands and impart the anointing upon to the committee. So the moment I heard that I started preparing myself. See what I mean. Here you walk on the personal faith. But when I realized that there is going to be some blessings in this realm, I started exercising my faith on this realm. I start saying to myself, "The moment he lays hand on me I am going to receive all of the anointing. I am going to receive all of his preaching anointing." I started

preparing myself. With personal faith you are not taught to do that. On personal faith you are always talking in the past tense and on the present tense. You are not supposed to talk in the future tense. You see you cannot exercise personal faith for the anointing upon when its not there. You could exercise personal faith for the anointing within but you cannot do that for anointing upon. You have to put on the future tense where there is a release. Just before his hand came I could feel that the anointing arising. There is a difference in these two truths. It is important for us to learn to receive and understand faith.