

Liberty University School of Divinity

**A Case Study Examining Growth in Understanding Biblical Anointing
At Faith Baptist Church**

A Thesis Project Submitted to
The faculty of Liberty University School of Divinity
in Candidacy for the Degree of

Doctor of Ministry

by

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ABSTRACT

A CASE STUDY EXAMINING GROWTH IN UNDERSTANDING BIBLICAL ANOINTING AT FAITH BAPTIST CHURCH

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Liberty University School of Divinity, 2016

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Why do some Christians expect and experience the power of God (biblical anointing) in their daily living and other Christians rarely do? This project contends that a lack of understanding the principles of biblical anointing is a fundamental cause of this difference. The purpose of this study is to increase the understanding of biblical anointing by the Christians attending Faith Baptist Church. Biblical principles related to understanding, living and maintaining the anointed life will be presented. This project will measure the increase in understanding biblical anointing from the responses given to pre-study and post-study surveys. The teaching will be in two formats, an intensive three-day instruction and through a sermon series on six Sunday mornings to the entire congregation in worship. The study will also seek to determine the most useful teaching method of the two formats through examination of the survey results.

Abstract length: 143 words.

Dedication

First, this project is dedicated to my awesome God, my loving Lord and Savior Jesus Christ, and my ever-present Guide, Holy Spirit God. May this project be to Your honor and glory. Second, this project is dedicated to my wife, Susan. You are my joy, my strength, my love, and my support. You have borne the frustration, the weariness, and the confusion of this accomplishment. Without your love and patience this project would still be only a dream. Thank you. Third, this project is dedicated to the members of Faith Baptist Church. Thank you for participating in this project and for allowing me the time to complete this work. Your love and support make it a joy to be your pastor. And last I thank my mentor, Dr. William Higley and my reader, Dr. Denise Moitinho for your encouragement, guidance, and incredible patience, during this project.

In His Grace

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List of Abbreviations

FBC	Faith Baptist Church
SBC	Southern Baptist Convention

Chapter 1

Introduction: To the Research and the Process

Why is it that some Christians experience a thriving ministry wherever they are, and yet others seem to struggle everywhere that they go in their ministry? A thriving ministry is a ministry functioning as the New Testament defines ministry. The ministry is affecting its community for Christ, and the believers are exhibiting the fruit of the Spirit in their lives. Why is it that those who struggle far outnumber those who excel? Research from a Barna study released in March 2014, states that the primary reason people attend church is to grow closer to God and learn more about Him. However, fewer than two out of ten church attendees feel close to God even on a monthly basis.¹ Why do some Christians have such a close walk with God and so many others are not close to God at all? The situation seems to be prevalent regardless of the church or the denomination. The condition appears to be true no matter where they live or to what Christian groups they belong. This vast majority of Christians look to live a life of mediocrity where their accomplishments are brought about by merely human means. Is this God's will and plan for their lives?

Many Christians do not expect some Bible verses to apply to them. The words of Paul in First Corinthians are a prime example, "And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your

¹ Barna Group, Americans Divided on the Importance of Church, March 24, 2014, accessed December 14, 2015, <https://www.barna.org/barna-update/culture/661-americans-divided-on-the-importance-of-church#.Vm8lF9FIjIX>.

faith should not be in the wisdom of men but in the power of God” (1Cor 2:4-5).² Many followers of Christ do not believe in the depths of their souls that God desires their lives and ministries to be in like manner. They live their Christian lives just like the other ordinary Christians around them. By ordinary they mean nothing extraordinary. They have been born again by a supernatural God, but they live with Him in almost exclusively natural ways.

Statement of the Problem

The most tragic element is that many Christians understand a non-supernatural life to be normal for the Christian life. They have trusted Christ as their Lord and Savior. They have received the Holy Spirit into their lives, but there is no evidence of the power of God in and around their lives. These Christians do not sense God leading them daily. It does bother them, but they do not know what to do about it. They have not been taught or challenged to a life in which God moves in real and observable ways.

This project stands on the conviction that this is due in a large part to a lack of understanding of the anointed life God has given all believers, according to First John 2:20, 27. The anointed life encompasses both the Holy Spirit’s presence and His potential power within all believers’ lives. Therefore, the *anointed life* is living daily in the manifest presence and power of God (1 Cor 2:4-5). Christians’ lives are so affected by His presence that they live in daily expectation of His intervention in their life. God has given believers principles to live by to experience the many benefits of this anointed life. Some believers have never been taught to strive to be like Christ and to receive the power to accomplish this from Christ.³

² Unless otherwise noted, all biblical passages referenced are in the *New King James Version* (Nashville: Thomas Nelson, 1982).

³ Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 2014), 11, Kindle.

The purpose of this project is to provide biblical principles to increase the understanding of the anointed life with the members of Faith Baptist Church. The thesis of this project is that the members of Faith Baptist Church are more likely to increase in their daily experiences of the anointed life because of the increased understanding of the anointed life.

Statement of Limitations

This project seeks to increase the biblical understanding of the anointed life in the believers at Faith Baptist Church for the possibility of them experiencing increased events and benefits of the anointed life. This project cannot guarantee any new experiences because these experiences are the actions of God. This project is able only to teach believers principles related to the anointed life. The believer's response to practice these principles will not command a response from God. It is completely up to Him. Moreover, because of the nature of the project, all participation was voluntary and was not of a controlled group; thus, all observations, conclusions, and applications, are general in nature and limited to the people of Faith Baptist Church who voluntarily chose to participate in the surveys and teaching series related to this project.

This project cannot measure any increase in experiences in the believers' lives. This project can only measure an increase in biblical knowledge concerning the anointed life through pre-study and post-study surveys. It is not within the scope of this project to measure increased levels of commitment, discipleship, or experiences that are a part of the anointed life. The desired outcome of the project is to increase the biblical understanding of the anointed life so that believers are in a better position to experience the benefits of the anointed life. All of the advantages of the anointed life come by the wisdom and power of God and are completely at His discretion.

This project will not seek to cover charismatic sign gifts. These areas not covered will include topics such as speaking in tongues, miraculous healings, words of prophecy, and slain in

the Spirit. To deal with these issues in depth would distract from the purpose of this project. This distraction is what occurs in many books on anointing and/or the Holy Spirit. Biblical principles will be presented to put believers in a better position to experience and to maintain an anointed life and ministry. Because this involves the filling of the Holy Spirit, some may experience events in their lives based on other teachings they have received. Some of these Christians will respond very emotionally to the filling of the Holy Spirit. Many Christians see the gift of tongues as practiced today as an emotional response to the real moving of the Holy Spirit. However, it is not the gift of tongues as described in the New Testament. Perhaps this can be a common ground upon which all Christians can stand.

This project will include principles that relate to the areas of Christian discipleship and disciplines. Principles will include Christian disciplines such as prayer, fasting, Bible study, and worship. The principles will also include teachings on faith, surrender, and obedience. While these areas are a part of this project, this project will not attempt to develop a program or comprehensive presentation of these areas of Christian living.

Theoretical Basis

The subject of anointing and living the anointed life is closely related to the historically taught doctrine of holiness or sanctification. Authors often interchange these two terms of holiness and sanctification. Christians receive justification from Christ at salvation, but sanctification is a lifelong process. Therefore, there are degrees of sanctification.⁴ Moving up in the degrees of sanctification is the process of living the anointed life. Robert Melick, Jr. presents four contemporary evangelical approaches to sanctification in his book, *Called to Be Holy*.⁵

⁴ Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1983), 969.

⁵ Robert R. Melick Jr., *Called to Be Holy*, revised, 2014 ed. (Nashville: Lifeway Press, 2001), pt. 2, chap. 2, ebook.

Melick labels the approaches as the Wesleyan, the Pentecostal, the Keswick, and the Reformed. Although this project's approach is not completely in any one of these approaches, it is most similar to Melick's description of the Keswick approach.

Different aspects of Melick's description of the approaches appear in this project's principles of the anointed life. The Wesleyan approach teaches that Christians must have a crisis experience that includes a definite act of faith. This aspect appears in this project's *Principle of Testing*. The Pentecostal approach includes the power from God to live a holy life. This aspect appears in this project's Principles of Obedience and Growth. The Keswick approach teaches two stages of growth, one at conversion and one after conversion that involves recognizing that Christians are dead to sin. Many Christians know only the conversion experience and live their lives as carnal Christians.⁶ For the Christian to move to the second stage of growth, the Christian commits fully to die to self and live in obedience to Christ with the faith that Christ will give the ability to do so. From this act of faith, the Christian can move from the average Christian life to the normal Christian life that brings great blessings and spiritual effectiveness.⁷ These teachings are throughout this project but are especially a part of the *Principles of Emptying and Obedience*. The Reformed approach includes the teaching that sanctification is a continual process, and it requires cooperation with the Holy Spirit.⁸ This teaching is within the *Principle of Focus*.

The anointed life practices the Christian spiritual disciplines. God's plan for all Christians is to be like Jesus. To be like Jesus is to grow in godliness because Jesus is God. "Disciplines are things you do — such as read, meditate, pray, fast, worship, serve, learn, and so on. The goal of practicing a given Discipline, of course, is not about doing as much as it is about being, that is,

⁶ Melick, *Called to be Holy*, pt. 3, chap. 2, ebook.

⁷ Ibid., ebook.

⁸ Ibid., pt. 4, chap. 2, ebook.

being like Jesus.”⁹ In Hebrews 12:14 Christians are commanded: “Pursue peace with all people, and holiness, without which no one will see the Lord.” All Christians will pursue holiness because of their anointing with the Holy Spirit. The Holy Spirit will cause the believer to have a holy hunger to be like Jesus. The principles of the anointed life, as this project presents them, can only be practiced with spiritual disciplines. The spiritual disciplines saturate every principle of this project. Living the anointed life requires Christians to master themselves for the purpose of godliness (1 Tim 4:7).

Anointing is what God has been doing throughout all of history. Anointing has always been God’s way of moving and touching lives and has been true in the Old Testament times and the New Testament times. For example, in the Book of Judges, the Holy Spirit took possession of four men for the deliverance of His people. These four men were Othniel (Judg 3:10), Gideon (Judg 6:34), Jephthah (Judg 11:29), and Samson (Judg 13:25). Another Old Testament example is when Samuel anointed David with oil to be king, “the Spirit of the Lord came upon David from that day forward” (1 Sam 16:13).

The gift of the Holy Spirit in every believer’s life is strictly a New Testament blessing. Christians are not in this world or Christian ministry alone. Elmer Towns states, “God’s method to overcome obstacles is a Spirit-filled person—always has been, always will be—a unique leader, fearless and driven to get the work of God done.”¹⁰ God is working, and Christians can join Him in what He is doing. This anointed life is God’s plan for all of His children to live in His power and not in their power. Zachary Taylor Sweeney put it like this:

Christianity is differentiated from all the other religions by the fact that it offers its followers a spiritual dynamic in living up to its precepts. That dynamic is the Holy Spirit, that sets the word of God on fire, warms the church from coldness to enthusiasm, and

⁹ Whitney, *Spiritual Disciplines for the Christian Life*, 6, Kindle.

¹⁰ Elmer Towns, *Bold Faith*, (Lynchburg, VA: Liberty University Press, 2014), pt. 1, chap. 3, Kindle.

strengthens the Christian with a power not his own in the great battle between the flesh and the spirit.¹¹

The term anointed or anointing has been used by others for a ministry filled with power.

Stephen and David Olford use this term in their book on expository preaching entitled, *Anointed Expository Preaching*. In the Forward to this book, Adrian Rogers uses the term anointed as well, “We need God-called men who will take the Book of God and preach the Son of God with the anointing of the Spirit of God. We need men with warm hearts, wet eyes, clear heads, and tongues aflame.”¹² This project will use the term anointed to apply to the believer’s entire life. This project is presenting a description of an anointed lifestyle more than a description of an event or group of events in someone’s life. This approach will be somewhat unique as can be seen from the reviews of the literature on this subject because much of the literature will present this topic in a fragmented way.

Statement of Methodology

The purpose of this study is to increase the understanding and hopefully thereby the experience of biblical anointing that God has given to all Christians at Faith Baptist Church in Middle Tennessee. The responses given to a pre-study survey and a post-study survey will help to measure the increase in understanding of the anointed life. The teaching will be in two different formats. The first format will be a concentrated three-day teaching from six to nine in the evening. The second format will be through a series of six sermons on six consecutive Sunday mornings to the entire congregation of Faith Baptist Church in worship. This study will also seek to determine which of the two teaching formats is the most beneficial.

¹¹ Zachary Taylor Sweeney, *The Spirit and the Word a Treatise on the Holy Spirit in the Light of a Rational Interpretation of the Word of Truth* (Seattle: Amazon Digital Services, 2012), 5, Kindle.

¹² Adrian Rogers, forward to *Anointed Expository Preaching*, by Stephen and David Olford (Nashville: B & H Publishing Group, 1998), ii.

The participants in this study will be asked to do the following things: Complete the pre-study survey before the teaching and the post-study survey after the teaching. The participants who attend both teaching methods will be asked to complete the post-study survey at the end of each teaching format. These surveys are completely anonymous and will take about fifteen minutes to complete. The three-day concentrated study will be on January 5th through January 7th from six until nine in the evening. Those who participate in the study through the series of six sermon teachings on the same subject matter will be asked to attend each of the six Sundays faithfully. If a participant misses a Sunday, he/she will be requested to review that sermon on CD or to view a video of it on the church website. Copies of the sermons will be available on CD, and the videos of the messages will be on the church website, www.faithbaptistloretto.org.

The surveys consist of questions directly related to the thirteen principles taught in the study on the biblical anointing. The thirteen principles are in two sets. The first nine principles concern understanding biblical anointing and the Christian's position to receive it. The final four principles are for increasing the believer's understanding of biblical anointing to maintain this experience in the believer's life and ministry. The thirteen principles are the principles of receptivity, illumination, seeking, emptying, asking, testing, obedience, prayer, fasting, focus, growth, expectation, and peace. The surveys have five demographic questions at the end. The pre-study survey and the post-study survey are identical except that the post-study survey has two additional questions for those who participated in both of the teaching formats. This structure of the two surveys will provide a measurement of increased understanding of biblical anointing and of which teaching format was the most beneficial.

The written project will consist of an introduction which includes a statement of the problem, statement of limitations, theoretical basis, the methodology used, and a review of the literature on the subjects relating to the anointed life. The second chapter will include academic

and applied research such as foundational concepts concerning the anointed life, related academic studies, and details of the setting of the project. The third chapter will consist of the support and teaching used to present the nine positional principles and the four maintaining principles of the anointed life. The fourth chapter will be a presentation and evaluation of the results of the comparisons made between the pre-study and post-study surveys. This assessment will include which teaching methods brought the greatest increase in understanding. Also, Chapter four presents the implications for ministry from this project. These implications for ministry include possible opportunities to further this project. Chapter five will be a summary of the major points of the project and a concluding summary of the thesis. This chapter includes conclusions on the entire project, practical observations, and its impact on improving the possibility of greater experiences of the anointed life and ministry in the lives of those participating in the project.

Review of the Literature

Books

A very extensive and useful book is John F. Walvoord's, *The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit*.¹³ Walvoord states that a proper understanding of the work of the Holy Spirit in the believer will help in opening up the possibilities for spiritual blessings and usefulness.¹⁴ The increase in a believer's understanding is the desired outcome of this project. This volume gives a clear distinction between the indwelling of the Holy Spirit and the filling of the Holy Spirit. The Holy Spirit indwells all Christians, but

¹³ John F. Walvoord, *The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit* (Grand Rapids: Zondervan, 2010), Kindle.

¹⁴ Walvoord, *The Holy spirit*, pt. 5, chap. 18, Kindle.

not all Christians are experiencing the filling. Walvoord states that Christians are not commanded to be born again, indwelt or sealed but they are commanded to be filled and to keep allowing the Holy Spirit to fill them. Walvoord presents seven results of the filling of the Holy Spirit.¹⁵ They are progressive sanctification, teaching, guidance, assurance, worship, prayer, and service.

R.A. Torrey's *The Person and Work of The Holy Spirit as Revealed in the Scriptures and in Personal Experience*¹⁶ is the next book to review. The prevailing theme of this book is the personhood of the Holy Spirit. The Holy Spirit is someone to know and experience and not just power to possess. The Holy Spirit is someone who takes believers by the hand and leads them. Torrey's book provides the conceptual attitude of living the anointed life. It is a personal life with the Holy Spirit of God on a daily basis. To know the fellowship of the Holy Spirit is the whole secret of a real Christian life. It is the Holy Spirit's work to lead believers to know God who lives, acts and speaks today. This fellowship is not a new revelation, but it helps Christians understand God's gift of the anointed life. Torrey's book provides a second contribution to this project with the understanding that each Christian must pray and ask the Holy Spirit to take control of his or her life which He already inhabits. The Holy Spirit will do what a believer will let Him do. However, sin will hinder His work in the believer's life. The experience with the Spirit grows as the believer believes and trusts the Word of God. Consequently, Torrey states that "he would rather have one ounce of believing experience than ten tons of unbelieving exegesis."¹⁷ Torrey introduces believers to seven steps for the filling of the Spirit.¹⁸ Some of

¹⁵ Walvoord, *The Holy spirit*, pt. 1, chap. 23, Kindle.

¹⁶ Torrey, Reuben Archer, *The Person and Work of the Holy Spirit as Revealed in the Scriptures and in Personal Experience*, (Seattle: Amazon Digital Services, 2011). Kindle.

¹⁷ Torrey, *The Person and Work*, 198, Kindle.

¹⁸ Ibid., 182, Kindle.

these steps combined with other writer's ideas will be used to develop principles of living to understand better the anointed life.

The third book for review is Hannah Whitall Smith's *The Christian's Secret to a Happy Life*.¹⁹ This book has led many people to a deeper walk with God and many other authors consulted in this project give a reference to Smith's book. Smith's most useful contribution from her book to this project is her challenge to Christians to faith in God that comes from surrendering their will to God. This walk of faith is not based on emotion or feelings but on trusting God. Smith said, "It is grand to trust the promises, but it is grander still to trust the Promiser [sic]."²⁰ Everything in life is being used by God to bring Christians to the fullness and stature of Jesus Christ. God does not cause evil, but He will turn the temptation into a blessed instrument to complete the believer's perfection.

Smith contributed greatly to the *principle of peace* as presented in this project. Nothing can get to Christians without the knowledge and permission of the Father. Therefore, they can have peace and rest in every situation. Smith's term for the anointed life is the "blessed interior life of rest and triumph."²¹ The only way to enter this interior life is for the believer to live in complete surrender and faith toward God. This understanding contributes to this project's *principle of obedience*. Smith challenges believers' understanding of obedience by questioning what kind of redeemer Jesus would be if He sets Christians free from sin but they remain in sin.²² She did not believe in sinless perfection for the believer, but she did firmly believe sin should not dominate the Christian's life. By sin Christians may step off the right path, but the path is still

¹⁹ Hannah Whitall Smith, *The Christian's Secret to a Happy Life* (New Kensington, PA: Christian Witness Company, 1983), Kindle.

²⁰ Smith, *The Christian's Secret*, par. 15, chap. 4, Kindle.

²¹ Ibid., Kindle.

²² Ibid., par. 22, chap. 2, Kindle .

there for them to return to immediately. Therefore, holiness is a way of life and not a goal reached in this life.

A book filled with practical spiritual wisdom is Andrew Murray's *The Spirit of Christ*.²³ Murray addresses the lack of understanding of the Spirit's role in the lives of Christians. Christians know the work of the Father and the Son but hardly understand the place and work of the Spirit. Murray gives the practical advice for a believer to daily surrender to the Spirit's guidance. In this way, Murray gives practical advice on waiting on the Lord. This advice aids in understanding this project's principles of prayer and fasting. Christians are to wait to know the Spirit's will each day and thereby experience His strength and power more and more. Believers experience His power by obedience, and they are obedient by His power. Most Christians spend their entire lives mourning over disobedience instead of receiving the fact of the Spirit's already presence to give them that power. To receive the Spirit's power believers must be on the same mission as the Spirit. That mission is particularly to convince the world of sin. The presence of Christ in them through the Spirit will bring conviction. Murray's understanding of mission gives clarity to this project's *principle of focus* which emphasizes keeping God and His Kingdom as the central thrust of the believer's life.

The next book is Billy Graham's *The Holy Spirit Activating God's Power in Your Life*.²⁴ Graham states that Christians have two natures within them, spiritual and sinful. Both of these natures are struggling for mastery and domination in their life. If they feed their spiritual lives, the Holy Spirit will empower them. If they feed the old sinful nature, the flesh will dominate them. Graham's illustration of the two natures is an example of this project's *principle of growth*.

²³ Andrew Murray, *The Spirit of Christ* (Seattle: Amazon Digital Services, 2010), Kindle.

²⁴ Billy Graham, *The Holy Spirit: Activating God's Power in Your Life* (Nashville: Thomas Nelson, 1978), Kindle.

Graham defines being Spirit-filled as being controlled and dominated by the Spirit's presence and power. The Spirit overrides a Christian's normal abilities and actions. Graham does not leave any doubt about the need for every Christian to be Spirit-filled. He states, "I think it proper to say that anyone who is not Spirit-filled is a defective Christian."²⁵ Graham provides a key to understanding the Holy Spirit giving believers His power, and this falls under the *principle of obedience*. The Holy Spirit gives His power for a purpose. If a believer is not going to use that power or if the believer is disobedient, the Spirit will not give His power. Believers receive power for service when they are serving. Believers receive power for holiness when they are attempting to live a holy life. It has been said, "God gives dying grace only to the dying."²⁶

This practical type of thoughts continues in Charles Stanley's book *The Wonderful Spirit-Filled Life*.²⁷ Stanley's book is an excellent illustration of living the anointed life. He states that God is looking for imperfect men and women who live each moment in dependence on the Holy Spirit. Stanley states that the Spirit-filled life is about a relationship with the Holy Spirit and not about a formula to receive power. Stanley's book improves the believer's understanding of the *principle of receptivity*. The Spirit-filled life can only begin when believers realize they are helpless and hopeless apart from the Holy Spirit's empowerment. Believers must accept that there is such a life as Spirit-filled, that they can experience it and that the Spirit has the power and desire to give it to them.

One of the most well-known proponents of the anointed life is A.W. Tozer. Tozer's book will add to this project's understanding of the principles of receptivity and of seeking. In his book *The Pursuit of God*,²⁸ Tozer warns Christians against the error of not seeking more of the

²⁵ Graham, *The Holy Spirit*, 116, Kindle.

²⁶ Ibid., 129, Kindle.

²⁷ Charles Stanley, *The Wonderful Spirit-Filled Life* (Nashville: Thomas Nelson, 1995), Kindle.

²⁸ Tozer, Aiden Wilson, *The Pursuit of God* (Seattle: Amazon Digital Services, 2011), Kindle.

Holy Spirit's power and control in their lives. Becoming a Christian is just the beginning of experiencing the anointed life. Tozer states, "The world is perishing for lack of the knowledge of God and the Church is famished for want of His presence."²⁹ The purpose of this project is to increase the knowledge of God's gift of the anointed life in the hope of experiencing His presence more in daily living. Tozer understands that what God has done for any of His children He will do for all of His children. This understanding forms a basis for this doctrinal thesis. If a Christian is not experiencing the manifest presence of God, the problem is not with God but with the Christian. Tozer introduces the concept of "spiritual receptivity."³⁰ This project's first principle for understanding the anointed life is the *principle of receptivity*, and its name comes from Tozer's concept. Some people are just more receptive to believing all that God has said and expecting Him to intervene in their lives. If believers are not or have not been so receptive, they can grow in their receptivity.

Lewis Sperry Chafer's book *He That Is Spiritual*³¹ opens up the potentiality of the Christian life. Chafer provides insight into four of this project's principles: illumination, obedience, growth, and expectation. Chafer states two great spiritual changes are possible in the human experience. The first is a change from the natural man to a saved person and the second is the change from a carnal Christian to a spiritual Christian. The first is brought about by a real faith in Christ and the second is brought about by a genuine adjustment to the Spirit. Christians are filled with the Spirit as the Spirit gets more of them and not them getting more of the Spirit. As the Spirit gets more of the believer, he/she is led to true spirituality which does not consist in what one does not do, but rather in what one does. This true spirituality comes as the Christian

²⁹ Tozer, *The Pursuit of God*, 24, Kindle.

³⁰ Ibid., 39, Kindle.

³¹ Lewis Sperry Chafer, *He That Is Spiritual* (Seattle: Taft Software, 2008), Kindle.

stops trying to live by rules and learns to walk by the Spirit in liberty and fellowship with God. After they have faithfully met the conditions for a spiritual life, the Spirit will convince them what is wrong and what is right. As believers surrender their will to God's will, God will open up their life to a potential life that is more active and filled with greater opportunities than they ever expected.

Stephen and David Olford's book on *Anointed Expository Preaching*³² is helpful in how to live the anointed life. This book increases this project's application of the principles of receptivity and focus. God is seeking anointed men of God to proclaim His Word. God sends His blessings to believers after they have been obedient to His Word. Olford reminds preachers and believers that it is easy to go on day by day in their religious lives without living in God's favor. This fact expresses the need for this project.

Elmer Towns discusses the concept of faith-transfer in his book entitled *Bold Faith*.³³ Towns' book improves this project's understanding of the principles of growth and expectation. The *principle of expectation* includes the concept of expecting God to work in others just as He has worked in any believer's life. The anointed life contains many faith-transfer events. The concept of faith-transfer is a spiritual event that the Holy Spirit makes happen. The Spirit accomplishes this by stirring the faith of the leader and then causing that faith to be stirred in the followers as well. The purpose of this project is to increase the understanding of biblical anointing to bring about a possible faith-transfer event. Towns also introduces the principle that God will bless a believer's life when the priority of the believer's actions fit into the priority of

³² Stephen Olford and David Olford, *Anointed Expository Preaching* (Nashville: B & H Academic, 2003), Kindle.

³³ Towns, *Bold Faith*, Kindle.

God's program.³⁴ This priority aids in understanding the *principle of focus* and the *principle of prayer* for this project. The anointed life is a life of being faithful to God's priorities.

The second book from Elmer Towns is *Understanding the Deeper Life: A Guide to Christian Experience*.³⁵ This book improves this project's understanding of the principles of illumination and emptying. Elmer Towns seeks to keep Christians on the correct path by insisting that a deeper life is walking in the light of the Word of God. Christians cannot grow their faith just by praying for it. God will grow their faith as they live out the principles of growing and maturing their faith. To believe God for remarkable results is also a supernatural ability planted in a human heart. The deeper Christian life comes through yieldedness to God and a constant surrender to the Lordship of Jesus Christ. Christians first experience salvation by an act of surrender called repentance. After they experience salvation, they continue in acts of surrender called consecration, dedication, or yieldedness. If believers desire the power of God in their lives for selfish ambitions of any kind, they will not receive it. The power of God comes when believers allow God to empty them of self and fill them with His presence.

*The Collected Works of Samuel Chadwick*³⁶ is helpful on the concepts of testing, asking, illumination, and obedience of the anointed life. Samuel Chadwick reminds Christians that the Church is helpless without the presence and power of the Holy Spirit. Today, the Church has lost its authority and power through persistent and willful neglect of the Holy Spirit of God. Chadwick challenges pastors and leaders to grow in their life in the Spirit so that they can lead the people to grow in the Spirit. The people of God must live by the illumination of the Holy Spirit and not only by rules. The Holy Spirit will supply all that the church needs. God will

³⁴ Towns, *Bold Faith*, par. 4, chap 4, Kindle.

³⁵ Elmer Towns, *Understanding the Deeper Life* (Shippensburg, PA: Destiny Image, 2014), Kindle.

³⁶ Samuel Chadwick, *The Collected Works of Samuel Chadwick - Three Books in One* (Yuma, CO: Jawbone Digital, 2012), Kindle.

provide some test of the believer's obedience to His will. Successful completion of this trial will draw the believer into the blessed life of the Spirit. Chadwick presents four steps for the Christian to appropriate this Blessing. The steps are repentance for believers, asking, receiving and obedience. Christians must be not only Spirit-filled but also Spirit-ruled.

One of the most current books on this subject is *Forgotten God: Reversing Our Tragic Neglect of the Holy Spirit* ³⁷ by Francis Chan and Danae Yankoski. Chan states that the something that is missing in most churches is really Someone, the Holy Spirit. This book provides a great introduction to the anointed life and the fact that its presence is lacking in the church today. Chan rightly points out that the church is not living any differently than any other group of people gathering together without the Holy Spirit. Can Christians be humble enough to admit that they have been wrong in their understanding of the Spirit? Alternatively, will they just become defensive and defend what they have always believed, even though they show no evidence of His power in their lives

A man with powerful proof of the anointed life was D.L. Moody. Moody describes the characteristics of a person whom God can use in his book *Secret Power or the Secret of Success in Christian Life and Work*.³⁸ Moody states that Christians first need the Word of God, and then they need the gracious work of the Holy Spirit as He declares His presence. It is through this indwelling that believers possess superhuman power. The *principle of expectation*, which includes nurturing others, can be more clearly understood from Moody's book. Referencing Romans 5:5, Moody states that God pours His love into believer's hearts through the Holy Spirit. If believers have this love in their hearts, they are ready to be used in God's service. If believers

³⁷ Francis Chan, *Forgotten God: Reversing Our Tragic Neglect of the Holy Spirit* (Elgin, IL: David C. Cook, 2009), Kindle.

³⁸ Dwight L. Moody, *Secret Power or the Secret of Success in Christian Life and Work* (Seattle: Amazon Digital Services, 2011), Kindle.

do not have this love, they cannot work for God. Moody provides practical application of the *principle of emptying*. For believers to have the filling of the Spirit they must first become empty of self. So before Christians pray for the filling of the Spirit, they need to pray to be emptied.

The final book for review is *Life in the Spirit* by Robertson and J. Robertson McQuilkin. The authors state that if a person is truly Spirit-filled, there will be plenty of evidence of a supernatural quality. There will be attitudes and actions that are beyond human explanation. This book provides introductory material and insights into the principles of obedience and expectation. The authors present an interesting scenario. If Jesus had lived His earthly life in perfection by His own Divine powers, then Christians could never hope to follow in His steps. However, Jesus lived and acted in the power of the Holy Spirit, so believers are to heed Paul's admonition to follow his (Paul's) example as he follows the example of Christ (1 Cor 11:1). Therefore, since Christians live by the Spirit, let them also walk by the Spirit. A Christian trusts God to enable him to live in the Spirit, just as he had no part in saving himself other than to believe and trust in the mercy of God. The authors state that the power of the Holy Spirit will not flow in believers' lives when their connection to Him is shorted out by disobedience. Some little compromise or justification for not doing His Will can stop the flow. Just as there must be repentance for salvation, so there must be obedience for sanctification.

Theses

*Holy Fire: A Congregational Training Manual on the Holy Spirit in the Preaching Moment*³⁹ by Byron Brown is a thesis on the work of the Holy Spirit in the preaching hour. The goal of the thesis is to help church members become active participants in the worship service, through a forty-day emphasis and teaching on the work of the Holy Spirit in worship. Brown's

³⁹ Byron L. Brown, "Holy Fire: A Congregational Training Manual on the Holy Spirit in the Preaching Moment" (DMin thesis, Southwestern Baptist Theological Seminary, 2009).

thesis uses a survey before and after the study evaluated the effectiveness of the teaching.

Brown's thesis is the inspiration for using a pre-study and post-study survey to assess the growth in understanding of biblical anointing in this present argument.

*Equipping Members of Turning Point Baptist Church to Live the Spirit-Filled Life*⁴⁰ by Joe Savage is a thesis involving the development of a forty day discipleship training course on living the Spirit-filled life, entitled, "*More of God, More of Me.*" Despite only a small portion of this training course being in the actual thesis, the session titles provide affirmation for several principles for living the anointed life. Only nineteen members participated in the training course. This thesis provided the incentive to offer the teaching on the anointed life for Faith Baptist Church in two different formats: one format for a small group and a second format to involve the entire congregation in worship over a period of six consecutive Sundays.

*Anointed Ones and Anti-anointed Ones: The Epistemology of the Anointing in the First Epistle of John*⁴¹ by Adam Szabados is a Master of Theology thesis specifically concerned with the knowledge Christians have been given to recognize true and false teachings. This thesis concludes that the anointing mentioned in First John is a metaphor for the Holy Spirit. While the primary emphasis is on theology, this thesis finds the anointing of the Holy Spirit to be the greatest source of assurance the Christian can have. This understanding of anointing will add depth to the final *principle of peace* in this present thesis.

*Similarities and Differences between Pentecostal and Non-Pentecostal Leaders in Understanding the Anointing of the Holy Spirit*⁴² by Astrid Aiyadurai conclude that the work of

⁴⁰ Joe Savage, "Equipping Members of Turning Point Baptist Church to Live the Spirit-Filled Life" (DMin thesis, Southeastern Baptist Theological Seminary, 2004).

⁴¹ Adam Szabados, "Anointed Ones and Anti-Anointed Ones: The Epistemology of the Anointing in the First Epistle of John" (ThM thesis, Covenant Theological Seminary, 2010).

⁴² Astrid Aiyadurai, "Similarities and Differences between Pentecostal and Non-Pentecostal Leaders in Understanding the Anointing of the Holy Spirit" (DMin thesis, Trinity Evangelical Divinity School, 2009).

the Holy Spirit is the same in both groups. The two groups of leaders use different terms to describe the Holy Spirit's work, but it is still the same work. History and present day emphases tend to fall into two extremes: the Word or the Spirit. Aiyadurai concludes there is a great need for balance in these two extremes in Christianity today. Aiyadurai's thesis shows the need for an increased understanding of biblical anointing.

*How Church Leaders Discern the Work of the Holy Spirit*⁴³ by Kurtis A. Stout is a thesis involving a particular set of church leaders of The Brethren Church and their understanding of the Holy Spirit's work in their lives and ministries. This thesis affirms the lack of knowledge concerning the Holy Spirit but that there is a willingness to learn more. A major issue for today is to remove hindrances to the Spirit's work.

*The Anointed Pulpit*⁴⁴ is a thesis by Don Allen McGregor, which involves a survey of one hundred seventy-eight Church of God pastors. This survey sought to discern their anticipation of the Holy Spirit's anointing in sermon preparation and sermon delivery. McGregor concludes that the pastor's anticipation will be either for content or emotion. He further proposes that variables in one's life such as age, education, and how often one preaches have a significant bearing on what a believer expects the Holy Spirit to do.

Articles

Anointed Teaching is an excellent article on the Holy Spirit's work of anointing the educational process.⁴⁵ Wilhoit and Rozema present the importance of being open to and

⁴³ Kurtis A. Stout, "How Church Leaders Discern the Work of the Holy Spirit" (DMin thesis, Ashland Theological Seminary, 2009).

⁴⁴ Don Allen McGregor, "The Anointed Pulpit" (DMin thesis, Asbury Theological Seminary, 2000).

⁴⁵ James C. Wilhoit and Linda Rozema, "Anointed Teaching," *Christian Education Journal* 2, no. 2 (Fall 2005), accessed January 29, 2015, <http://search.proquest.com.ezproxy.liberty.edu:2048/docview/205457558/fulltext/872C1DAC15BF4A58PQ/1?accountid=12085>.

experiencing the Holy Spirit's power in teaching for Christian growth. This article expresses the anointing of the Holy Spirit as being in, on and among believers, each with different effects. The article also contains a balanced survey of literature on the subject.

Filling with the Spirit as Dynamic Relationship by David T. Williams is a journal article that evaluates different words used by Christians to describe the work of the Holy Spirit after initial conversion.⁴⁶ Williams does not seek to give a final answer to the differences of opinions except to state that there is clearly an ongoing relationship with the Holy Spirit after conversion. This work is a continuing sanctification of the believer through multiple fillings of the Holy Spirit.

The Anointing of the Christian by Claude Peifer is an older but relevant journal article.⁴⁷ Peifer is a priest in the Catholic Church, and his article is about the need for more detailed instruction from the church on the anointing that all Christians have received. His comments come from an exegesis of First John 2:20, 27. While Protestants may disagree with the increased realization of this anointing through the sacraments, this article does acknowledge the need for an increase in understanding and thereby an increase in experience of this anointing in the Christian Church.

Scripture

The practice of anointing is first present in the Old Testament. Three particular groups of people were anointed for life and ministry in the Old Testament: Prophets, priests, and kings.

⁴⁶ David T. Williams, "Filling with the Spirit as Dynamic Relationship," *The Expository Times* 123, no. 1 (October 2011), accessed February 16, 2015, ext.sagepub.com.ezproxy.liberty.edu:2048/content/123/1/20.full.pdf+html.

⁴⁷ Claude Peifer, "The Anointing of the Christian," *Worship* 36, no. 4 (March 1962), accessed February 16, 2015, http://web.a.ebscohost.com.ezproxy.liberty.edu:2048/ehost/pdfviewer/pdfviewer?sid=05ca0a8e-bf16-485d-b9a1-20a86c07846c_percent40sessionmgr4002&vid=1&hid=4107.

First Kings 19:16 is a reference to the prophet receiving the anointing. There are numerous references to Kings receiving the anointing as this was the equivalence of a coronation. Some of the references to the anointing of kings are Judges 9:8, 1 Samuel 9:16, and 1 Kings 1:34. The priests were anointed with oil at the beginning of their service as a priest. An example of the anointing of priests for service is in verses thirteen to fifteen of the fortieth chapter of Exodus. This anointing occurred only once. Oil in the Bible is often a symbol for the Holy Spirit.

There are three key verses concerning Christians receiving the anointing in the New Testament: 2 Cor 1:21, 1 John 2:27, and 1 John 2:20. Paul states in Second Corinthians that one of the blessings Christians have is to be anointed by God, “Now He who establishes us with you in Christ and has anointed us *is* God” (2 Cor 1:21). The Apostle John uses the term anointing for Christians in his first epistle. John states, “But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him” (1 John 2:27). The anointing of the Holy Spirit in this context enables Christians to overcome the deceptions of false teachers. The anointing is empowerment for effective ministry. Both of these references to the anointing of the believer are in the aorist tense which means it is not a repeated act by God but done once.⁴⁸ God intends His children to live daily in this anointing. First John 2:20 affirms the anointing Christians have to be a present reality. This verse is in the present active indicative case in the Greek text,⁴⁹ which means the anointing is a continual ongoing reality for believers. These three verses set the basis for biblical anointing for life and ministry for all Christians.

⁴⁸ Charles Caldwell Ryrie, *The Holy Spirit* (Chicago: Moody Press, 1997), pt. 5, chap. 13, Kindle.

⁴⁹ G. Clint Yale, *Tischendorf Interlinear New Testament*, ed. Ulrik Sandborg-Petersen, 8th ed. (Wheaton, IL: Tyndale House, 1990), 1 John 2:20.

The New Testament includes all Christians in a “royal priesthood” (1 Peter 2:5 and 9). God anoints the new believer with the Holy Spirit to inaugurate his/her service to the Lord. Being anointed with the Holy Spirit is also for our sanctification to be like Jesus. The Apostle Paul states, “My little children, for whom I labor in birth again until Christ is formed in you. . .” (Gal 4:19). These were born again believers, saved under Paul’s ministry, having received the Spirit of God’s Son but were still lacking in the formation of Christ in them. Just as they trusted Christ to be their Savior, so must they trust the Holy Spirit in His ministry to make them like Christ.⁵⁰

A verse that will tie together the anointing given to Christians by God and the concept of living by principles is in Colossians 1:29, “To this end I also labor, striving according to His working which works in me mightily.” Notice that Paul said that he was striving but that the energy for this struggle came from Christ.⁵¹ Ephesians 5:18 contains the command to be filled with the Spirit. A Christian cannot fully live the anointed life without the filling of the Holy Spirit. From the foundation of these verses, the project will use Scripture texts for each of the principles presented for anointed living. There are nine principles to put believers in a better position to fully live the anointed life. They are the principles of receptivity, illumination, seeking, emptying, asking, testing, obedience, prayer, and fasting.

The *principle of receptivity* will include texts such as Genesis 15:6, Romans 4:3, Galatians 3:6, James 2:23, and Acts 5:32. All of these verses point to the importance of being receptive to God’s activity in one’s life. The *principle of illumination* will use Exodus 27:20-21, 2 Peter 1:20-21, and 2 Corinthians 2:10-14. Each of these verses points to the understanding of spiritual things only by the illumination of the Spirit. The *principle of seeking* will use Psalm

⁵⁰ Wuest, *Wuest's Word Studies from the Greek New Testament - Vol. 3*, 78.

⁵¹ Whitney, *Spiritual Disciplines for the Christian Life*, 11, Kindle.

27:8, Isaiah 55:6, Jeremiah 29:13, Matthew 7:7 and Luke 11:9. Each of these verses will add to our understanding of seeking the Lord. Romans 6:13 addresses the challenge for the believer to decide to live a life committed to God, which is the *principle of emptying*. Romans 12:1 and First Thessalonians 5:19 carry this concept to the level of sacrifice and complete surrender to God. Jesus gives a clear understanding of the need to ask for the empowerment of the Holy Spirit as a part of the anointed life. Jesus is the supreme example of living the anointed life. Matthew 4:1 and Luke 4:1 set for the *principle of testing* in the anointed life. Acts 5:32 is the foundation for the *principle of obedience*. John 14:21 is a promise from Jesus to manifest himself to the believer who keeps his commandments. First John 1:9 and 5:14-15 set the pattern of God's will over a Christian's will for the *principle of prayer*. 2 Chronicles 7:14 contains the promise of God to hear the prayers of his people who have humbled themselves and repented of their wicked ways. The *principle of fasting* is in numerous Old Testament fasts and particularly the fifty-eighth chapter of Isaiah. Jesus said in Matthew 9:15 that when the bridegroom is no longer present, then his disciples will fast. This verse is a clear call to fasting for Christians.

This project will present four principles for maintaining the anointing of God in a person's life. They are the principles of focus, growth, expectation, and peace. The *principle of focus* is found in the admonition to walk in the Spirit found in Galatians 5:16. Christians are further admonished to be looking unto Jesus (Heb 12:1-2) not just for the beginning of Christian living but for the finish of it as well. The *principle of growth* comes out of Hebrews 5:12-14. Christians are to exercise their spiritual senses and thereby grow in Christian maturity. The *principle of expectation* is from Mark 11:22-24 when Jesus admonished his followers to expect to receive the answers to prayers. Philippians 4:6-7 is the Scriptural basis for the last principle of this project, the *principle of peace*.

There must be an established starting point to measure from to determine if there is an increase in understanding. Therefore; there must be an estimate of the level of agreement at the beginning of this project. In addition to the degree of understanding, it is helpful to know something about the people and the setting of Faith Baptist Church. The setting of the case study is the content of the next chapter.

Chapter 2

Academic and Applied Research

It is helpful to have certain fundamental concepts understood before proceeding with this project. This chapter will establish the foundation of information from which this project will proceed. Foundational concepts and related studies establish the academic starting point. The setting of the case study and specifics from the pre-study survey set the starting point for the applied research of this project.

Academic Research

The academic research section seeks to establish a starting point for this project's subject of the anointed life for all Christians. Foundational concepts will set the basis for required perceptions of the anointed life as a lifestyle and not an event in the believer's life. The second academic research section provides biblical and published support as a footing upon which to build the principles of the anointed life.

Foundational Concepts

The first section of academic research comprises a starting point of perception. This project has three important concepts to understand. The three concepts are anointed, principles, and life. An essential understanding of these concepts, as used in this project, will provide a foundation upon which to build the rest of the teaching in this project.

Anointed

The first concept is anointed. The writers consulted in this project used a variety of words to describe what this project is calling the anointed life. The reason for using this term needs to be understood. Anointed is more in line with the way Jesus lived and the way Christians are to

follow His example. The Lord Jesus had the filling with the Holy Spirit from His birth. After the descending of the Holy Spirit on Jesus at His baptism, Luke states, “Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness” (Luke 4:1). After this, Jesus was tempted by the devil for forty days and verse fourteen tells us, “Then Jesus returned in the power of the Spirit to Galilee.”

Some writers use the term “spirit filled” for believers living in the power of God. The anointing and being filled with the Holy Spirit are very closely related. Christians cannot have one without the other. To be filled with the Spirit is seen as more of an event while the anointed life involves more than just being filled. This confusion is one reason for using the term “anointed life” instead of the term “being filled with the Spirit.”

When Jesus came to Nazareth after His forty days in the wilderness, He stood and taught in the synagogue. Jesus made a proclamation of fulfillment in Luke 4:18-19, “The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the LORD.”

Jesus confirmed His anointing with the Spirit for His ministry. Jesus used the term anointed for His powerful ministry. Therefore, this project will use the term anointed to define Christians empowered by the Holy Spirit of God. If Jesus needed to be anointed by the Holy Spirit for His ministry, how much more do Christians need to be anointed by the Holy Spirit? This anointing was for all the different aspects of His ministry.

Peter in preaching to Cornelius’ household states, “how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him” (Acts 10:38). This anointing has to do with equipping for service. Notice that God the Father does the anointing and that He anoints Jesus

with the Holy Spirit (Greek instrumental case).¹ Therefore, it is not the Holy Spirit who does the anointing, but believers are anointed with the Holy Spirit.

The writer of Hebrews tells of the measure of Jesus' anointing, "You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions" (Hebrews 1:9). Indeed, the oil of gladness represents the Holy Spirit in this verse. The Holy Spirit anoints believers for a life of service just like Jesus.

The anointed life is not made up of just one or two characteristics. That is one reason it is hard to put into a single statement. The Holy Spirit will work in all areas of a believer's life. His presence and power will affect everything he does. How does this appear in life? What can a Christian expect to see happen? This question can have many answers because God steps into a Christian's life the way He desires and in the way He needs. What He does in an individual Christian's life will probably not be just the way He did it in someone else's life. The anointed life will be one with spiritual results. The anointed person will be affected and so will the people around him or her. These outcomes may not be crowds or overwhelming excitement, but the results will bring glory to God. The Holy Spirit empowers for confidence, sanctification, joy, prayer, witness, and illumination. The believer's life will become more focused on God's Kingdom as he/she lives in the anointing of God. Christians will find greater power to live a holy life. They will need this because their level of commitment will have to increase as they continue to grow in the anointed life. The standard of commitment that brings a believer to where he is now will not suffice to move him farther ahead.

In researching great spiritual people of God from the past and present, characteristics of the anointed life begin to emerge. D. L. Moody was one of the greatest evangelists the world has ever known. He states that the Spirit of God gives a preacher three things for his life and

¹ Wuest, *Wuest's Word Studies from the Greek New Testament*, 79.

preaching. First, He gives love.² Paul tells us in Romans, “Now hope does not disappoint because the love of God has been poured out in our hearts by the Holy Spirit who was given to us” (Rom. 5:5). Moody states that if a believer has this love for others, he will be used by God to reach them. However, if he does not have this love, he cannot be used of God.³ Moody states secondly, that hope must be present. Moody explains “that no man or woman is ever used by God to build up His kingdom who has lost hope... a man filled with the Spirit of God will be very hopeful.”⁴ The third is liberty.⁵ “Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty” (2 Cor 3:17). This liberty is freedom to proclaim the Gospel by the preacher and hearing without constant criticism by the congregation. This liberty comes from the welcome presence of the Holy Spirit. This freedom can be a freedom experienced by the preacher, by the congregation or by both. Great things happen when the freedom of the Spirit is present in the preacher and the congregation. Preachers today describe this by saying it is easy to preach at this church or that church. This easiness describes the liberty of the Spirit. Greg Heisler calls this characteristic a freedom in the pulpit from the Holy Spirit. “Heisler senses the freedom of the Spirit when[he] surrenders [his] fear of disappointing or displeasing people and instead focuses totally on obeying God and pleasing Him in [his] message.”⁶ Heisler also describes this type of Spirit-empowered preaching as fearlessness or boldness.

Stephen Olford describes some of the characteristics of living in the Spirit as Spiritual Freedom, Spiritual fruit, and Spiritual focus. Olford states, “We must ask ourselves: Are we

² Moody, *Secret Power*, pt. 4, chap. 1, Kindle.

³ Ibid.

⁴ Ibid., pt. 5, chap. 1, Kindle.

⁵ Ibid., pt. 6, chap. 1, Kindle.

⁶ Greg Heisler, *Spirit-Led Preaching* (Nashville: B & H Publishing Group, 2007), 139, Kindle.

living in the Spirit? If we are, the clear evidence will be spiritual freedom, spiritual fruit, and spiritual focus in our lives, hour by hour and day by day.”⁷ This writer asserts that this spiritual freedom is the same characteristic described by Moody as “liberty.” The anointed life will have observable spiritual fruit. The anointed life is not about theory, but it is about actual daily living. The anointed life is concerned with being led by the Spirit daily as well as seeing the extraordinary at the Lord’s discretion.

These accounts present the reality of living the anointed life today. Watchman Nee states, “When the Holy Spirit falls upon God’s people there will be some things [for] which the world cannot account. There will be supernatural accompaniments of some kind though it [is] no more than an overwhelming sense of the divine presence.”⁸

Principles

The second concept used in this project is principles. The word principle can mean a belief, attitude, or standard as a noun and theory, tenet, dogma, or assumption as a verb. The principles in this project are presented as something to believe and as a tenet to be practiced. The principles are first and foremost from the Word of God. These principles are from the life of Jesus and the teaching of the Holy Spirit in the Bible. Therefore, these principles are for every believer and not just some believers. As much as these principles are faithful to the biblical teaching, then they are eternal principles. Henry Blackaby and Roy Edgemon describe Jesus as pronouncing eternal principles for everyone.

The religious leaders echoed what others taught; Jesus was the voice of God. Religious leaders quoted human authorities; Jesus was the authority. The leaders split hairs over definitions; Jesus gave clear and definitive directions. They suggested investigations;

⁷ Olford and Olford, *Anointed Expository Preaching*, 37, Kindle.

⁸ Watchman Nee, *The Normal Christian Life* (Wheaton: Tyndale House, 1977), 133.

Jesus gave insights to Truth. The religious leaders proposed exceptions to God's laws; Jesus pronounced eternal principles that applied to everyone.⁹

In addition to the biblical basis, this project's principles have come from men and women who have been used by God in mighty and powerful ways. Many of them did not intend to give a step by step plan to be anointed by God, but they did mention something. Another person added that same thought. Then, someone else added a principle that he/she needed in his/her life. Others did not name a particular principle, but they practiced it in their lives. These practices, which God blessed, have been put together into this project's principles. Supported by the lives of current Christian authors referenced in this project, these principles are effective for today.

These principles are not necessarily in a prescribed order. Many of them will be done at the same time, although one person may stay at one principle for a longer time than others. Just as these principles are to lead to an anointed life, they are ways to live with God. Living with God is a dynamic life filled with an unlimited number of variables because God is limitless. Because these are principles and not rules, each believer's life will be unique. The principles can act as guidelines, but God is the guide.

Life

The third concept is life. Understanding biblical anointing is to understand that the anointing is for all of a Christian's life and ministry. This understanding is not just to experience an event in the believer's life. The principles and teaching of this project represent the kind of life God intends for each and every believer in Jesus Christ.

The life of the church can only thrive when the minister and the church understand the anointing of God is for all of the believers for all of their lives. Andrew Murray addressed this

⁹ Henry T. Blackaby and Roy T. Edgemon, *The Ways of God: How God Reveals Himself before a Watching World* (Nashville: Broadman & Holman, 2000), 20, Kindle.

needed understanding in his book, *The Spirit of Christ*.¹⁰ Murray states, “The power of the ministry to the saints depends upon the unity of the Spirit; the full recognition of believers as partakers of the anointing. But to this end the minister must himself live as an anointed and sealed one, making manifest that he has the earnest of the Spirit in his heart.”¹¹

Understanding these three concepts is crucial to comprehending the goal of this project. The purpose of this project is to increase the understanding of biblical anointing. The thesis is that the believers at Faith Baptist Church, with this greater understanding, can experience the anointed life as God intends. With the foundation of these three concepts the principles of living, the anointed life as expressed in related studies will now be explored.

Related Studies

People of the past and the present have lived or are living the anointed life as God intends. People like George Mueller, D.L. Moody, Charles Wesley, Charles Finney, Andrew Murray, R.A. Torrey, Hannah Whitall Smith, A.W. Tozer and Charles Spurgeon of the past. People like Billy Graham, Adrian Rogers, Jerry Falwell, Bill Bright, Stephen Olford, Charles Stanley, Francis Chan, Elmer Towns, and Steve Gaines at the present time. Since God has used these listed people in such mighty ways, other believers can benefit from learning these listed believers’ understanding of the anointed life. What biblical teachings and promises did these people follow to live such useful lives for the Kingdom of God? The explanation of what biblical teachings and promises these powerful believers follow are the subject of Chapter 3 entitled Principles of the Anointed Life. These great leaders saw the mighty moving of God and challenged each other to experience God in their lives. These great leaders filled believers with

¹⁰ Murray, *The Spirit of Christ*, par. 1, chap. 25, Kindle.

¹¹ Ibid.

the expectation of seeing God intervene in their lives as they had themselves experienced. Many Christians today no longer have this expectation. People like John Walvoord, Robertson McQuilkin, Lewis Sperry Chafer, F.B. Meyer, Jonathan Goforth, and Samuel Chadwick introduced Christians to a deeper experience of God. These leaders used many different terms to describe this kind of living. They used words like anointed or anointing, filled with the Spirit, led by the Spirit, baptized by the Spirit, a life of faith, absolute surrender, a life of holiness, the deeper Christian life, and many more. All of these experiences fit into the understanding of biblical anointing for life and ministry as presented in this project. Therefore, if Christians can grow in their understanding of living the anointed life, they too can potentially experience more of the presence and power of God in their lives. Therefore, the Christians at Faith Baptist Church, who grow in their understanding of biblical anointing, will be potentially more likely to live the anointed life God intends them to live.

Some church leaders can complete degrees at Christian universities and seminaries and never have anyone teach them how to have his or her ministry characterized by the anointing of God. In talking to pastors, Christian leaders, and Christians in general, it is evident that some of them are confused and unaware of this anointing for their lives. There is a yearning within their souls for more of life with God than they have been living. A.W. Tozer addressed this void in Christian lives and teaching:

There is today no lack of Bible teachers to set forth correctly the principles of the doctrines of Christ, but too many of these seem satisfied to teach the fundamentals of the faith year after year, strangely unaware that there is in their ministry no manifest Presence, nor anything unusual in their personal lives. They minister constantly to believers who feel within their breasts a longing which their teaching simply does not satisfy.¹²

¹² A.W. Tozer, *The Pursuit of God*, 8, Kindle.

This project will seek to fill the void addressed by Tozer for the Christians at Faith Baptist Church. The Christians at Faith Baptist Church need to understand and experience a Christian life beyond the basics of salvation and into the anointed life God intends for every believer. Therefore, this project is a case study of the members of FBC to increase their level of understanding the anointed life.

The Anointed Life Defined

What exactly is the meaning of an anointed life and ministry? The anointed life is one in which a believer is led by the Spirit daily, if not moment by moment. R.A. Torrey describes the personal work of the Holy Spirit as one “who takes us by the hand and gently leads us on in the paths in which God would have us walk.”¹³ The anointed life means both the Holy Spirit’s presence and His potential power within a believer’s life. God has anointed every believer with the Holy Spirit (1 John 2:20, 27). However, the believer must trust in the truth of receiving the anointing and grow based on this knowledge. Miles Stanford confirms the believer’s knowledge of his/hers established position in Christ as the believer’s basis for growth.¹⁴ The believer can depend on his/her anointing from God to be the basis of expecting God to manifest Himself in the believer’s life.

This anointing is the manifest Presence of God that produces unusual results in the believer's life and ministry. Unusual results are results that cannot be explained by mere human efforts. While unusual in human terms, these effects should be typical of the Christian’s anointed life. There will be significant events that will periodically occur. These can include the filling of the Spirit for the individual, the moving of the Spirit over entire groups, dramatically answered

¹³ Torrey, *The Person and Work of the Holy Spirit*, 18 Kindle.

¹⁴ Miles J. Stanford, *The Principle of Position: Foundations of Spiritual Growth* (Grand Rapids: Zondervan, 1976), 11.

prayers for people and churches, the Spirit's leadership in directions which are seemly opposite to human wisdom, and results that are greater than anyone expected. This list is only a partial list of possible dramatic effects of the anointed life. However, in addition to the dramatic effects, there are the less dramatic effects on the believer's everyday life.

The believer's life is greatly affected by God's presence in that the believer lives in constant expectation of the manifestation of God's power. The Spirit does not only lead the believer, but he also obeys the Spirit. This anointed life is both powerful and observable. This obedience, surrender, and dependence on the Spirit will produce the noticeable Fruit of the Spirit in the believer's life (Gal 5:22-23). Gregory Frizzell states, "The primary mark of a Spirit-filled believer is a kind, loving spirit. The first mark of a carnal believer is a critical, angry attitude."¹⁵ The anointed life has a fervent love of God, which affects the believer's daily living. The Christian disciplines of Bible study, prayer, fasting, service, and worship are greatly anticipated activities practiced with joy. Thereby the anointed life bears fruit every single day of a Christian's life.

This project will be using the term *anointed life* to represent a born again Christian, who is experiencing the fullness of the Spirit as God intended His children to have and enjoy. The anointed life centers completely on God, and because the results are unusual, He receives all the glory. In fact, if the believer begins to take credit for the extraordinary results he or she can stop seeing these particular results. A believer can lessen this joy and desire by pride and disobedience. The joy and positive outlook of one living the anointed life will even affect the lives of people with him or her. These results will never in any way violate or contradict the clear teachings of God's Word.

¹⁵ Frizzell, *Returning to Holiness*, 27.

One of the fundamental aspects of living the anointed life is the filling with the Spirit (Eph 5:18). When fear controls a person, he is said to be filled with fear. The filling of the Holy Spirit is when the believer surrenders the control of his/her life to the Holy Spirit. From this project's research of books on the Holy Spirit and His filling little information is found on how to be filled. The writers do agree that believers are commanded to receive the filling, but little information on how to obey the command. The writers also agree that believers should always seek the filling since this command is in the present tense, but the subject of how to maintain this filling is absent.

By looking at various discussions and biblical presentations made, this project will be presenting biblical principles that may lead to more experiences of the Spirit-filled life. This project will present nine principles that follow God's guidelines to understand and experience this anointing and four principles to maintain and cultivate this anointing in the believer's life and ministry. Evidence of the experience of these biblical principles is present in the lives of people used greatly by God. The practical purpose of this project is that the Christians at Faith Baptist Church will grow in their understanding of the anointed life and may by application experience this anointed life and ministry in a greater degree.

The Concept of Anointing

There are misunderstandings often related to the concept of anointing. Therefore, the biblical texts for anointing must be clearly understood. These texts will help clarify any misconceptions and false teachings that will hinder a believer from living the anointed life that God wants him or her to have. The revealed Word of God is the indispensable basis for all teaching on the Holy Spirit. Believers cannot let ideas or emotions become their guide. Experiences are important as long as they are in line with the Word of God. God will be the guide and the Holy Spirit Himself will teach believers the Truth.

This project's concept of anointing comes from the New Testament Greek word *χρίω* (*chrío*). This term is the only one the New Testament uses in reference to the anointing with the Holy Spirit.¹⁶ There are seven references to the anointing with the Holy Spirit in the New Testament, and each uses a form of this Greek word *χρίω*. The New Testament uses this word for Jesus' anointing with the Holy Spirit in Luke 4:18, Acts 4:27, and Acts 10:38. There is one reference in Hebrews 1:9 to Jesus being anointed more than any others with the "oil of gladness," which clearly means the Holy Spirit and not natural oil. The anointing of the believer with the Holy Spirit is in 2 Corinthians 1:21, 1 John 2:20, and twice in 1 John 2:27.

In answer to Jesus's prayer in John 14:17 the Holy Spirit is given to all believers to dwell in them forever. Just as people in the Old Testament were anointed once for service, so are Christians anointed with the Holy Spirit, now within them, once for a life of service today, which is the meaning of 2 Corinthians 1:21-22. From 1 John 2:20, 27, Christians learn that the Holy Spirit teaches them spiritual things and gives them spiritual discernment. This work of the Holy Spirit is for the believer's sanctification. As Kenneth Wuest states this work is of a potential nature.

The anointing with the Spirit forms the basis of all His ministry to and in behalf of the believer. Let us remember that it is potential in its nature. The mere indwelling of the Spirit does not guarantee the full efficacy of His work in us since that indwelling is not automatic in its nature.¹⁷

Wuest notes that the Holy Spirit is sent to live inside every believer, but it is up to the believer to make him feel at home. The believer makes him feel at home by giving him the control of the entire home. As the believer obeys the Spirit, that potential power of his presence becomes a reality in the believer's life. When this happens, the believer is then truly living the

¹⁶ Wuest, *Wuest's Word Studies Treasures*, 124.

¹⁷ Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament - Vol. 3: Untranslatable Riches* (Grand Rapids: William B. Eerdmans Publishing Co, 1973), 83.

anointed life. The anointed life includes both the Holy Spirit's presence and His potential power within a believer's life. Many Christians understand the action of God the Father in sending the Holy Spirit to take up permanent residence in them, but they do not understand the potential power of His presence in their lives (John 14:17). This project's goal is to increase the understanding of both aspects of the anointed life in the believers at Faith Baptist Church, but it is still an experience to be lived and not just understood. Therefore, the thesis of this project is that Christians at Faith Baptist Church are more likely to live the anointed life as God intends if their understanding of the biblical principles of the anointed life increases.

While this writer was teaching at a pastor's conference in Namutumba, Uganda, with three to four hundred pastors and church leaders present, God was moving, and everyone was experiencing the manifest presence of God in his or her midst through the teaching of God's Word. Suddenly a man walking down the street felt drawn to come into the building. He entered the building and asked a couple of the pastors if there was anyone who could tell him how to be saved. A friend of this writer who was also leading the conference talked to the man, and he received Jesus as his Lord within a few moments. The man was known to the people of the town to be a drunkard, but it was not the drink that moved him. It was the Holy Spirit of God. The man went home, cleaned himself up and put on clean clothes. He came back and sat in on the rest of the conference without causing any attention to himself. An event like this is not ordinary. It is extraordinary. It is the supernatural power of God. Jonathan Goforth contends that when the Holy Spirit is powerfully moving in a gospel meeting, persons outside of the meeting are often brought under conviction of their sins.¹⁸ This experience of the believers and leaders in this conference is an example of events that can occur in the anointed life.

Charles Finney describes this kind of event as happening in his ministry,

¹⁸ Jonathan Goforth, *By My Spirit* (Nappanee, IN: Evangel Publishing House, 1983), 63.

Many times great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it, and passing through the place, will be instantly smitten with the conviction of sin, and in many instances converted to Christ.¹⁹

Elmer Towns described this same type of event in one of his books, “[Towns calls] this God’s atmospheric presence. When [a believer] opens up [his] whole heart to God, He comes to fellowship with [him]. Just as [a believer can] feel a wet atmosphere before it rains, so [he] can feel God’s atmospheric presence refreshing [his] spirit and strengthening [his] faith.”²⁰ Towns description is another example of an event occurring in the lives of those living the anointed life as God intends for all believers. The anointed life displays the power of God to the world and draws the world to God.

Therefore, Francis Chan states, “The world is not moved by love or actions that are of human creation. Moreover, the church is not empowered to live differently from any other gathering of people without the Holy Spirit.”²¹ Without this power of God, the church loses its distinctiveness to draw the lost to God.

This project seeks to help the members of Faith Baptist Church to be a group of people living with the power of the Holy Spirit, by striving to improve the members’ level of understanding the Christian life anointed with the Holy Spirit. Therefore, the applied research includes the setting of FBC and the which follows in the next sections.

Applied Research at Faith Baptist Church

The applied research section consists of two areas. The first area is the setting of the project. This area includes the setting for the surveys and the setting of the congregation known

¹⁹ Charles G. Finney, *Power from on High* (Seattle: Amazon Digital, 1944), chap. 2, Kindle.

²⁰ Towns, *Bold Faith*, pt. 2, chap. 4, Kindle.

²¹ Chan, *Forgotten God*, 16, Kindle.

as Faith Baptist Church. The second area of the applied research includes examples of the pre-study survey. These examples will help to define a starting level of comprehension for the anointed life as presented in this project.

The Setting of the Church

Living the anointed life in its fullness is a blessing that is missing in many believers lives. Many believers in Jesus Christ are living their lives with less than God wants them to have. These believers sense that something is missing in their lives, but they are uncertain as to what it is. The 72.6 percent of participants at FBC marked in the pre-study survey that they sensed something missing in their Christian lives. This project concerns what is missing. The “what” is actually a “who” and the “who” is the person of the Holy Spirit. What is missing is the continual filling of the Holy Spirit in their lives. His continual filling allows the believer to experience the anointed life (1 John 2:20, 27) that God intends all of His believers to experience daily. The anointed life is living daily in the manifest presence and power of God.

Many believers do not expect and seldom experience the power of God in their everyday lives. This project contends that a lack of understanding the principles of biblical anointing is a cause of this powerlessness. This thesis project consists of researching the Bible to develop a set of principles for living the anointed life. This project will also research men and women of the past who have experienced the characteristics of the anointed life to illuminate these principles for believers living today. The principles are in two categories. The first category is positional principles. These principles involve actions, attitudes, and beliefs that help to put a believer in a better position with God to experience the anointed life to a greater degree. There are nine principles in this group. They are the principles of receptivity, illumination, seeking, emptying, asking, testing, obedience, prayer, and fasting. The second category of principles includes guidelines or practices to maintain the greater depth of the anointed life. There are four principles

in this group. They are the principles of focus, growth, expectation, and peace. The goal of the project is to increase the understanding of the anointed life in the believers at Faith Baptist Church by increasing their knowledge of these principles. Therefore, the thesis of this project is that these believers are more likely to live the anointed life as God intends if their understanding of the biblical principles increases.

The project taught the principles in two different formats. The first format is a concentrated three-day event from Monday through Wednesday at six to nine in the evening. The second format is a six-week sermon series on the thirteen principles taught in the regular Sunday morning worship service at Faith Baptist Church. Recordings of the sermons were made available to anyone who was absent on any of these six Sundays. A video of the message was also made available on the church's website of each of these services.

The evaluation method for this project is through the use of surveys. There is not a clear way to quantify or qualify the level of a believer's participation in the anointed life. There are too many variables to be considered. Therefore, this project will measure the increase in the level of understanding of the biblical teachings on the anointed life.

All participants completed a pre-study survey. Then after the concentrated three-day study, the participants completed the same survey again as a post-study survey. After the six-week sermon series, the participants completed this same survey again. The people, who participated in both the three-day study and the six-week sermon series, completed the survey again for a second post-study survey. The post six-week surveys had the addition of two questions. The first additional question was, "Did you participate in the three-day concentrated study and the six-week sermon series?" The second supplementary question was, "If you participated in both studies, which method did you find the most beneficial and why?" These two additional questions allow for the separation of the two groups for analysis. The two groups are:

one group being those who only participated in the six sermon series and the second group being those who took part in both formats of the teaching.

Three evaluations are to be made based on an analysis of the responses to the surveys. The first assessment is to determine if there was an increase in the level of understanding the principles of the anointed life and is under the heading of Teaching Effectiveness. The second degree of evaluation will consider the appropriate levels of effectiveness of the teaching based on age, gender, and length of time being a Christian and is under the heading of Demographic Effectiveness. The third evaluation is to determine the level of effectiveness of the two teaching methods. A part of the third evaluation will include the possibility of a third teaching method, which would be a combination of the three-day concentrated study with the six-week sermon series and is under the heading of Method Effectiveness. The conclusions of the project will be based on what are the implications for ministry based on these results and is in the final chapter of this thesis project. All of these evaluations are of one local congregation and multiple teaching points. Therefore, this thesis project is properly a case study.

This project is a case study of the willing members of Faith Baptist Church their reception of the teaching of thirteen principles concerning the anointed life. By willing, it is meant that the members were asked to participate, and only those that agreed completed the surveys. Other members or visitors, who attended the six sermon series on Sunday mornings, were able to take part in a regular Sunday worship service as usual.

The setting of the case study is as follows. Faith Baptist Church (FBC) is a member of the Southern Baptist Convention (SBC) and is located in southern middle Tennessee. It was organized in 1969 and has been at its present location since 1970. The church is in a small city of 1,911 people. Within a ten mile radius of the church, the population is under 17,000 persons. This congregation is a member of the local association of Baptist churches. According to the

North American Mission Board of the SBC, the median size Southern Baptist congregation has an attendance of eighty in the Sunday morning worship service.²² Faith Baptist Church has an average attendance of seventy-five in the Sunday morning worship service. There are 146 resident members with a total membership of 189. The Sunday School organization is in classes without any departments. The church is a typical single cell, family oriented church.²³

Faith Baptist Church has had a total of eleven pastors in it nearly forty-seven-year history. The average pastoral tenure is 3.9 years. This figure is lower due to the short tenure of the first four pastors. The longest tenure of these four pastors was fourteen months. Before the current pastor, the last six pastors had a tenure average of 4.3 years. This average tenure is in line with the typical Southern Baptist pastor's tenure of 4 years.²⁴ The current pastor, the writer of this thesis, has a current tenure of 10.5 years.

The congregation is made up of Baptists and former members of several other Christian denominations. The study will be open to all persons who attend the church eighteen years of age or older. Some in the study have been members since the church's founding in 1969 and others have only been attending for a few weeks. This variety should give a useful balance to the purpose of this study to promote growth in understanding biblical anointing for life and ministry.

The members of the congregation represent the makeup of the community in which the church exists. The congregation includes a large segment of current and retired factory workers, as does the community. The congregation includes management as well line workers. There are several school teachers and former local school board members. There are four active nurses and

²² North American Mission Board, Southern Baptist Congregations Today, accessed February 28, 2016, <http://www.namb.net/namb1cb1col.aspx?id=8590001122>.

²³ Elmer L. Towns, *21st Century Tools and Techniques* (Lynchburg, VA: Thomson Custom Publishing, 2003), 34.

²⁴ North American Mission Board, Southern Baptist Congregations Today.

one retired nurse. Four recent college graduates are in the regular attendance. The congregation has a large senior adult group as does the community.

The church has a positive reputation in the area. FBC hosts a local community food bank. The food bank provides food to any who need food within five zip codes surrounding the church. The food bank provides food to an average of one hundred and twenty families a month, which represents an average of three hundred people. FBC provides most of the workers for the operation of the food bank. Some workers come from other area churches and individuals out of the community. Several churches in the area send financial support on a monthly basis, and these other churches will often have a food drive for items to be given away at the food bank. In addition to the food bank, FBC often leads in gathering the other churches together for community events to support local causes.

This church is well known for its community involvement. Therefore, the writer of this project, as pastor of FBC, has the privilege to lead in many community events. These events range from civic events to leadership positions in the local pastors Fellowship and the Baptist association of churches. This community involvement works well for FBC because it is a shared value between the pastor and the congregation.

A sense of shared values serves to strengthen the bonds of love, fellowship, and leadership between the pastor and the members of FBC. The long tenure of the pastor and the shared values allow for greater areas of growth and leadership within the church. It requires time together to grow into a relationship of honor and trust between a pastor and the people he pastors. It is this close relationship that led the pastor to be willing to do this project as a case study at FBC. The pastor grew in the anointed life through his Lord, mission work around the world, and his courses at Liberty University School of Divinity. Therefore, it is appropriate to

desire to share this concentrated study of the anointed life with the people who have supported the pastor in this journey.

One final issue of the church setting involves a crisis. In the first week of December, one month before the start of this project's teaching, the church experienced a crisis. A church with seventy-five members in regular attendance tends to be a close fellowship of believers, and that is true at FBC. On the first Sunday morning in December, the church was packed, and it looked like a higher than usual number in attendance. All the people were already inside the church for Bible study. One of the church members slowed down to turn into the church parking lot to attend the morning worship service. As he slowed down, a lady struck his vehicle in the rear and sent him crashing into the corner of a building on the opposite side of the street. Two of the church members, who are nurses, went to try to help him. Other church members sought to help the lady, but she was not hurt. Only the two nurses knew that the man was one of the church members because the other members did not recognize his damaged vehicle. The nurses came back from across the street after the ambulance came. At this time, the pastor and the rest of the church members received the information of who he was. The nurses said that it did not look promising. The worship service could not continue due to the emotional state of all the members. The pastor led the congregation in prayer for the church member and dismissed the service. The church member died on the way to the hospital.

Eric Geiger asserts that transformational changes in Christians and churches often only come in the midst of crisis. Transformation occurs as a consequence of painful events or situations. These painful events put the lives of people in disarray, which causes people to question and to examine what is most valuable in their lives. It is during this vulnerable time that real transformational change often occurs.²⁵

²⁵ Eric Geiger, Michael Kelley, and Philip Nation, *Transformational Discipleship* (Nashville: B & H Publishing, 2012), 203.

This crisis is having a continuing effect on the members of FBC. The members began to consider how short life is and how important it is to use every day according to God's will. One of the effects of this crisis is an openness to living the Christian life to the fullest extent possible. One month later the church received the principles of the anointed life. There was an increased receptivity because of this tragedy.

All of the issues presented are a part of the setting of this project. Each church is uniquely different. Each church will respond in unique ways as God leads them to experience the anointed life in His grace. Living life with God is His plan to enable believers to make a difference in their setting. The setting will help to guide the interpretation of the results of this project. For the setting to be complete, the project must have certain starting levels of the current understanding of the anointed life by the members at FBC. The following section presents these starting levels.

The Competency Setting

A case study in pastoral ministry involves more than just surveys, facts, and theories. Pastoral ministry involves theology practiced in the lives of people. Therefore, as Vyhmeister observes, the actions, facial expressions, and speech should all be written in the case study.²⁶ A case study in ministry involves the teaching of the Word of God with the practical application of the theology in the lives of the people.

The presentation of the principles of the anointed life at FBC brought about several different reactions from the people. There were clearly looks of doubt, and some raised eyebrows at the first of the teaching, although the people willingly gave their pastor substantial leeway because of their close relationship and their trust in his biblical knowledge. The pastor had led them into biblical truths before, and they willingly listened. The participants are strong believers

²⁶ Nancy Jean Vyhmeister, *Quality Research Papers: For Students of Religion and Theology*, 2nd ed. (Grand Rapids: Zondervan, 2008), pt. 2, chap. 17, Kindle.

in the Bible as God's infallible Word. The pastor presented the biblical support, and the questionable looks ceased.

A second observation of the people involves the statements of the people. The first spoken reactions involved comments that they had not heard this before when the teaching of the principles began. These same members now use the language of the principles in their conversations at church. A lady, who joined the church a little over a year ago, stated that she had heard all these things at her former church, which is of a different Christian denomination. She stated at the end of the teaching that she certainly did not know all that was presented and wanted to have the study done again.

A case study requires not only the statements and attitudes of the people involved, but a case study also needs a clear understanding of the present situation. Since this thesis project's plan is to increase the level of understanding of the anointed life at FBC, there must be an identification of the degree of understanding that exists in the members before the study. Therefore, the current competency level of the teachings presented in this study is identified by examining the pre-study survey. The answers of the members of FBC to several key questions from the pre-study surveys will help to identify the beginning level of competency with the principles of the anointed life. This section is not an analysis of the outcomes of the project but is only to help clarify some beginning points for the project. The detailed analysis of the outcomes is in Chapter 4. The pre-study competency setting begins with one of the survey questions concerning the *principle of receptivity*.

The beginning point of the members shows that 38 percent have the correct answer to question two on the survey. The anointed life is a life which exhibits the power and demonstration of the Holy Spirit as First Corinthians 2:4-5 proclaims. The question states that

this verse is not a pattern for Christian living today. Therefore, the correct answer is to disagree or to strongly disagree. The raw data is below.

Table 2.1 Pattern for Christian Living

	First Corinthians 2:4-5 is not a pattern for Christian Living today.					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Frequency	13	11	5	23	11	63
Percent	20.6	17.5	7.9	36.5	17.5	100.0

A second key question for the ministry setting is, do believers immediately feel something when God fills them with His Spirit? The filling of the Spirit may come in with emotional feeling, but the filling may come without any different feeling at that moment. The survey shows that 74.6 percent believe by choosing agree or strongly agree that the filling of the Holy Spirit should bring an immediate feeling.

Table 2.2 Feeling the Filling of the Holy Spirit

	Pre-Study: When God Fills You With His Spirit, You Feel It Immediately					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Frequency	1	11	4	35	12	63
Percent	1.6	17.5	6.3	55.6	19.0	100.0

Christians who do not understand that the filling of the Spirit is an experience after salvation can confuse the filling with the salvation. Therefore, there is room for improvement in this area of the teachings on the anointed life.

An essential understanding of the anointed life is the command from God to all believers to be continuously filled with the Spirit found in Ephesians 5:18. The pre-study survey states the

command of this verse in the negative. Therefore, the correct answer is to disagree or strongly disagree. The pre-study results presented below shows only 69.4 percent disagreed with this statement.

Table 2.3 Continuously Filled with His Spirit

	God does not command all believers to be continuously filled with His Spirit.					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Frequency	15	28	8	10	1	62
Percent	24.2	45.2	12.9	16.1	1.6	100.0

The principles of the anointed life teach the affirmation of Ephesians 5:18 to be a vital characteristic of living the anointed life. This teaching will be an important element of the anointed life for the members of FBC to increase their understanding.

Another component of the anointed life that this project seeks to increase understanding thereof is that God has a priority scale for answered prayer. To live the anointed life requires living by God's principles which require setting priorities in the believer's life. Therefore, the believer needs to understand that God also has priorities for His actions. One survey question states that God has a priority scale in selecting which prayers to answer, postpone, or ignore. The initial responses to this question are in the table below.

Table 2.4 God's Priority-scale for Prayer

	God has a priority-scale in selecting which prayers to answer, postpone, or ignore.					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Frequency	23	21	7	9	2	62
Valid Percent	37.1	33.9	11.3	14.5	3.2	100.0

The correct answer is to agree or strongly agree, and only 17.7 percent of the members at FBC initially chose to agree as their answer. It is important to accept that God lives by priorities for the anointed believer to live by priorities. This percentage should increase among the participants of this project as their understanding the anointed life increases.

A final applied research setting characteristic is the understanding that nurturing other believers is the responsibility of every believer who is led by the Holy Spirit. The research question is presented in the negative in the survey and states that nurturing others is not the job of everyone who is led by the Spirit. Therefore, the correct answer is to disagree. The pre-study survey results show that only 50 percent of the participants chose disagree or strongly disagree.

Table 2.5 Nurturing Others

	Nurturing others is not the job of everyone who is led by the Spirit.					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Frequency	5	25	3	24	3	60
Valid Percent	8.3	41.7	5.0	40.0	5.0	100.0

Nurturing others is a natural outcome of living the anointed life. As the anointed believer lives in expectation of God's activity in his/her life and the lives of other believers, nurturing other believers to expect God to intervene in their lives comes practically by itself.

These representative pre-study survey responses help to establish a beginning point for the rest of this project's applied research. The further analysis of the survey responses in Chapter 4 will use the complete set of replies for its measurement of growth in understanding biblical anointing.

This chapter presents the basis for every Christian to be experiencing an anointed life and ministry. It also presents the setting for the current project and the reasons for its

implementation. The following chapter presents a set of derived principles from the Bible and from men and women who experiences the anointed life in daily living. The chapter consists of nine principles to increase the believer's understanding of the anointed life and four principles to maintain the anointed life.

Chapter 3

Principles of the Anointed Life

This project presents two different groups of principles. The first group is positional principles. How can Christians put themselves in a better position to experience the anointed life? There are nine principles in the first group. The principles are receptivity, illumination, seeking, emptying, asking, testing, obedience, prayer, and fasting. The second group is maintaining principles, and there are four principles in this group. They are the principles of focus, growth, expectation, and peace.

Nine Positional Principles of the Anointed Life

Many Christians today sense something is missing in their Christian lives. Christians do not sense the powerful presence of God with them. Stephen Olford said, “It is easy to go on day after day in the religious “rat race” without the smile of God's favor. Christians can organize programs and manipulate results, but the fact remains that, in the light of the judgment seat of Christ, nothing of any value will appear or remain!”¹ This project presents that missing element to be a lack of experiencing the anointing of the Holy Spirit as God intends for all believers (2 Cor 1:20-22).

Francis Chan addresses this missing element in the church when he states,

[Chan believes] that this missing something is actually a missing Someone-namely, the Holy Spirit. Without Him, people operate in their own strength and only accomplish human-sized results. The world is not moved by love or actions that are of human creation. And the church is not empowered to live differently from any other gathering of

¹ Olford and Olford, *Anointed Expository Preaching*, 28, Kindle.

people without the Holy Spirit. But when believers live in the power of the Spirit, the evidence in their lives is supernatural.²

The people of the world are not attracted to the church because they do not see anything beyond human abilities. This understanding leads directly to the *principle of receptivity*.

The Principle of Receptivity

The *principle of receptivity* is an openness to the activity of God in a believer's life. Without this openness, a believer will not be experiencing the fullness of the anointed life. Therefore, this principle is of the utmost importance to this project. If a believer does not have faith that God will act in his life, he will experience little of the benefits of an anointed life and ministry. If a Christian believes that all they can receive from God comes to them the moment of their salvation, they will not expect the movement of God in their lives today.

The *principle of receptivity* comes from the observation of people who have been greatly used by God. Those greatly used by God includes people from the Bible as well as any time in history or today. They are receptive to the movement of God in their lives. They have a spiritual awareness of the activity of God, and they look for Him to continue. The word receptivity comes from A.W. Tozer's description of the lives of people greatly used by God. Tozer seeks to discover what was different about those used by God as compared to those not so used by God.

What was it? [Tozer ventures] to suggest that the one vital quality which they had in common was spiritual receptivity. Something in them was open to heaven, something which urged them Godward. Without attempting anything like a profound analysis, [Tozer says] simply that they had spiritual awareness and that they went on to cultivate it until it became the biggest thing in their lives. They differed from the average person in that when they felt the inward longing they did something about it.³

² Chan, *Forgotten God*, 16, Kindle.

³ Tozer, *The Pursuit of God*, 39, Kindle.

This receptivity in Tozer's description is a principle of living and not just an action in one event. Tozer defines receptivity as he states, "It is an affinity for, a bent toward, a sympathetic response to, a desire to have. From this it may be gathered that it can be present in degrees, that we may have little or more or less, depending upon the individual. It may be increased by exercise or destroyed by neglect."⁴

How receptive are Christians today to being empowered and controlled by the Holy Spirit of God? The introduction to this project detailed the biblical teaching that all believers receive the anointing with the Holy Spirit by God (2 Cor 1:21, 1 John 2:20, 27). Many Christians have been taught almost nothing about the Holy Spirit and many others receive unbiblical excesses and manipulations. Stephen Olford describes both of these actions as sin. Preachers reject the Holy Spirit by refusing to preach about Him in their sermons for fear of being labeled as charismatic. Other preachers interject unbiblical manifestations and subtle manipulations of people and claim these actions to be the work of the Holy Spirit. Both of these actions by preachers are a sin. Olford calls for a proper biblical balance concerning the work of the Holy Spirit.⁵

For Christians to be receptive to the effectiveness of the anointing of God, they must be open to God giving them greater understanding than they have had in the past. Francis Chan asks Christians: "Do you have enough humility to be open to the possibility that you have been wrong in your understanding of the Spirit? It is easy to get into "defensive mode," where you quickly disagree and turn to proof texts and learned arguments to defend what you've always believed."⁶

⁴ Tozer, *The Pursuit of God*, 39, Kindle.

⁵ Olford and Olford, *Anointed Expository Preaching*, 29-30, Kindle.

⁶ Chan, *Forgotten God*, 46, Kindle.

This receptivity includes the openness to the filling of the Spirit as believers are commanded to do in Ephesians 5:18. Francis Chafer explains that the filling of the Spirit as God intended is not the believer receiving more of the Spirit, but it is the Spirit getting more of the believer. Chafer proclaims that believers never receive more of the anointing of the Spirit that every believer receives at the moment of salvation. However, the Spirit can have more control of the believer and be able to manifest in the believer the life and character of Christ. This manifestation is God's plan for the daily living of the anointed believer.⁷

In researching the lives of people who have exhibited evidence of an anointed life and ministry, many of them recount experiences of being filled with the Spirit. D. L. Moody tells of such an event in his life:

[Moody states his] heart was not in the work of begging", he said. "[He] could not appeal. [He] was crying all the time that God would fill [him] with His Spirit. Well, one day, in the city of New York — oh, what a day! — [He] cannot describe it; [He seldom refers] to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. [Moody states, that he] can only say that God revealed Himself to [him], and [he] had such an experience of His love that [he] had to ask Him to stay His hand. [He] went to preaching again. The sermons were not different; [he] did not present any new truths, and yet hundreds were converted. [He] would not now be placed back where [he] was before that blessed experience if [someone gave him] all the world — it would be as the small dust of the balance."⁸

Moody describes this event as experiencing the love of God. Moody also states that he would never want to go back to his life as before this experience with God. Moody presses the point by stating that he would rather die than to live without the power of the Spirit of God in his ministry."⁹

⁷ Chafer, *He That Is Spiritual*, pt. 2, chap. 3, Kindle.

⁸ William R. Moody, *The Life of Dwight L. Moody*, ed. Allen Smith (St. Paul, MN: Lighthouse International Ministries, 2013), pt. 1, chap. 15, Kindle.

⁹ Moody, *Secret Power*, pt. 10, chap. 5, Kindle.

Moody proclaims that when a minister receives the filling with the Spirit, he will know how to use the Word of God. Moody discloses that ministers and members alike need the power from the Holy Spirit to do the work of the ministry. The work of the Christian may be in the pulpit, the Sunday-school, or in the home, but all need the power of God. Moody clarifies his meaning by saying, “It is not the hard work breaks down ministers, but it is the toil of working without power.”¹⁰

Charles G. Finney was a key leader in the Second Great Awakening, and he is called the Father of Modern Revivalism. The presence and power of God in his ministry reminds one of the events from the Book of Acts. Finney tells of the same kind of experience with God:

[Finney] received a mighty baptism of the Holy Ghost. Without expecting it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, at a moment entirely unexpected by me, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. [Finney] could feel the impression, like a wave of electricity, going through and through [him]. Indeed, it seemed to come in waves and waves of liquid love – for [he] could not express it in any other way.¹¹

Finney said he wept aloud for joy and love during this experience. While this experience came upon him without any prior knowledge of such an experience, he spent his ministry teaching others what to do to put themselves in the best position before God to receive this experience in their lives. He tells preachers to “see that you have the special endowment [sic] of power from on high, by the baptism of the Holy Ghost.”¹²

R.A. Torrey was another great evangelist and writer. Torrey preached in revivals all over the world. He knew of the experiences of Moody and Finney but had not experienced this

¹⁰ Moody, *Secret Power*, pt. 10, chap. 2, Kindle.

¹¹ Charles G. Finney, *The Original Memoirs of Charles G. Finney*, ed. Garth M. Rosell and Richard Dupuis (Grand Rapids: Zondervan, 2002), 16.

¹² Finney, *Power from on High*, pt. 1, chap. 8, Kindle.

himself. He came to a point in his life that he realized his great need for the endowment of power from the Holy Spirit. He determined one day that he had no right to preach if he did not preach in the power of the Holy Spirit. He went to his study and spent days in prayer. He also decided that he would not set foot back in the pulpit until he had received this “baptism of the Holy Spirit.” Later he will state in his book on the baptism of the Holy Spirit that a correct biblical term should be “filled with the Holy Spirit.” Torrey states, “While, therefore, [he stands] for the truth that those who speak of ‘fresh baptisms with the Holy Spirit’ are aiming at, it would seem wisest to follow the uniform Bible usage and speak of the experiences that succeed the first, as being “filled -with, the Holy Spirit,” and not as being “baptized with the Holy Spirit.”¹³ He described his initial filling of that week as a reticent time with the Lord. He was kneeling in prayer in his study, “Then God simply said to me, not in any audible voice, but in my heart, “It is yours. Now go and preach.” . . . [Torrey states he] went and preached, and have been a new minister from that day to this.”¹⁴

Torrey also tells of another time of filling that was more like Moody’s and Finney’s. Torrey was sitting in his study and does not remember if he was thinking about the filling of the Spirit or not. When suddenly he states, “I was struck from my chair onto the floor, and I found myself shouting “Glory to God, glory to God, glory to God!” and I could not stop.”¹⁵ The filling of the Holy Spirit is given by God according to His timing and not man’s timing.

When Christians completely and utterly surrender all of themselves to God, the Holy Spirit manifests the Father and the Son to them. God will grow them with testing to increase their

¹³ R.A. Torrey, *The Baptism with the Holy Spirit* (Chicago: Fleming H. Revell Company, 1895), 65, Google ebook.

¹⁴ R.A. Torrey, *The Holy Spirit Who He Is and What He Does*, ed. Harold J. Chadwick (Alachua, FL: Bridge-Logos, 2008), Preface, Google ebook.

¹⁵ Torrey, *The Holy Spirit Who He Is*, Preface, Google ebook.

receptivity by trust, obedience, and humility. As they grow in putting their faith in God and not themselves, they will have their whole Christian life put in the proper perspective.

Hannah Whitall Smith has helped many believers understand this anointed life. She states in her book *The Christian's Secret to a Happy Life* that God is willing to give the filling of the Holy Spirit to any believer who is fully consecrated to God and is willing to receive the filling by faith. Therefore, there must be a receptive attitude toward the filling as a gift from God according to His promises and not the believer's works.¹⁶

Andrew Murray addressed the same openness to believe the promises of God given to experience this powerful life.

As the Church, as the believer, accepts our Lord's, 'He shall be in [the believer],' and lives under the control of this faith, our true relation to the Blessed Spirit will be restored. He will take charge and inspire; He will mightily fill and bless the being given up to Him as His abode. A careful study of the epistles will confirm this, In writing to the Corinthians, Paul had to reprove them for sad and terrible sins, and yet he says to all, including the feeblest and most unfaithful believer, 'Know ye not that the Spirit of God dwelleth in [the believer]?' 'Know ye not that [the believer's] body is the temple of the Holy Ghost?' He is sure that if this were believed if to this truth were given the place God meant it to have; it would not only be the motive but the power of a new and holy life.¹⁷

In the Bible, God only needs to tell born again believers something one time for it to become truth for them or binding for obedience or reason for hope for the future. If He speaks something more than once, believers should especially take note of it. Four times in the Bible God recorded for believers that Abraham believed God, and it was accounted unto him as righteousness (Gen 15:6, Rom 4:3, Gal 3:6, and James 2:23). It started with God telling the aged Abram that he would have an heir of his seed and descendants as many as the stars. Abram believed this highly improbable statement of God. In the Romans passage, Paul reminds believers to trust in God by Faith. In the Galatians account, Paul urged the believers to continue

¹⁶ Smith, *The Christian's Secret*, pt. 1, chap. 4, Kindle.

¹⁷ Murray, *The Spirit of Christ*, par. 6, chap. 6, Kindle.

their Christian lives in the Spirit and not in the flesh. James uses the Abraham account to state that real faith must have works with it. All four of the accounts teach believers to be receptive to and believe in whatever God speaks.

All believers are anointed by God with His Holy Spirit to live lives that are in a demonstration of the Spirit and power (1 Cor 2:4). Paul in a prayer of faith asks for the Ephesian believers to receive strength with might through His Spirit in the inner man (Eph 3:16). Paul was not praying for the impossible but the possible. The *principle of receptivity* is that a believer is receptive to the anointing of God in power to be true in his or her life because God has said it in His Word.

The Word of God is the basis of each of this project's principles. Not one of the principles can be true if it contradicts the written Word of God. The check to guard against emotionalism or extremism for the anointed life is the Bible.

The Principle of Illumination

The *principle of illumination* is the understanding that God wants every believer to understand and obey His Word. God has anointed every believer with the Holy Spirit to enable him or her to understand the Bible. The Holy Spirit's involvement with the Bible goes beyond inspiration. The Holy Spirit inspired the Word of God when it was first written (2 Pet 1:20-21). Today, He is involved in a ministry of illumination (1 Cor 2:10-13). The Holy Spirit illuminates the inspired Word, making it clear to believers and showing them how to applying it to their lives.

The background of the illuminating work of the Holy Spirit is in the symbolism of oil used in the Tabernacle. Walvoord details this symbolism:

Oil played an important part in the lives of God's people in both the Old and the New Testament. Uniformly, when used in a typical way, it has reference to the ministry of the Holy Spirit. In the Tabernacle the pure olive oil kept the lamp burning continually in the

holy place, speaking eloquently of the ministry of the Holy Spirit in revelation and illumination. Apart from the oil and light it gave, the glories of Christ portrayed in the embroidered linen, the lampstand, the table of showbread and other items would have been left in complete darkness. The way into the holy of holies would not have been made plain (Ex. 27:20-21).¹⁸

Just as the oil gave light within the Tabernacle, so does the Holy Spirit give light to believers to understand and apply the Scriptures. Through the Holy Spirit's work of illuminating the Bible, the believer's life and attitudes are enlightened to God's way of thinking and acting. The believer allows the Scriptures to take precedence over any experience. By accepting God's Word over any feelings, the believer will be protected from the perils of emotionalism and extravagances concerning the anointed life. Tim LaHaye said, "Don't wait for feelings, don't wait for any physical signs, but fasten your faith to the Word of God that is independent of feeling."¹⁹

The illuminating work of the Holy Spirit is a principle for living the anointed life because God begins to change the believer from within from the first moment of salvation. Charles Stanley considers the change in a believer's moral view of life as a part of the illuminating work of the Holy Spirit. The Holy Spirit will take a believer's basic understanding of right and wrong and illuminate that understanding to include more exhaustive concepts of right and wrong as the believer reads the Bible, prays and worships.²⁰

This illuminating work is clearly evident when there is the man of God, anointed with the Spirit of God in the preaching of the Word of God. "Some tend to define the anointing in terms of its results. Others define it in terms of the effect upon the preacher's delivery. Still others define the anointing in terms of its impact on the congregation."²¹ The anointing brings about all

¹⁸ Walvoord, *The Holy Spirit*, pt. 5, chap. 3, Kindle.

¹⁹ Tim LaHaye, *Spirit-Controlled Temperament* (Wheaton: Tyndale House, 1994), 108.

²⁰ Stanley, *The Wonderful Spirit-Filled Life*, pt. 3, chap. 16, Kindle.

²¹ Heisler, *Spirit-Led Preaching*, 129, Kindle.

of these aspects. The Holy Spirit takes hold of the surrendered man of God, and he must speak the word God has given him. At the same time, the Holy Spirit takes hold of the congregation to listen. Then the Holy Spirit brings about results that only God can do. Jerry Vines and Jim Shaddix describe this event in their book *Power in the Pulpit*,

Spirit-anointed preaching does something to both the preacher and people. The anointing keeps the preacher aware of a power not his own. In the best sense of the word, he is “possessed”—caught up in the message by the power of the Spirit. He becomes a channel used by the Holy Spirit. At the same time, the people are gripped, moved, and convicted. When the Holy Spirit takes over in the preaching event, something miraculous happens.²²

The Holy Spirit’s illuminating work is often experienced by the believer while reading the Bible. A verse of scripture becomes crystal clear with a greater depth of meaning than ever before. This impressive depth of new meaning comes from within the believer by the work of the Holy Spirit. Walvoord expounds that God can speak directly to the heart of man without the need of spoken words. The Holy Spirit is illuminating the Word of God directly to the believer.²³

God, the Holy Spirit, leads every believer into the ways and truths of God (Rom 8:14). The Holy Spirit leads the believer into a walk of faith. Elmer Towns states that “Faith is never a leap into the dark. Rather, faith is a leap into the light. When [believers] move by faith, [they] know where w[they] are stepping, because [they] are walking in the light (by the principles) of the Word of God.”²⁴ The Holy Spirit leads the weakest Christians as well as the strongest. His leadership depends on the believer’s willingness to follow. Andrew Murray states that:

The lower steps of the ladder are let down low enough for the weakest to reach; God means every child of His to be led by the Spirit every day. The leading of the Spirit is

²² Jerry Vines and Jim Shaddix, *Power in the Pulpit: How to Prepare and Deliver Expository Sermons* (Chicago: Moody Press, 1999), 66.

²³ Walvoord, *The Holy Spirit*, pt. 5, sec. 3, chap. 6, Kindle.

²⁴ Towns, *Understanding the Deeper Life*, pt. 5, chap. 11, Kindle.

inseparable from the sanctifying of the Spirit each one who would be led of the Spirit begins by giving himself to be led-- of the word as far as he knows it.²⁵

Because God wants every believer to understand His Word and thereby be led by the Spirit, it just becomes a matter of believing what God has said in His Word.

The Principle of Seeking

The *principle of seeking* is a standard of Christian living that believes there is always more of God to experience, know, and be obedient to, at this moment in time. The Word of God challenges believers to seek after God. Psalm 53:2 states, “God looks down from heaven upon the children of men, to see if there are any who understand, who seek God.” Jeremiah records the words of God in Jeremiah 29:13, “And you will seek Me and find Me when you search for Me with all your heart.” These scriptures call believers to experience a deeper life with God than they have had before in their lives. This deeper life is an attribute of living the anointed life.

One barrier to seeking after God is a lack of understanding the scriptures. This deficiency can be a shortage of teaching or the wrong teaching. Many Christians say they believe in being anointed, but they are unable to describe what they mean. It is just a vague concept to them because they are not experiencing much of the anointing in their lives. They did not learn anything about what they can do to receive more of the benefits of the anointing in their lives. It may also be that they did learn that there is nothing more to seek. Therefore, they have not sought anything more from God. Therefore, Christians often interpret the challenge of Jesus in the Gospel of Matthew (Matt 7:7-11) to ask, seek, and knock as only applying to salvation and nothing beyond salvation.

Finney and Tozer address the consequences of failing to seek God. Finney addresses the absence of seeking to be a reason for powerless Christians. Finney interprets the lack of seeking

²⁵ Murray, *The Spirit of Christ*, par. 10, chap. 19, Kindle.

God to endow with the power as a great mistake of the Church and the ministry. Therefore, believers “have no power with either God or man. They prevail with neither.”²⁶ Tozer addresses the danger of failing to seek God after salvation when he explains that, “We have been snared in the coils of a spurious logic which insists that if we have found Him we need no more seek Him. . . . Complacency is a deadly foe of all spiritual growth. Acute desire must be present, or there will be no manifestation of Christ to His people. He waits to be wanted.”²⁷

God is waiting for His committed followers to seek Him. Followers who desire to love God with all their being. An old English classic puts it this way, “Lift up thine heart unto God with a meek stirring of love; and mean Himself and none of His goods.”²⁸ Christians are to receive the greatest allotment of the New Testament, just as the priests of the Old Testament. The Lord said to Aaron, “I am your portion and your inheritance among the children of Israel” (Num 18:20). Clearly Jesus’ definition of eternal life is to know Him and the Father. John 17:3 is fulfilled in salvation and continues its fulfillment in seeking the deeper Christian life.

A second barrier to seeking after God comes from a lack of faith or a wounded faith. Believers may not try to live in this anointing because sometime in the past they asked God for something and they did not get it. Therefore, they doubt if God will answer now. They either doubt God, or they doubt their level of faith. Believers seldom question if what they asked for was in line with God’s will. When God does not promise it, that is when Christians often get their prayers answered with a no. The other side of doubting God is that Christians are afraid that God will provide a response. They are afraid God will ask them to do something they do not want to do or go somewhere that they do not wish to go. Chan says that the truth is that the Spirit

²⁶ Finney, *Power from on High*, par. 9, chap. 1, Kindle.

²⁷ Tozer, *The Pursuit of God*, 12, Kindle.

²⁸ Anonymous, *The Cloud of Unknowing*, ed. Evelyn Underhill, second ed. (Seattle: Amazon Digital Services, 2014), par. 2, chap. 3, Kindle.

is guaranteed to ask a believer to do something or go somewhere that he/she would not normally choose to do.²⁹ Each person must decide whether he is going to die to self and truly walk in the Spirit or not. It is a crucial choice.

A third barrier to seeking God is the assumption that Christians can seek God whenever they are ready. This assumption is a failure to realize that seeking God is a privilege. Believers receive a warning in Isaiah 55:6, “Seek the Lord while He may be found, Call upon Him while He is near.” This warning is that there may be times when He may not allow the person to find Him. There may be times when He chooses not to be near. For example, Jesus wept over Jerusalem in Luke 19:42-44 because they did not recognize the time of His coming and now it was hidden from them. It is a privilege to seek God.

Seeking God is not only a privilege, but it is a process. Believers never will reach a point when they no longer need to seek God. The psalmist proclaimed this in Psalm 27:7-8, “Hear, O LORD, when I cry with my voice! Have mercy also upon me, and answer me. When You said, “Seek My face,” My heart said to You, “Your face, LORD, I will seek.”” Again the psalmist states this continual seeking of God in Psalm 42:1-2a, “As the deer pants for the water brooks, So pants my soul for You, O God. My soul thirsts for God, for the living God.”

Christians can overcome these barriers and seek the Lord. Concentrated Bible study can overcome the lack of understanding and teaching. This project includes only portions of the Bible. However, the Word of God in its entirety is to be studied as a part of this process of seeking the Lord. Concerted prayer to God and faithful obedience to God’s Word will enable believers to seek God Himself, build their faith, and hear God when He calls. Prayer and obedience will make up two different principles by themselves and will be dealt with under separate headings in greater detail.

²⁹ Chan, *Forgotten God*, 50, Kindle.

The Principle of Emptying

Once Christians have understood the importance of seeking the Lord; they are made aware by God and His Word of the need to empty their lives of their desires and replace them with God's desires. The *Principle of emptying* is a rule for living that requires a full and continuing yieldedness or surrender to the will of God and the ways of God. This surrender is beyond the initial act of surrender to God to become saved. This emptying leads to the fullness of the Spirit. A believer cannot be filled with the Spirit if he or she is already full of something or someone else. R.A. Torrey states, "And the emptying must precede filling, the self-poured [sic] out that God may be poured in."³⁰

Christians must empty themselves of all the desires of self and ask God to replace their desires with the desires of the Holy Spirit. God wants His power to take possession of Christians and use them, instead of Christians receiving His power and using it their way. The Spirit can only enlighten and empower believers as He sanctifies and cleanses them to be His temple (1 Cor 6:19-20).

Romans 6:12-13 supports the *principle of emptying*: "Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God." The word translated present in verse thirteen is used in two different tenses in Greek. The command for the believer to not present his/her members as instruments of unrighteousness is in the present tense.³¹ Therefore, the meaning is for Christians to stop presenting their members as instruments of

³⁰ Torrey, *The Person and Work of the Holy Spirit*, 127, Kindle.

³¹ Yale, *Tischendorf Interlinear New Testament*, Romans 6:13.

unrighteousness.³² The exhortation to present yourselves to God is in the aorist tense. The aorist tense carries the concept of completed action which means believers are to present themselves to God once and for all.³³ The once and for all surrender of the Christian's will to God's will is explained further by Lewis Sperry Chafer. Chafer states, "It is, therefore, not a question of being willing to do some one thing: it is a matter of being willing to do anything, when, where and how, it may seem best to His heart of love."³⁴ The complete yielding of the will by a Christian is an act of faith in response to the Holy Spirit's prompting. It is an act of faith just as the believer trusts Jesus to be his/her Savior. Walvoord states, "A Christian is called upon to make a definite yielding of his life to God to make possible its full blessing and usefulness just as he was called upon to believe [in Christ at salvation]."³⁵

Billy Graham comments on this same word *present* in Romans 6:13, which the King James Version translates as *yield*, to add the element of yielding to God's will.

However, the fullest meaning of the word yield" is to place [oneself] at the disposal of someone." In other words, when we yield ourselves to Christ, we do not simply sit back and hope that God will somehow work through us. No, instead we place ourselves at His disposal--we say, in effect, "Lord, I am Yours; to be used in whatever way You want to use me. I am at Your disposal, and You may do with me whatever You will. I seek Your will for my life, not my own will."³⁶

The believer's life, family, and possessions are all at God's disposal. As the believer places all that he knows and understands in the present at God's disposal, God will reveal new areas or levels of commitment. By this, God introduces the believer to additional actions to

³² Walvoord, *The Holy Spirit*, pt. 1, chap. 22, Kindle.

³³ Ibid., Kindle.

³⁴ Chafer, *He That Is Spiritual*, pt. 3, chap. 5, Kindle.

³⁵ Walvoord, *The Holy Spirit*, pt. 1, chap. 22, Kindle.

³⁶ Graham, *The Holy Spirit*, 143, Kindle.

continue living by the *principle of emptying*. Yielding to God is a moment by moment experience of life in the will of God.

The *principle of emptying* is a surrender of the Christian's will to God's will. This emptying is taking the will of God as the believer's rule for living. The believer empties himself of his own will and accepts God's will even before a particular situation arises in which to apply it. The Christian is not just willing to submit to God's will in a particular situation but is ready to submit to His will in any situation. The believer has surrendered to trust God at all times and in all circumstances. It is a settled question in the believer's mind before an action is required. This willingness leads to the surrender to the ways of God.

Now that the believer has surrendered his will to God's will, he is ready to apply this surrender to specific situations in life. The acceptance of the Word of God in the mind and will move to the arena of experience. The believer surrenders to the ways of God, even when he does not fully understand them. The ways of God in this context means the providential acts of God.

Walvoord provides an explanation, as he states:

An important field of yieldedness is in relation to providential acts of God, which often are contrary to natural desires of our hearts, and may seem outwardly from the human viewpoint to be a triumph of evil rather than of good. The "thorn in the flesh," whatever its character, must be accepted in faith in the love and wisdom of God.³⁷

Hannah Smith describes this aspect of the *principle of emptying* as she declares the requirements of two steps. First, there is an entire abandonment of self, which is emptying. Second, there is absolute faith in God, which is yieldedness.³⁸ To live by the *principle of emptying*, the believer trusts absolutely in God. Often, this absolute faith will require a willingness to wait on God; to wait upon God's action, or to reveal His purpose, or to give the believer peace without either action or revelation from God.

³⁷ Walvoord, *The Holy Spirit*, pt. 1, chap. 22, Kindle.

³⁸ Smith, *The Christian's Secret to a Happy Life*, par. 15, chap. 4, Kindle.

Andrew Murray described waiting as an expression of emptiness.

In each sacrifice; [the Christian brings] there must be the slaying, the surrender, and sacrifice of self and its power to the death. As [the Christian waits] before God in holy silence, He sees in it the confession that [the Christian has] nothing, no wisdom to pray aright, no strength to work aright. Waiting is the expression of need, of emptiness.³⁹

Living by the *principle of emptying* leads the believer to a greater realization of his need for the guidance and power of God in his life. This realization causes an ever increasing thirst for God. This thirst for God will bring a readiness for the next principle, the *principle of asking*.

The Principle of Asking

The *principle of asking* is the practice of a Christian to ask the Father for the filling of the Holy Spirit. The filling of the Holy Spirit is the empowering and controlling work of the Holy Spirit in a completely yielded Christian. Once the Christian has yielded his/her will to the Father's will, the Christian is now ready to ask the Father to fill him/her with the Holy Spirit. Andrew Murray describes the practice of asking as the believer simply asking God to allow His Holy Spirit to work in him/her in more mighty ways.⁴⁰ The filling of the Spirit empowers the believer to experience the anointed life as God intends.

Asking for the filling of the Holy Spirit is not asking to be baptized in the Spirit. Every person who accepts Jesus Christ as his/her Lord and Savior receives the permanent indwelling of the Holy Spirit. The Apostle Paul makes this clear in Romans 8:9, "But you are not in the flesh but in the Spirit if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His." The believer does not have to seek or ask for the baptism of the Holy Spirit at conversion. Again the Apostle Paul states in First Corinthians 12:13, "For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have

³⁹ Murray, *The Spirit of Christ*, par. 8, chap. 13.Kindle.

⁴⁰ Ibid., par. 7, chap. 13.Kindle.

all been made to drink into one Spirit.” The word *baptized* is in the aorist tense which signifies a once and for all completed action. All believers receive the baptism of the Spirit, but not all believers have yielded their lives to the filling with the Spirit.

The *principle of asking* has its primary basis in two scriptures, Luke 11:13 and Ephesians 5:18. In Luke 11:13, Jesus states, “If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him.” Moreover, in Ephesians 5:18 Paul gives believers the command from God, “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit.” Jesus states that the Father will give the Holy Spirit to those who ask Him. The believer must ask for the filling.

Walvoord explains the responsibility believers have concerning the filling with the Spirit,

According to Ephesians 5:18, all Christians have the responsibility of being filled with the Spirit: “And be not drunken with wine, wherein is riot, but be filled with the Spirit.” As such the ministry of the Holy Spirit stands in sharp contrast to other ministries. While all men are commanded to obey the Gospel and believe in Christ unto salvation, no one is ever exhorted to be born again by any effort of the flesh, or exhorted to be indwelt, or sealed, or baptized by the Spirit. These ministries of the Spirit come at once upon saving faith in Christ. They pertain to salvation, not to the spiritual life of the Christian. Christians are, however, commanded to be filled with the Spirit.⁴¹

The command to be filled is in the present imperative in Greek.⁴² Therefore, it carries the meaning of continual filling or to keep being filled. The filling is a command from God’s Word for all believers to be filled with the Spirit, not just some believers. This filling is a work of the Holy Spirit as the believer completely yields to the indwelling Holy Spirit. A person’s mind is said to be filled with fear, and it means fear controls the person. The believer is allowing the Holy Spirit to have complete control over his/her mind, will, and emotions. Just as every believer

⁴¹ Walvoord, *The Holy Spirit*, pt. 6, chap.21, Kindle.

⁴² Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: Golden Nuggets from the Greek New Testament* (Grand Rapids: William B. Eerdmans Publishing Co, 1973), 33.

trusts in Jesus for their salvation, in similar fashion every believer trusts in the Holy Spirit to fill him/her for the power to live the Christian life.

The Scriptures present the filling of the Spirit as a repeated experience. The disciples and the other followers of Jesus prayed for ten days for the power from on high that Jesus said would come to them. According to Acts 2:4 on the day of Pentecost, they were all filled with the Holy Spirit. Peter preached about Jesus to those gathered, and three thousand people received Christ as their Savior. Some time later, Peter and John are arrested for preaching about Jesus and after a night in jail, they come before the Sanhedrin. Acts 4:8 states, “Then Peter, filled with the Holy Spirit, said to them, ‘Rulers of the people and elders of Israel.’” Peter receives the filling of the Holy Spirit again. Then, when Peter and John are set free, they return to rejoice with the other believers. Acts 4:31 states, “And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.” The filling of the Holy Spirit occurs again. The believers asked in prayer for boldness and God filled them with the Holy Spirit again. These references clearly teach the repeated characteristic of the filling.

The Scriptures not only teach the command to be filled but the Scriptures also teach Christians the conditions to be filled with the Holy Spirit. The Scriptures give three conditions about the Holy Spirit. The conditions are: Do not quench the Spirit (1 Thess 5:19), Do not grieve the Holy Spirit (Eph 4:30), and walk in the Spirit (Gal 5:16).

The command to not quench the Spirit as given in First Thessalonians is not fully explained in the text. Fire or flame is extinguishable, but the Holy Spirit cannot be put out. He is mighty God, and He is indestructible. The idea of quenching the Spirit has to do with resisting or opposing His will. Therefore, quenching means saying no to His leadership and being unyielding to the Spirit’s guidance. Walvoord states, “The general truths of Scripture must be applied to a

given life and circumstance. In this aspect of the truth, the Word of God gives the principles, but the Spirit of God gives the instructions.”⁴³ When believers resist the leadership of the Holy Spirit, they cannot be filled with the Spirit.

The command to not grieve the Holy Spirit is in Ephesians 4:30. The Holy Spirit grieves because of sin. This command concerns His holiness. When a believer chooses to disobey the Word of God or the prompting of the Holy Spirit to that Word, he/she is refusing to live a life of holiness. The Holy Spirit is not grieved by the presence of a sin nature in a believer but by the presence of rebellion. The presence of rebellion in the believer’s heart will immediately stop the filling of the Holy Spirit. Grieving the Spirit causes Him to remove His power from the believer, and this takes the presence of His joy away as well.

The cure for grieving the Holy Spirit is in 1 John 1:8-9, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” Confession, forgiveness, and cleansing should follow closely together. Bill Bright, the founder of Campus Crusade for Christ, describes this quick procession, “Once our conscience makes us aware of a sin, we are to confront and confess it and immediately ask God to resume control. . . Seek not only the Father’s forgiveness but also the Spirit’s empowerment not to go to the point or place of failure again.”⁴⁴

The third condition of Scripture for the filling of the Holy Spirit is to walk in the Spirit (Gal 5:16). The verb to walk is in a present active imperative which expresses the concept of continuing to walk in the Spirit. This condition is a command to walk beside the person and power of the Holy Spirit. Billy Graham states, “In the Christian life, power is dynamically

⁴³ Walvoord, *The Holy Spirit*, par. 8, pt. 1, chap. 22, Kindle.

⁴⁴ Michael Richardson, *Amazing Faith, the Authorized Biography of Bill Bright* (Colorado Springs: Waterbrook Press, 2000), 93.

related to a Person. This Person is the Holy Spirit Himself, indwelling the Christian and filling him with the fullness of His power.”⁴⁵ Just as the believer receives Christ to be his/her Savior by faith, so the believer receives the authority to walk in the Spirit by faith.

Once the believer has obeyed the command and asked the Father for the filling with His Spirit, and he/she has met the conditions for the filling, then as God pleases, He fills the believer with His Holy Spirit. Once the believer receives the filling, his/her life will change. What are the consequences of being filled with the Spirit?

First, the filling of the Spirit is not a feeling to get. The believer has asked to for the filling with the Spirit to walk by the Spirit and bring greater glory to God. The filling of the Spirit is not for the believer to feel something. A believer receives the filling by faith and not by feeling. The believer meets the conditions and asks for the filling and by faith, he/she can receive the filling. F.B. Meyer encourages the believer to trust that God keeps His Word to fill the believer with His Spirit and not to wait on an emotional feeling to confirm the filling. Meyer reassures the believer to go directly to the work of the ministry, and he/she will find the consciousness of a new power within him/her. Meyer affirms the consciousness of the new power as evidence of the filling of the Spirit.⁴⁶

The filling of the Holy Spirit may come quietly, or there may be much emotion and tears. The believer may not feel anything immediately, but the power of God will be manifested in his/her life in some aspect of ministry. Therefore, a consequence of the filling of the Spirit is the believer’s increase of usefulness for work in the Kingdom of God. Billy Graham states that the Holy Spirit supplies His power for a purpose,

⁴⁵ Graham, *The Holy Spirit*, 129, Kindle.

⁴⁶ F.B. Meyer, *The Filling of the Holy Spirit* (Seattle: Heritage Bible Fellowship, 2011), par. 7, pt. 5, Kindle.

Although His limitless resources are available to us, He will permit us to have only as much power as He knows we will use or need. Unfortunately, many Christians are disobedient and, having prayed for power, have no intention of using it, or else neglect to follow through in active obedience. I think it is a waste of time for its Christians to look for power we do not intend to use: for might in prayer, unless we pray; for strength to testify, without witnessing; for power unto holiness, without attempting to live a holy life; for grace to suffer, unless we take up the cross; for power in service, unless we serve. Someone has said, "God gives dying grace only to the dying."⁴⁷

Another consequence of the believer receiving the filling with the Holy Spirit is that his/her life produces the fruit of the Spirit. Galatians 5:22-23 lists the fruit of the Spirit, "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law." This passage speaks of the singular fruit of the Spirit and not fruits of the Spirit. A person filled with the Spirit will have all nine of these characteristics produced in their life. It does not mean they will all be in the same amounts, but the Spirit will produce them all. When a believer lives a life characterized by the fruit of the Spirit, his/her life will bring honor and glory to God.

To ask for the filling of the Holy Spirit is an expression of deep desire and thirsting for God. The *principle of asking* is one reason some Christians struggle to live the Christian life and others are producing the fruit of the Spirit. D.L. Moody describes the difference as being the result of some Christians seeking the anointing as a great thirst for God others have not."⁴⁸ God has blessed those who have sought Him with all their heart. The filling of the Holy Spirit is within reach of every believer that is willing to seek, ask, and follow the conditions of Scripture. God will often test a believer to see if he/she is really serious about following Him as is explained in the next principle.

⁴⁷ Graham, *The Holy Spirit*, 129, Kindle.

⁴⁸ Moody, *Secret Power*, pt. 10, chap. 2, Kindle.

The Principle of Testing

The Psalmist states, “The Lord tests the righteous, But the wicked and the one who loves violence His soul hates” (Ps 11:5). The *principle of testing* is the tenet that God will bring or allow testing to come to the believer to improve his/her usefulness to the Kingdom of God. God will bring each believer to multiple points of testing throughout their Christian lives. The testing has the potential to bring ultimately new blessings to the believer and greater glory to God. Billy Graham states, “The Holy Spirit may test [Christians] many times to see if [they] really mean business. He may even call on [them] to surrender something in principle that He really does not want [them] to surrender in fact, but which He wants [them] to be willing to surrender. [They] must be open to everything He wants to do in and through [their] lives.”⁴⁹

Jesus is the Christian’s perfect example of living the anointed life. After Jesus’ baptism, He was filled with the Spirit and then led by the Spirit into the wilderness for a time of testing (Matt 4:1 and Luke 4:1). While Satan brought the temptations, God the Father allowed it to happen. Then Luke 4:14 states, “Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region.” This scripture shows that Jesus returned to His ministry in the power of the Spirit, after His period of temptation.

When Jesus came to Nazareth, He entered the synagogue. Jesus then reads from the prophet Isaiah, “The Spirit of the LORD is upon Me, because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed (Luke 4:18). Then, Jesus proclaims its fulfillment, “Today this Scripture is fulfilled in your hearing” (Luke 4:21).

Jesus, the eternal Son of God, is anointed more than any other with the Holy Spirit, the oil of gladness (Heb 1:9). However, He is also, the perfect example to all believers on living the

⁴⁹ Graham, *The Holy Spirit*, 144, Kindle.

anointed life. Jesus presents an example to believers that power in the Holy Spirit can come after a period of testing. As the outcome of the period of testing is for the believer's benefit, the believer's attitude toward the testing dramatically changes. In each of this project's principles, there is an attitude of yieldedness first, and then actions are to follow.

Hannah Whitall Smith expresses this changed attitude,

If our Father permits a trial to come, it must be because that trial is the sweetest and the best thing that could happen to us, and we must accept it with thanks from His dear hand. The trial itself may be hard to flesh and blood, and [Smith does] not mean that we can like or enjoy the suffering of it. But [believers] can and must love the will of God in the trial, for His will is always sweet, whether it be in joy or in sorrow.⁵⁰

Elmer Towns presents this changed attitude as a leap of faith, "Not everyone leaps. Instead, they wait for God to push them into action. This is not faith. Faith cannot be stumbled onto or fallen into. No, faith is a conscious, deliberate step forward, trusting completely God's character and promises."⁵¹ Once the believer faces the test, he/she intentionally chooses to trust God's leadership and provision. The believer moves ahead in their sanctification by a process of one step at a time. Failure at one step causes the believer's progress to come to a halt. Therefore, every step, no matter how seemingly small, is vital to living the fullness of the anointed life.

The fact that the sinless Son of God faced temptation proves that temptation is not a sin in and of itself. Satan can fool Christians to think they cannot progress in the anointed life just because they experienced temptation. Hannah Smith warns believers of this trickery,

It is the enemy's grand ruse for entrapping us. He comes and whispers suggestions of evil to us, doubts, blasphemies, jealousies, envyings [*sic*], and pride; and then turns round and says, Oh, how wicked you must be to think of such things! It is very plain that you are not trusting the Lord; for if you were, it would have been impossible for these things to have entered your heart.⁵²

⁵⁰ Smith, *The Christian's Secret*, par. 24, chap. 8, Kindle.

⁵¹ Towns, *Bold Faith*, pars. 5, chap 2, Kindle.

⁵² Smith, *The Christian's Secret*, par. 5, chap. 12, Kindle.

Smith shows the seriousness of the wrong view of temptation, “We may be enticed by evil a thousand times a day without sin, and we cannot help these enticings [sic]. However, if the enemy can succeed in making us think that his enticings [sic] are our sin, he has accomplished half the battle, and can hardly fail to gain a complete victory.”⁵³ Satan’s desire is to slow the believer down in his/her progression in the anointed life.

If believers correctly understand temptations as a form of testing, allowed by the loving heavenly Father, the temptations become a pathway of victory in the anointed life. The Scriptures teach this understanding in James 1:12, “Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.” Moreover, also in James 2:2-4, “My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have *its* perfect work, that you may be perfect and complete, lacking nothing.”

The *principle of testing* often involves a temptation to do, act, or believe the wrong thing. However, testing can come in the form of a test of obedience to make the right choice. Therefore, the next area of the anointed life to be discussed is the *principle of obedience*.

The Principle of Obedience

The *principle of obedience* is the belief that God expects and rewards obedience from His children. God is seeking to transform believers more into the image of Christ. The *principle of obedience* covers two general areas for this transformation. The first area concerns a specific test of obedience to the Spirit’s leading and the second concerns the field of spiritual disciplines. These areas are not exclusive to each other but necessarily overlap. A test comes at a particular point in time and then stops. However, the disciplines are for daily routines. Donald Whitney

⁵³ Smith, *The Christian's Secret*, par. 6, chap. 12, Kindle.

describes this difference as when God “works from the inside out” in disciplines and He “works from the outside in” with people and circumstances.⁵⁴

In Acts 5:32, God’s Word states, “And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him.” The believer already has the indwelling Holy Spirit to empower him/her to obey. The more the believer obeys the Holy Spirit, the more His power is given to obey even farther. Faithful obedience to God will bring about the ever increasing power of the Holy Spirit in the believer’s life. Robertson McQuilkin states, “Repentance for salvation, obedience for sanctification. . . Holy Spirit power will not flow through a connection that's shorted out by disobedience.”⁵⁵

Believers obey God not by their willpower but by the power of the Spirit, “Not by might nor by power, but by My Spirit,' Says the LORD of hosts” (Zech 4:6). God gives the Holy Spirit to every believer for the power to obey as Ezekiel 36:27 states, “I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.”

As God presents an opportunity for obedience from a particular circumstance in life, God will make it clear to the believer which choice is His. God’s leading will be a test of obedience, and His direction is often opposite of human wisdom and reasoning. Samuel Chadwick states, “The test of obedience is often a trial to sense and reason, and still more to freedom and pride. The decisive battle is nearly always over some apparently trivial issue. The story of the Fall is faithful to the experience of life when it makes the destiny of the race turn upon the eating of an ‘apple.’ The occasion may be trivial, but the issues are momentous.”⁵⁶

⁵⁴ Whitney, *Spiritual Disciplines for the Christian Life*, 11, Kindle.

⁵⁵ Robertson McQuilkin and J. Robertson McQuilkin, *Life in the Spirit* (Nashville: B & H Pub. Group, 2000), 91, Kindle.

⁵⁶ Chadwick, *The Collected Works of Samuel Chadwick*, pt. 3, chap. 20, Kindle.

The opportunity to obey is an opportunity to experience the anointed life in a greater measure than the believer is experiencing at this time. The peril of disobedience is to drop below the level of obedience the believer had previously attained. The believer does not stay spiritually where he/she was but must drop lower because of disobedience. Every act of disobedience produces serious consequences in the believer's life.

The second area of obedience is in daily routines and practices. Jesus states in John 14:21, "He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him." As the believer obeys the commands of Jesus, Jesus will manifest or reveal Himself to the believer. This manifestation of Jesus is for an increase in fellowship with Him. The believer experiences greater spiritual power because of the increase in His presence.

Historically, these daily routines have been termed as Christian disciplines. The disciplines are found throughout the scriptures and include but are not limited to the following: Bible study, prayer, fasting, worship, fellowship, service, meditation on the Bible, thanksgiving, solitude, observing the Lord's Supper, and more. The purpose of these disciplines is not just busy work for Christians, but they are to be exercises in godliness unto the anointed life, as First Timothy 4:7b-8 states, "exercise yourself toward godliness. ⁸For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come." Whitney states, "The goal of practicing a given Discipline, of course, is not about doing as much as it is about being, that is, being like Jesus."⁵⁷

The *principle of obedience* sees these areas of obedience as examples of the believer presenting his/her body as a living sacrifice (Rom 12:1) and as instruments of righteousness to

⁵⁷ Whitney, *Spiritual Disciplines for the Christian Life*, 6, Kindle.

God (Rom 6:13). Every believer struggles with obedience every day but is joyfully willing to sacrifice his/her will in obedience to God.

One of these sacrifices is to sacrifice willingly some of the believer's time to communicate with God in prayer. The next principle of the anointed life is the *principle of prayer*.

The Principle of Prayer

The *principle of prayer* is the rule that communication with God is essential to living the anointed life. Elmer Towns defines prayer as simply a love relationship with God.⁵⁸ Therefore, the amount of time a Christian gives to prayer is a good measure of his/her fellowship with God. Consequently, Tozer insists that “the man who would know God must give time to Him.”⁵⁹ Walvoord describes prayer as the “very breath of spiritual life and development.”⁶⁰ Richard Foster comments on prayer when he says, “Of all the Spiritual Disciplines prayer is the most central because it ushers us into perpetual communion with the Father.”⁶¹ Prayer not only changes the situations and circumstances in Christians' lives but it changes Christians at the same time. The *principle of prayer* is not a “how to pray” principle or even an answer to the question, “Why should Christians pray?” The anointed believer sees prayer as requiring practice, as releasing power, and as respecting priorities.

⁵⁸ Elmer L. Towns, *How to Pray: When You Don't Know What to Say* (Ventura, Calif: Regal Books, 2006), 13.

⁵⁹ A. W. Tozer, *The Pursuit of Man: The Divine Conquest of the Human Heart* (Camp Hill, PA: Christian Publications, 1978), 5.

⁶⁰ Walvoord, *The Holy Spirit*, pt. 6, chap. 23, Kindle.

⁶¹ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: Harper Collins, 1998), 33.

The anointed believer follows the *principle of prayer* by practice. The disciples' observation of Jesus' practice of prayer led them to ask Jesus to teach them to pray (Luke 11:1). Going to God the Father in prayer is what the anointed believer does naturally. The Spirit of Christ dwells within the believer and instinctively cries out to the Father. The anointed life dramatically changes the believer's prayer life. The anointed believer prays more in time and intensity. Edward Bounds states, "Spiritual work is taxing work, and men are loath to do it. Praying, true praying, costs an outlay of serious attention and of time, which flesh and blood do not relish."⁶² The *principle of prayer* includes the accepted standard to give prayer that serious care and time because the anointed believer is led by the Spirit calling out to the Father (Rom 8:14-15).

The *principle of prayer* is that an anointed believer prays in the power of the indwelling Spirit and receives spiritual strength through prayer. There is a releasing of God's power into the believer's life. Jude 1:20 affirms the believer is to be praying in the Holy Spirit. It is the work of the Holy Spirit to teach the believer to pray and to make intercession for the believer when he/she does not know what to pray (Rom 8:26-27). However, the Holy Spirit will also empower and build up the believer's faith through prayer.

In Ephesians chapter six, believers are challenged to put on the full armor of God to fight the spiritual battles of life. Immediately after taking the helmet of salvation and the sword of the Spirit which is the Word of God in verse seventeen, believers are to add verse 18, "Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints." Prayer is the Christian's method of fighting spiritual battles. God does not intend Christians to fight alone in their strength. He has given

⁶² Edward M. Bounds, *The Complete Works of E.M. Bounds on Prayer* (Grand Rapids: Baker Books, 2004), 489.

them access to His presence through prayer. Stephen and Alex Kendrick state, “His plan has always been for [Christians] to rely on the Holy Spirit and live a life of obedience in prayer.”⁶³

If a Christian is disobedient to the Holy Spirit, his/her prayer life is hindered. The Spirit cannot lead in His fullness when sin grieves Him. Sin causes a break in fellowship with God and a weakening of the fruit of the Spirit in the Christian. Walvoord identifies this situation as the cause of many Christians living without power and living lives very similar to the unsaved. Every believer who senses this loss of power and fellowship with God has the duty of the Christian to discover the reason by prayer and Bible study.⁶⁴ The great evangelist, Charles Finney, would set aside a day for prayer and fasting to humble himself before God and to renew his broken relationship with God. Then the power of God would return to him in newness.⁶⁵ This broken relationship can be corrected and the relationship healed by following God’s promise of 1 John 1:9, “If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.” Despite the often use of this verse in evangelism, this verse is written as guidance to believers. When Christians have broken fellowships with other believers, they are to practice this verse. This verse also provides the method for renewal of fellowship with God. The renewed fellowships will bring glory to God, which is the priority of prayer.

The *principle of prayer* includes the Christian’s respectful understanding for God’s priority of prayer. As the believer receives answers to prayer and experiences changes in his/her life or character, the primary purpose of prayer is revealed. Jesus said, “And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.” Prayer’s primary purpose is not about the Christian but God. Prayer and all its associated aspects, answers, and attainments

⁶³ Stephen Kendrick and Alex Kendrick, *The Battle Plan for Prayer: From Basic Training to Targeted Strategies* (Nashville: B & H Publishing, 2015), 23.

⁶⁴ Walvoord, *The Holy Spirit*, pt. 2, chap. 22, Kindle.

⁶⁵ Finney, *Power from on High*, par. 5, chap. 2, Kindle.

are to give glory to God. God proclaims in Isaiah 43:7, “Everyone who is called by My name, Whom I have created for My glory; I have formed him, yes, I have made him.” The outcome of all of this project’s principles and the anointed life is to give glory to God. Once the believer understands and accepts this priority, then other priorities of prayer fall into place.

God will answer the Christian’s prayers as the prayers agree with God’s will. The Apostle John revealed to Christian’s that God sets a priority on answering prayers, “Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. Moreover, if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him” (1 John 5:14-15). Elmer Towns gives a principle that follows this scripture, “God will bless [the Christian’s] steps into the unknown when the priority of [the Christian’s] actions fit into the priority of God’s program.”⁶⁶ Out of this principle, Towns gives the following application, “God answers some prayers quicker than others because some requests have more importance to Him than others. God has a priority scale in selecting what prayers He honors, and what prayers to postpone or ignore.”⁶⁷ The Christian learns what things are within God’s will by growing in his/her relationship with God.

When Christians seemingly gets the answer of no to their prayers, Christians are to seek the Holy Spirit’s guidance to determine the reason. The prayers may not be in God’s will, and they may not be according to a promise that God has given in His Word. If believers received everything they asked from God, there would be no sickness, sorrow, or death, but that is not the case. The answer from God may be that the time is not right or that the Christians are not ready in their lives for the answer. It will be the Christians’ close walk with God that will provide the

⁶⁶ Elmer Towns, “Faith-Priority Big Bold Extraordinary Faith,” Elmertowns, accessed February 21, 2016, <http://elmertowns.com/wp-content/uploads/2013/10/00-EVAN-980-FAITH.section-1.pdf>.

⁶⁷ Ibid.

discernment needed to know the difference. Prayer will be the Christians' avenue for clarity because as the Kendrick brothers state, "God has strategically chosen to establish and utilize prayer as part of His sovereign plan for [Christians]."⁶⁸

Jesus states in John 14:13 that answered prayers are to glorify the Father, "And whatever you ask in My name, that I will do, that the Father may be glorified in the Son." God did not provide the ram for Abraham in chapter twenty-two of Genesis until the very last moment. God answered Abraham's prayer at the moment it would give Him the most glory. God reveals something of Himself with every answered prayer. Stephen and Alex Kendrick proclaim, "Every prayer request (and every scenario that triggers a prayer request) is actually an opportunity for [Christians] to witness His glory firsthand. Because when He answers, that is what He is doing. He wants [Christians] to see what He is like."⁶⁹ For example, when Jesus heard that Lazarus was sick, He explains in John 11:4, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it." Jesus heard that Lazarus was sick, and He waited two more days until Lazarus died. Jesus answered the request to come but in His timing for His glory.

Some prayers are not answered yet because the timing is not best to give God the greatest glory. Some prayers are not answered at all because the request will not give God glory but would give believers glory. When God answers the believer's prayer, the anointed believer proclaims it to everyone. It is an opportunity to praise God for what He has done and give Him all the glory. The Apostle Paul states, "For all things *are* for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God" (2 Cor 4:16).

⁶⁸ Kendrick and Kendrick, *The Battle Plan for Prayer*, 21.

⁶⁹Ibid., 29–30.

Prayer is a fluid dynamic between God and the anointed believer. There is a constant flow of wisdom, understanding, and guidance from God. In response, the believer gives praise, thanksgiving, and honor to God. At times, God will require a greater commitment from the believer or the believer needs a higher level of understanding for God to provide His answers. Fasting is often needed to gain a higher level of understanding, which is the topic of the next section.

The Principle of Fasting

Prayer and fasting are two Christian disciplines that believers practice together. Believers can practice prayer without fasting, but believers almost never fast without prayer. The Scriptures speak of fasting as abstinence from food and/or drink for a spiritual purpose. The Bible has many examples of people and groups who fasted. For example Moses, when he received the Ten Commandments (Exod 34:27-28; The Ninevites at the preaching of Jonah (Jonah 3:5); Israel as a time of repentance (1 Sam 7:6); Israel in mourning the deaths of Saul and Jonathan (2 Sam 1:12); David when his child was sick (2 Sam 12:21-22); Elijah when he was fleeing Jezebel (1 Kgs 19:8); Daniel as he prayed for Jerusalem (Dan 9:3-4); Nehemiah as he wept and prayed (Neh 1:4); Anna as she waited on the coming of the Messiah (Luke 2:36-37); The disciples of John the Baptist (Matt 9:14); Paul in ordaining elders (Acts 14:23); The church at Antioch in the ordination of Barnabas and Saul (Acts 13:2-3); and Jesus when He fasted during the temptation in the wilderness (Matt 4:1-2).⁷⁰ Consequently, the people in the Scriptures consistently present fasting as a vital part of their lives.

The *principle of fasting* as presented in this thesis has a specific purpose in mind. The *principle of fasting* is the practice of abstaining from food and/or drink to seek God's direction

⁷⁰ Andy Anderson, *Fasting Changed My Life* (Nashville: Broadman Press, 1977), 51–56.

and power in the anointed life of the believer. Ronnie Floyd describes fasting as “when [a Christian] pursues the God of heaven to do something powerful and supernatural in and through [his/her] life.”⁷¹ Fasting is not a formula to cause God to act in the believer’s life. True fasting is to express a humble attitude and a heart that desires a greater closeness to the heavenly Father.

The twentieth chapter of the book of Judges illustrates the *principle of fasting*. God commanded the men of Israel to attack the Benjamites for a grievous sin. They prayed to God and attacked the Benjamites two times and the Israelites were severely defeated. The Israelites sought God’s direction for a third attack but this time with prayer and fasting. God assured them of victory after the addition of fasting, and the third attack was a success. Arthur Wallis in commenting on this biblical passage states, “What power with God to turn the tide has prayer accompanied by fasting!”⁷²

With the popularity of the health and wealth Gospel, many Christians are not open to any discipline that requires personal sacrifice. There is also the problem of medical issues that could put some believers in a dangerous situation if they attempted a fast. Therefore common sense must be used in this respect. There is no New Testament command for the believer to observe regular fasting. The lack of a command has led some Christians to believe that fasting is not a discipline for the Church. Richard Foster seeks to correct this error when he states, “There simply are no biblical laws that command regular fasting. Our freedom in the gospel, however, does not mean license; it means opportunity.”⁷³ Christians have the freedom to experience the

⁷¹ Ronnie W. Floyd, *The Power of Prayer and Fasting God's Gateway to Spiritual Breakthroughs* (Nashville: B&H Publishing Group, 2010), 4.

⁷² Arthur Wallis, *God's Chosen Fast: A Spiritual and Practical Guide to Fasting* (Fort Washington, PA: Christian Literature Crusade, 1968), 52.

⁷³ Foster, *Celebration of Discipline: The Path to Spiritual Growth*, 51.

benefits of this long practiced discipline of the people of God. Did Jesus expect His followers to fast? The Scriptures provide support for the concept that He did.

The disciples of John the Baptist came one day to ask Jesus why His disciples did not fast as they did. Jesus responded, “Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast” (Matt 9:15). Jesus said that His disciples will fast after the departure of the bridegroom. Jesus, the bridegroom, was taken away when He ascended back into heaven (Acts 1:9). Elmer Towns expresses, “Now that the bridegroom has been taken from [Christians], [Christians] should be engaged in disciplines of self-denial enabling [them] to enjoy something of the closeness to Him enjoyed by the original disciples when they walked and talked daily with their Lord.”⁷⁴ Through fasting, believers agree with Jesus when He proclaims, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God’ ” (Matt 4:4). By fasting, the believer is expressing the importance of his/her spiritual nature being over and above his/her physical nature.

There is one more important biblical text to consider. Andy Anderson calls Isaiah 58:1-14 the Bible’s most complete account of fasting.⁷⁵ In the first four verses, the people had been fasting under the pretext of seeking God’s ways and righteousness, but they were unwilling to change any of their behaviors. The people were crying out to God in verse three, “‘Why have we fasted,’ *they say*, and You have not seen? *Why* have we afflicted our souls, and You take no notice?’” (Isa 58:3). They complained to God that He had not responded to their fasting. God’s response in verses four and five is that their personal lives should have been changed to match their commitment to a fast. God’s pivotal question is in verse 5, “Is it a fast that I have chosen?”

⁷⁴ Elmer Towns, *Fasting for Spiritual Break Through* (Ventura, CA: Regal, 1996), 12.

⁷⁵ Anderson, *Fasting Changed My Life*, 44.

Their fasting was only concerned with themselves and their personal needs. God responds in verses six to fourteen with an explanation of the kind of fast He desires and what they could expect from Him when they fasted His way. God's kind of fast reaches out to Him, changes the person fasting, and makes a difference in the lives of others by the changed actions of the one fasting. God's fast will draw the believer in humility before God and will empower the believer to overcome spiritually with God. Fasting is a path to spiritual direction and power with the purpose of giving God the glory.

Fasting is not an end in itself. The primary objective of a fast, as with all Christian disciplines, is to worship and glorify God. Therefore, there must be actions to go along with the fast to honor God. Elmer Towns explains from Isaiah 58:6-8 the actions that cause a fast to be acceptable to God. Towns states,

In Isaiah 58, God says He has chosen fasts that (1) loosen the bonds of wickedness, (2) undo heavy burdens, (3) let the oppressed go free, (4) break every yoke, (5) give bread to the hungry and provide the poor with housing, (6) allow the people's light to break forth like the morning, (7) cause their health to spring forth speedily, (8) cause their righteousness to go before them and (9) cause the glory of the Lord to be their reward (or "rear guard").⁷⁶

Therefore, Isaiah 58 shows that God desires to use the practice of fasting to change the personal life and actions of the believer to produce the kinds of fruit He desires. Ronnie Floyd further explains the effect of fasting on the believer by saying that, "One purpose of prayer and fasting is to bring [Christians'] hearts to a place of being filled with sacrificial love, resulting in the creation of godly attitudes in [them]. True fasting will draw [Christians] closer to God and His purposes."⁷⁷

⁷⁶ Towns, *Fasting for Spiritual Break Through*, 19.

⁷⁷ Ronnie W. Floyd, *God's Gateway to Supernatural Power: A Resource, Testimony and Practical Guide on Prayer and Fasting* (Nashville: Convention Press, 1996), 13.

Ronnie Floyd comments on seven promises contained in Isaiah 58:6-10 for believers who will pray and fast as God instructs.⁷⁸ The first promise is *freedom* found in verse six. God will give the believer new power to have freedom from sin. The second promise is also in verse six. The believer will not experience oppression anymore. Believers are set free from the oppressions of the past and the negative attitudes that destroy their lives. The third promise is from verse seven and involves *learning to share*. Through fasting, God will open the believer's heart and eyes to share with others who have physical and spiritual needs. The fourth promised result from fasting is in verses eight and ten. The promise is that the believer's light of their spirit will shine ever brighter to bring a glow to themselves and those around them. Floyd sees the fifth promise of healing from verse eight, "Your healing shall spring forth speedily" (Isa 58:8). Floyd states, "Fasting and prayer contain this healing element. I have seen the Lord heal various challenges I have had, but through prayer and fasting, healing has taken place."⁷⁹ The sixth promise is also in verse eight, and it is protection from the Father. God will protect the fasting believer with righteousness in front and the glory of the Lord in the rear. The seventh promise is from verse nine, and it is the promise of answered prayer. God will answer and be found when the fasting believer calls out to Him.

The *principle of fasting* recognizes the promises of God concerning fasting. The promises of God provide an incentive for the believer to start fasting if he/she has not ever done it and for the believer who has, they promote an increase in frequency and intensity of fasting. Once the believer decides to fast, exactly what will he/she fast from eating? Elmer Towns lists four kinds of fasting in his book, *Fasting for Spiritual Break Through*. They are the normal fast, the

⁷⁸ Floyd, *The Power of Prayer and Fasting*, 77–90.

⁷⁹ Ibid., 86.

absolute fast, the partial fast, and a rotational fast.⁸⁰ The normal fast is when the believer goes without eating solid food for a certain amount of time. The believer still takes in fluids like water or juices. This fast can be for a variety of lengths from one day to 40 days. Any attempts at long fast should be done only after consultation with a physician. The absolute fast is doing without food or drink for a short period. The partial fast is a fast that abstains from certain foods or meals on a schedule. This fast might be more appropriate for believers with diabetes or another type of medical condition that requires careful eating habits. A rotational fast is omitting certain food groups for a specific amount of time⁸¹. Each of these kinds of fast can be useful in the *principle of fasting* in the anointed life.

For believers who have never fasted, Towns provides suggestions for the believers first fast.⁸² The first step is to ask God to lead the believer in his/her fast. Second, determine the purpose for the fast, the kind of fast, and the length for the fast and write down each of these details. Towns suggests starting with a one day fast, which is the type of fast done on The Day of Atonement or *Yom Kippur*.⁸³ The Day of Atonement fast is a sundown to sundown fast based on the Jewish understanding of a day. Eat a small snack before sundown on the first day and do not eat a meal until sundown of the next day. The believer is to devote the normal times for meals to the Lord for prayer. The fasting believer should read the Bible or devotional reading during this day of fasting as the believer's schedule will permit.

This section concludes the positional principles of the anointed life. Incorporating these principles into the believer's life will help the believer to place his/her spirit, soul, and body in

⁸⁰ Towns, *Fasting for Spiritual Break Through*, 23–24.

⁸¹ Ibid.

⁸² Elmer Towns, *Spiritual Foundations of Church Growth* (Lynchburg, VA: Liberty University, 2005), 48.

⁸³ Ibid., 48.

position to experience the fullness of the anointed life. Changes in the believer's life, faith, circumstances, and situation will be products given by and at the discretion of Almighty God. As the believer begins to have greater experiences in the anointed life, there will be some attitudes and actions that will be required to maintain and continue in these greater blessings. That is the subject of the four maintenance principles of the anointed life.

Four Maintaining Principles of the Anointed Life

Once the believer begins to experience the anointed life, the believer finds that God's presence and intervention have caused changes in his/her entire outlook on life. The believer has progressed in the anointed life, and he/she does not want to fall back from the depth of these experiences with God but desires, even more, depth. The believer finds this new powerful dimension to his/her spiritual life is in a constant dynamic flux. The believer cannot stand still at his/her current level of anointed living. If a Christian tries to stand still, he/she will start slipping backward. The believer now follows Paul's example, "Brethren, I do not count myself to have apprehended; but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus" (Phil 3:13-14).

To keep pressing forward, the believer has, at least, four new maintaining principles of living the anointed life. These principles will be new standards of living for the believer to maintain the anointed life. These four maintaining principles are focus, growth, expectation, and peace. The first maintenance principle to be discussed is the *principle of focus*.

The Principle of Focus

The *principle of focus* represents the believer's change from a self-focused life to a God-focused life. God has become the center of all of the believer's life. The believer is now living by

the standard of theocentricity. This word is from Francois Fenelon (1651-1715 AD), who was a French Roman Catholic archbishop and theologian. Theocentricity is the practice of life in which God is the main and central factor, not man.⁸⁴ The center of the anointed life is not on what the believer wills or does but the center is on what God wills and does. Fenelon's heart cry is, "Let God act," which means "Man's role is an important one, but it is always subordinate to and dependent upon God's prior action."⁸⁵ God's actions are the center of the anointed believer's life and not his/her actions. Therefore, everything in life is sacred because God is involved in everything. It is generally stated that there is no separation in life between sacred and secular things; everything is sacred.

Tozer skillfully expresses the attitude of the *principle of focus* as he proclaims,

We must offer all our acts to God and believe that He accepts them. Then hold firmly to that position and keep insisting that every act of every hour of the day and night be included in the transaction. Keep reminding God in our times of private prayer that we mean every act for His glory; then supplement those times by a thousand thought-prayers as we go about the job of living. Let us practice the fine art of making every work a priestly ministration. Let us believe that God is in all our simple deeds and learn to find Him there.⁸⁶

God and His kingdom must be the central focus of the believer's life. The Christian's actions focus on what he/she can do for the Kingdom of God and not focused on what he/she needs to stop doing in his/her personal life. Lewis Sperry Chafer adds to the concept of focus as he explains true spirituality,

True spirituality does not consist in what one does not do; it is rather what one does. It is not suppression: it is expression. It is not holding in self: it is living out Christ.... that it supersedes lesser desires and issues. The Biblical, as well as practical, cure for "worldliness" among Christians is so to fill the heart and life with the eternal blessings of

⁸⁴ Francois de Salignac de La Mothe Fenelon, *Christian Perfection* (New York: Harper, 1947), pt. 1 preface, Google ebook.

⁸⁵ Fenelon, *Christian Perfection*, pt. 1 preface, Google ebook.

⁸⁶ Tozer, *The Pursuit of God*, 67, Kindle.

God that there will be a joyous preoccupation and absent-mindedness to unspiritual things.⁸⁷

The *principle of focus* is accomplished by the believer when he/she walks in the Spirit according to Galatians 5:16-18. The believer must choose to walk in the ways of the Spirit instead of the ways of the flesh. The believer allows the Holy Spirit to lead him/her in obedience to God. The command to walk in the Spirit is a present active imperative, meaning to keep living by the power of the Holy Spirit. The believer cannot walk in the Spirit, except by the power of the Spirit.⁸⁸

Albert B. Simpson concludes that walking in the Spirit means to trust Him and count on Him in the emergencies of life and consult Him in all decisions in life so He can make the difficult and improbable come to pass.⁸⁹ Therefore, to walk in the Spirit is to live by the power of the Spirit. Living by the Spirit is to let God bring about the believer's growth, as Hannah Smith explains,

Oh! That [Christians] could but know just what [their] Lord meant when He said, "Consider the lilies, how they grow; for they toil not, neither do they spin." Surely these words give [Christians] a picture of a life and of a growth far different from the ordinary life and growth of Christians; a life of rest, and a growth without effort; and yet a life and a growth crowned with glorious results.⁹⁰

Believers often do not see remarkable results because they have lost their focus on God. Charles Stanley states, "If born again men and women know nothing about a life of walking in the Spirit, they will approach all of life from the standpoint of the flesh instead of being led by the Spirit."⁹¹ The anointed believer approaches every day from the perspective of the Spirit.

⁸⁷ Chafer, *He That Is Spiritual*, pt. 7, sec. 3 chap. 3, Kindle.

⁸⁸ Yale, *Tischendorf Interlinear New Testament*, Galatians 5:16.

⁸⁹ Albert B. Simpson, *Walking in the Spirit* (Seattle: Amazon Digital Services, 2010), pt. 1, chap. 2, Kindle.

⁹⁰ Smith, *The Christian's Secret to a Happy Life*, par. 20, chap. 9, Kindle.

⁹¹ Stanley, *The Wonderful Spirit-Filled Life*, pt. 4, chap. 11, Kindle.

The *principle of focus* requires a daily removal of self and a daily concentration on Jesus. The writer of Hebrews states that believers are to be “looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God” (Heb 12:2). Tozer refers to this verse “as a continuous gaze of the heart at the Triune God.”⁹² Tozer explains this verse, “Faith is the least self-regarding of the virtues. It is by its very nature scarcely conscious of its own existence. Like the eye which sees everything in front of it and never sees itself, faith is occupied with the Object upon which it rests and pays no attention to itself at all.”⁹³ By focusing on God, the anointed believer can maintain the fullness of all God intends him/her to experience. God always wants the believer to experience more of the anointed life; this brings the believer to the *principle of growth*.

The Principle of Growth

The deeper experiences of the anointed life with God causes the believer to realize his/her need for continued growth. As the believer has new experiences of God’s guidance and power, the believer has a new awareness of the depths of God’s leadership and presence. The *principle of growth* is the belief that new guidance from God requires greater growth with God. This principle follows the tenet that the level of commitment that got the believer to this point is not sufficient to progress forward. Growth in the anointed life will require growth in the believer’s levels of commitment to God.

Christians are challenged to grow in 2 Peter 3:17-18, “You therefore, beloved since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away

⁹² Tozer, *The Pursuit of God*, 50, Kindle.

⁹³ Ibid., 51, Kindle.

with the error of the wicked; but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.” To grow in grace is to allow and trust God to develop His plan for cultivating our growth.⁹⁴ Believers are to follow God’s plan for their growth and not fall back into developing a plan in their wisdom and power. The believer cannot learn the ways of the Spirit and then rest in his/her prior learning. To have power in the Spirit requires daily recharging through prayer, listening for God to speak through His Word and being in silence before Him, and in walking daily in the Spirit with faith and risk.

The growing believer must maintain spiritual priorities. Priorities are the path to living by spiritual principles. Christians are challenged to put their spiritual senses to use in Hebrews 5:12-14:

For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil.

The anointed believer will give spiritual activities priority over worldly activities. Billy Graham states, “[Christians] have two natures within [them], both struggling for mastery. Which one will dominate [them]? It depends on which one [they] feed. If [they] feed [their] spiritual lives and allow the Holy Spirit to empower [them], He will have rule over [them]. If [they] starve [their] spiritual natures and instead feed the old, sinful nature, the flesh will dominate.”⁹⁵ The old nature characterized by living for self and the new nature by living for God. Living the anointed life brings this reality to prominence more than ever before. To live for God will not just happen automatically. The believer must yield control of his/her life to the Holy Spirit. This surrender is

⁹⁴ Smith, *The Christian's Secret to a Happy Life*, par. 10, chap. 9, Kindle.

⁹⁵ Graham, *The Holy Spirit*, 92, Kindle.

a daily activity of even the smallest of decisions. The numerous small decisions of every day will not be made correctly without the previous setting of spiritual priorities to act as a guide.

The anointed believer is to grow into the maturity of being like Christ. The believer's spiritual enlightenment is in direct correlation to the sanctification of the Spirit in his/her life. To maintain the anointed life, the believer must grow in holiness, "without which no one will see the Lord" (Heb 12:14). As the believer better learns to listen to the Holy Spirit by living the anointed life, he/she will grow through daily obedience. However, Murray gives a simple method to accomplish this, "What I know God wants me to do, I will do. Ask humbly every morning, and wait, for guidance in thy path; the Spirit's voice will become better known, and His strength will be felt."⁹⁶

No farmer, planting a crop, would do so only to let it die in the field. God has planted the Holy Spirit within the believer to produce a crop of holiness, the fruit of the Spirit. The plant must grow, or it will die. The anointed believer must grow because he/she has tasted the Living Water and is thirsty for much more. Jesus extends this invitation to the lost and to the anointed believer in John 7:37-38, "³⁷On the last day, that great *day* of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. ³⁸He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.'" This thirsting requires daily replenishing. R.A. Torrey interprets this verse to mean that believers need new understanding from the Holy Spirit each and every day.⁹⁷

The greatest hindrance to continued growth is sin. The Holy Spirit teaches those He sanctifies. Therefore, sin in the anointed life must be admitted and dealt with quickly. Hannah Smith encourages believers with the understanding that the moment of consciousness of sin

⁹⁶ Murray, *The Spirit of Christ*, par. 10, chap.2, Kindle.

⁹⁷ Torrey, *The Person and Work of the Holy Spirit*, 127, Kindle.

should also be the moment of consciousness of forgiveness.⁹⁸ The Christian develops despair and anger at himself for failure. This attitude is of the enemy because the believer thinks that he is better than he is in reality. Immediately confess and repent (1 John 1:9) and God will immediately cleanse and forgive. The believer cannot let sin waste any more of his/her life than it already has. As Billy Graham affirms the same point of view as he concludes, “The Holy Spirit will not continue His filling work if the believer does not deal with his/her sin on a daily basis. Each day believers must confess, repent and commit the day to God. God will provide what they need through the Holy Spirit when they need it if they do not grieve or quench Him.”⁹⁹

A second major hindrance to growth is busyness. The anointed believer has a new excitement about God and His work. The anointed believer sees many things that work and is ready and willing to take on the work. The believer can quickly become overwhelmed and growth stops. The believer is not being filled with the Spirit because he/she are too busy doing other good things. Tim LaHaye states the resulting problem as Christians being unavailable to the Spirit direction because Christians are too involved in activities of their own choosing.¹⁰⁰ Some of the private and personal times with God are often the first disciplines to be diminished. Without realizing it, the believer is saying no to the Holy Spirit’s subtle promptings because he/she has become too busy to listen and hear.

The *principle of growth* reveals that the deeper Christian life is a process, and not a goal to one can reach in this life. The believer can always go deeper with God. Francis Chan contends, “Living by the Spirit implies a habitual, continual, and active interaction with the Holy

⁹⁸ Smith, *The Christian's Secret*, par. 9, chap. 13, Kindle.

⁹⁹ Graham, *The Holy Spirit*, 69, Kindle.

¹⁰⁰ LaHaye, *Spirit-Controlled Temperament*, 105.

Spirit. While this sounds exhausting, it really isn't because all of this living and action is done in the power of the Spirit.”¹⁰¹

One of the ways God intends for the anointed believer to grow is in the area of the expectation of God's actions. The believer anticipates God to intervene on his behalf and for others as well. This project's next principle is the *principle of expectation*.

The Principle of Expectation

One of the most powerful attitude adjustments that take place in the believer's life as he/she begins to live the anointed life fully is the attitude of expectation. The *principle of expectation* is the attitude that God is going to intervene in the believer's life on a daily basis, as He chooses. To believe that a human being can command God to act or perform in a certain way can certainly be a sin of presumption. However, to expect God to act is not a sin of presumption. Jesus teaches the Christian to expect God to act in Mark 11:22-24:

So Jesus answered and said to them, "Have faith in God. For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive *them*, and you will have *them*."

For the Christian to expect God to act in his/her daily life is an act of faith. This belief in the intervention of God is a hallmark of living the anointed life. Danny Bond makes a bold statement about the presence or absence of God's intervention. He believes that, "If [Christians] have not felt the presence of God dominating, penetrating, illuminating, and inspiring [their] life, it can be for one of two reasons: either the Lord is having [them] walk by faith so as to strengthen that faith, or [they are] living in sin.”¹⁰² That sin can be to quench or grieve the Spirit

¹⁰¹ Chan, *Forgotten God*, 131, Kindle.

¹⁰² Danny Bond, *The Spirit Controlled Life* (Laguna Hill, CA: Word Transfer, 2011), par. 1, pt. 10, Kindle.

by disobedience or rebellion. That sin may also be a lack of understanding or even the reception of false teaching concerning the work of the Holy Spirit in the believer's life.

The anointed believer knows by faith that the Holy Spirit indwells them and acts on his/her behalf. The anointed Christian has already gone through the learning process of beginning to experience the moving of the Holy Spirit. Andrew Murray describes this learning process of first experiencing the promptings of the Holy Spirit, “

His first workings may be so feeble and hidden that I can hardly recognize them as coming from Him; they may appear to be nothing more than the voice of conscience, or the familiar sound of some Bible truth. Here is the time for faith to hold fast the Master's promise and the Father's gift, and to trust that the Spirit is within and will guide.¹⁰³

The anointed believer has experienced these initial steps. The anointed believer expects God to act in the present because he/she has experienced God acting in the past. This attitude is an experience of the promise contained in Romans 1:17 of growing from faith to faith, “¹⁷For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith.’”

The Christian expects God to act in ways that man could not plan or orchestrate. Therefore, the actions are the supernatural actions of God. These actions are not necessarily of a miraculous type, but they are actions that require everything to fall precisely into place. Spiritual eyes will discern it, but others will totally miss it. These actions are beyond human explanations as McQuilkin confirms, “If a person is truly Spirit-filled, there'll be lots of evidence in a supernatural quality of life: attitudes and actions that defy human analysis, and abilities to make an eternal impact through ministry to others.”¹⁰⁴ Expecting God to act in the believer's personal life is the first area of expectation. Expecting God to act in the lives of others is the second area of expectation.

¹⁰³ Murray, *The Spirit of Christ*, par. 5, chap 6, Kindle.

¹⁰⁴ McQuilkin and McQuilkin, *Life in the Spirit*, 17, Kindle.

The believer maintains his/her anointed life by being careful to recognize if his/her level of expectation has diminished. If the believer's faith is weak or if known sin is allowed, the standard of expectation is greatly weakened as well. A remedy for this drop in expectation comes from Tozer as he explains, "Let any man turn to God in earnest, let him begin to exercise himself unto godliness, let him seek to develop his powers of spiritual receptivity by trust and obedience and humility, and the results will exceed anything he may have hoped in his leaner and weaker days."¹⁰⁵ God's plans far exceed the believer's expectations as Paul affirms in Ephesians 3:20-21, "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen."

There may be times when God will test the believer's level of expectation. God may delay an answer to prayer or fail to give another confirmation of a faith lesson already learned. If God has already shown Himself to provide in a previous event in life, He expects the believer to remember and trust in Him. God is ready to take the believer on to an even deeper walk with Him, but He cannot do so when the believer must keep learning the same lessons of faith and trust.

One of the most joyous aspects of the anointed life is to look daily with expectation for God to impact the lives of people around the believer. It is His joy to use often that anointed believer to play a part in this impact. The impact can be from someone observing the fruit of the Spirit produced in the anointed believer's life to a more planned part by the anointed believer to nurture another person. Therefore, because the love of and for God is present in the anointed believer, it is only natural for God's love to produce a sacrificial love for others in that believer. D.L. Moody proclaims that if believers do not have this love for others, they cannot work for

¹⁰⁵ Tozer, *The Pursuit of God*, 41, Kindle.

God.¹⁰⁶ It is the responsibility of every Spirit-led believer to nurture others in love. When believers nurture each other in the anointed life, the entire local body of believers is strengthened. Tozer confirms that, “The whole Church of God gains when the members that compose it begin to seek a better and a higher life.”¹⁰⁷

An element of nurturing others in the anointed life is not to be quick to judge the possible promptings of God in their lives. Christian leaders are often the quickest to be negative about an idea that seems illogical or if it does not agree with their ideas. Francis Chan suggests that we should join them in the discernment process to seek more insight and boldness from God.¹⁰⁸ Believers can nurture each other and rejoice together in God’s promptings and the believer’s willingness to be listening to God. According to Floyd, the element of spiritual sharing is one of the blessings God gives believers through fasting.¹⁰⁹

As anointed believers nurture each other and are expecting God to be acting in each other’s lives, there is a sense of harmony that permeates them. This feeling of harmony is the subject of the final maintenance *principle of peace*.

The Principle of Peace

The *principle of peace* is an affirmation of Isaiah 26:3, “You will keep him in perfect peace, whose mind is stayed on You, because he trusts in You.” Living the anointed life permeates the believer with peace because he/she gets his/her mind off of self and onto God. If a Christian does not have the peace of God in his/her life, no matter what his/her circumstances are, the Christian has his/her mind on something other than God and has stopped trusting Him.

¹⁰⁶ Moody, *Secret Power*, pt. 5, chap. 1, Kindle.

¹⁰⁷ Tozer, *The Pursuit of God*, 54, Kindle.

¹⁰⁸ Chan, *Forgotten God*, 165, Kindle.

¹⁰⁹ Floyd, *The Power of Prayer and Fasting*, 86.

Moody describes this peace as peace for the conscience through His blood, and peace for the heart in His love.¹¹⁰

Peace and worry cannot exist together. The believer completely trusts in the Father and, therefore, has perfect peace. The *principle of peace* affirms that confidence is seen by how one responds to circumstances in everyday life. Hannah Smith explains this as understanding that there are no second causes in the trusting believer's life. Smith explains, "To the children of God everything comes directly from their Father's hand, no matter who [sic] or what may have been the apparent agents. There are no 'second causes' for them. The whole teaching of the Bible asserts and implies this. 'Not a sparrow falls to the ground without our Father.'"¹¹¹

The presence of peace brings a spirit of rest to the soul of the anointed believer. Hannah Smith lived life in a very harsh environment but had such a peace about her spirit that she has inspired Christians for generations. Second causes represent anything and everything in life that may not appear as coming from God but just circumstances or evil in the world. Smith's fuller explanation of her attitude is an excellent example of the *principle of peace*. Smith explains:

...settle forever the question as to the power of second causes in the life of the children of God. They are all under the control of our Father, and nothing can touch us except with His knowledge and by His permission. It may be the sin of man that originates the action, and, therefore, the thing itself cannot be said to be the will of God but by the time it reaches us, it has become God's will for us, and must be accepted as directly from His hands. No man or company of men, no power in earth or heaven, can touch that soul which is abiding in Christ, without first passing through Him and receiving the seal of His permission. If God be for us, it matters not who may be against us; nothing can disturb or harm us, except He shall see that it is best for us, and shall stand aside to let it pass.¹¹²

¹¹⁰ Moody, *Secret Power*, pt. 9, chap. 4, Kindle.

¹¹¹ Smith, *The Christian's Secret*, par. 6, chap. 8, Kindle.

¹¹² Ibid., par. 11, chap. 8, Kindle.

This level of peace can only come by the power of the Holy Spirit. Consequently, Stanley affirms that the absence or presence of peace is often the first indication that the Holy Spirit is up to something.¹¹³ This peace is not natural, but it is supernatural. It will be a constant battle in the Christian's life to maintain this level of trust. The enemy will seek to disturb this peace in any way possible. Satan will whisper disturbing thoughts in the believer's ear. Perfect peace is not the absence of disturbing thoughts, but it is the ability not to allow them to stay. Peace is the lack of fear as Hebrews 13:5-6 affirms, "Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, 'I will never leave you nor forsake you.' So we may boldly say: 'The LORD is my helper; I will not fear. What can man do to me?'"

Perfect peace comes from God as the anointed believer lives his/her life with God. Paul tells the Philippian Christians to "be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus." This inner peace that comes from God is beyond human understanding.

This project's plan is to increase the understanding of the anointed life with the members of Faith Baptist Church. The next phase of this project is to evaluate the various changes in understanding as identified through the pre and post-test surveys. While this project will measure the increase in understanding by answers to survey questions, the possible increase of living the anointed life is beyond human measurement.

¹¹³ Stanley, *The Wonderful Spirit-Filled Life*, pt. 4, chap. 15, Kindle.

Chapter 4

Survey Results and Analysis from Faith Baptist Church

The Survey Results

The survey consists of forty-eight questions, except for the post-study survey after the six-week sermon series that has two additional questions as previously mentioned. The survey questions come directly from the teachings on the principles of the anointed life. Each principle has an average of three questions on the survey. The questions are in the same order as the principles are in the teaching. The participants did not know this, and it would not have affected them in any way if they had known it. It was an uncomplicated method to make certain each survey question is in the teaching. The demographic questions about gender, age, church member, church attendance, and years of being a Christian were at the end of the survey as suggested by Nancy Jean Vyhmeister.¹ The participants completed the surveys at three different times.

The participants completed the first survey of the Sunday morning worship with the first sermon of the six sermon series. Sixty- three people participated in this survey. There was a total participation of twenty-three in the three-day concentrated study, with an average attendance of twenty. Twenty participants completed the post-study survey after the three-day study. The participants completed the post-study survey after the sixth sermon in the series, and forty-five participants completed the questionnaire. The attendance on this day was much lower than usual due to severe weather conditions. The survey results are as follows.

¹ Vyhmeister, *Quality Research Papers*, pt. 4, chap. 15, Kindle.

Teaching Effectiveness

A simple method to evaluate the teaching effectiveness is to look at the beginning level of agreement on the surveys with the concepts and compare the degree of understanding of the concepts after the teaching. Some of the participants might not agree with all of the lessons. Some of the participants may learn the teaching, but still disagree with the teaching. Therefore, their answers might have affected the evaluation. From the responses of the participants, that does not appear to be a major issue. This section of the assessment seeks to deal with an increase in understanding of the principles taught, regardless of the teaching format used.

The teaching effectiveness is a measurement of the growth in agreement with the principles taught. This determination comes from comparing the correct answers on the survey to the responses provided by the participants in the sessions. Therefore, the analysis will be outlined according to the thirteen principles. This first analysis will mainly deal with the larger group of surveys done before and after the six-week sermon series. This group includes those who participated in the three-day study and also the six-week study. The smaller group that participated in the three-day study are singled out and compared to the other participants in the third evaluation of method effectiveness.

The beginning principle is the *principle of receptivity*. Without an agreement on this principle, the teaching effect of the principles that follow will be greatly diminished. Seventy-three percent of the participants started out with a feeling that something was missing in their Christian lives. This level increased to ninety-three percent at the end of the study. These results show an increase in the participants' standard of receptivity. It also suggests a greater understanding of what is missing. The pre-study survey shows that 38 percent of the participants disagreed with the statement that First Corinthians 2:4-5 was not a pattern for Christians today. The correct answer on the survey is to disagree. The disagreement level rose to 54 percent for all participants and to 75 percent for the three-day study participants. These results show a

significant increase in understanding that the power and demonstration of the Holy Spirit are definitely a pattern for Christian living today. Additionally, the results also concur with Torrey's observation that "The Holy Spirit is willing and eagerly desirous of doing for each one of us His whole work, and He will do in each one of us all that we will let Him do."²

A second survey question that sought to determine the level of the participants' receptivity asked if the participants understood the meaning of the anointed life as recorded in First John 2:27. The question's design was to measure the participants' increase in understanding the anointed life. The agreement level rose from 78 percent to 95 percent after the teaching. This result appears to be even more significant due to some participants verbalizing that they did not understand all the aspects of the anointed life as the sessions taught it.

Concerning the *principle of illumination*, the survey asked questions about the Bible being the standard for Christian understanding as well as experience. The agreement levels were high in the beginning and rose even higher, from 85 percent to 88 percent. Affirmation that the believer must allow the Holy Spirit to illuminate the Word of God as the believer hears, reads, and applies the Word rose from 97 percent to 100 percent. Walvoord confirms the work of the Holy Spirit in teaching anointed believers as referenced in First John 2:27.³ This project could state that this was due to the teaching, but it may also be due to those in attendance on that particular day. It would not be prudent to consider the increase as meaningful.

Three survey questions dealt with the *principle of seeking*. The concept of seeking more of Christ after salvation had only a slight rise of half of a percent to a high of 97.3 percent. The survey also asked if the participant was presently seeking a deeper walk with God. The answers rose from 95 percent to 100 percent that agreed or strongly agreed. One of the survey questions

² Torrey, *The Person and Work of the Holy Spirit*, 18, Kindle.

³ Walvoord, *The Holy Spirit*, pt. 2, chap. 23, Kindle.

concerning the *principle of seeking* had a drop in its correct percentage. The survey question reads: “Every born-again Christian is baptized with the Holy Spirit.” In the pre-study survey, there was a 90.5 percent agreement with the declaration. In the post-study survey, there were only an 81.9 percent agreement. From the survey results, there were six participants who disagreed with the declaration in both the pre and post-study surveys. The change in the percentages came from the lower number of total participants in the post-study survey (forty-five) as compared to the total participants in the pre-study survey (sixty-three). It may be that these six individuals did not change their minds.

The survey had three questions concerning the *principle of emptying*. The first of these three questions from the survey reads: “You must surrender your will to God’s will once and for all in order to be saved.” The principle teaching was that an individual must surrender all that he/she knows to surrender to receive salvation but the Holy Spirit will reveal other areas for surrender as he/she grows in their life with Christ. Therefore, the believer’s surrender cannot be done in a once and for all event. The believer will continue to be taught by the Holy Spirit of new areas to surrender. The survey results stayed almost the same in the pre-study surveys and the post-study surveys, but it was in disagreement with the teaching in the sessions. This statement led to several discussions during and after the teaching sessions and sermons. Some felt it was saying that an individual did not have to surrender completely to Christ to receive salvation. Clearly this statement was too ambiguous and could be easily misunderstood. The other two survey questions on the principle of emptying had the correct responses to increase in the four to seven percent range. Only one individual disagreed with these two statements in the surveys.

The *principle of asking* to be filled with the Holy Spirit is not the usual topic for discussion in most Southern Baptist churches. The surveys have four questions concerning this

principle. The survey revealed a high level of agreement with the principle, but the actual practice is seldom ever mentioned in the real lives of the church members at Faith Baptist. This is based upon this writer's personal observance of the church members at FBC for over ten years. Nearly three-quarters of the participants in both the pre and the post-study surveys agreed that the believer must ask God to fill him/her with His Spirit. There was also the same level of agreement in both surveys that the believers were asking God to fill them with His Spirit every day.

The surveys reveal a high percentage increase in the correct answers as taught in the sessions for the other two statements concerning the *principle of asking*. The first of these two statements reads: "When God fills me with His Spirit, I feel it immediately." The sessions taught that the filling of the Holy Spirit may or may not have an emotional feeling with the filling. The believer is to trust the promises of the Word of God and not feelings when asking God for the filling of the Spirit. The pre-study results are shown in the graph below.

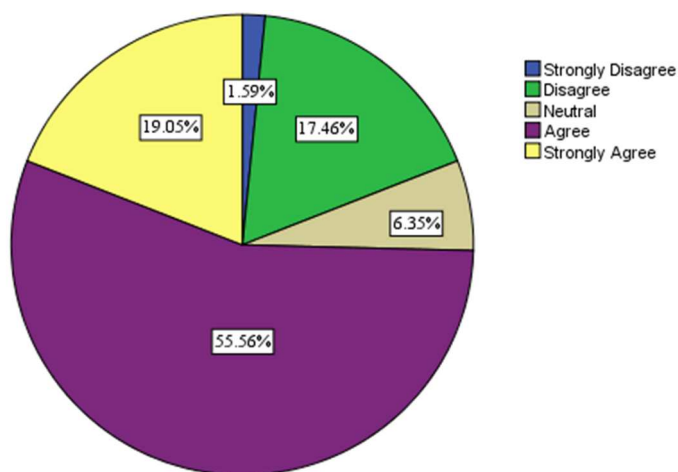


Figure 4.1 Pre-study Survey: Feeling

Figure 4.1 shows that 74.1 percent either agreed or strongly agreed that the believer would feel the filling of the Spirit immediately. Only 19 percent disagreed with the statement.

Concerning the filling of the Spirit, LaHaye directs the believer not to wait for feelings but to trust the Word of God for the filling.⁴ Meyer also challenges the believer not to try to feel filled but to trust that God keeps His Word, and He will fill the believer as the Word of God promises.⁵ Torrey speaks of his initial filling with the Spirit as a quiet, unemotional time with the Lord.⁶ Every believer does not immediately have a feeling to coincide with the filling of the Holy Spirit, so the correct answer is to disagree.

The post-study survey shows a sizable increase in the number of participants who chose the correct answer to disagree (see Figure 4.2). Those percentage of those who disagree rose from 19 percent to 47.75 percent. The percentage of those who agree that they should feel the filling of the Spirit immediately was still higher at fifty percent. During the teaching sessions and discussions after the sermons, it became evident that many were struggling to see the filling as a subsequent event after salvation. This struggle is clear evidence that the members of FBC need more biblical training for a fuller understanding of biblical anointing.

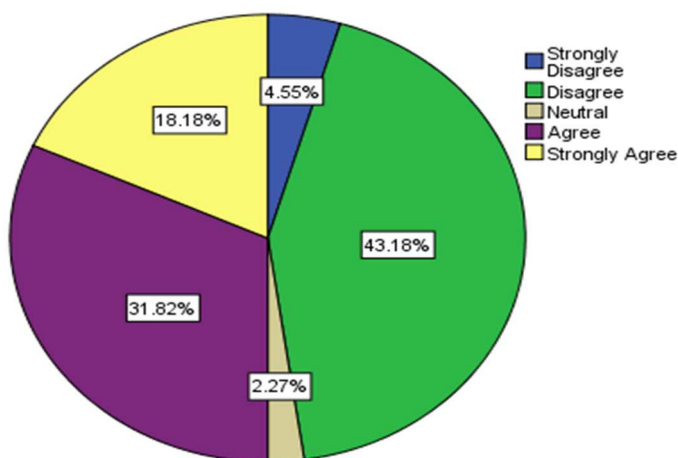


Figure 4.2 Post-study Survey: Feeling

⁴ LaHaye, *Spirit-Controlled Temperament*, 108.

⁵ Meyer, *The Filling of the Holy Spirit*, par. 7, pt. 5, Kindle.

⁶ Torrey, *The Holy Spirit Who He Is*, Preface, Google ebook.

There was also an increase in understanding on the second statement on the filling. This statement is also in the negative format, and the survey states: “God does not command all believers to be continuously filled with His Spirit.” As the teaching supported through Scripture, God does command all believers to be constantly filled with His Spirit. Ephesians 5:18 contains the command to be filled with the Spirit. Wuest confirms that the Greek words used in this verse mean to be constantly filled.⁷ Therefore, the correct answer is to disagree. The pre-study graph (see Figure 4.3) shows those with the right answer at 69.35 percent and those in the neutral category at 12.9 percent.

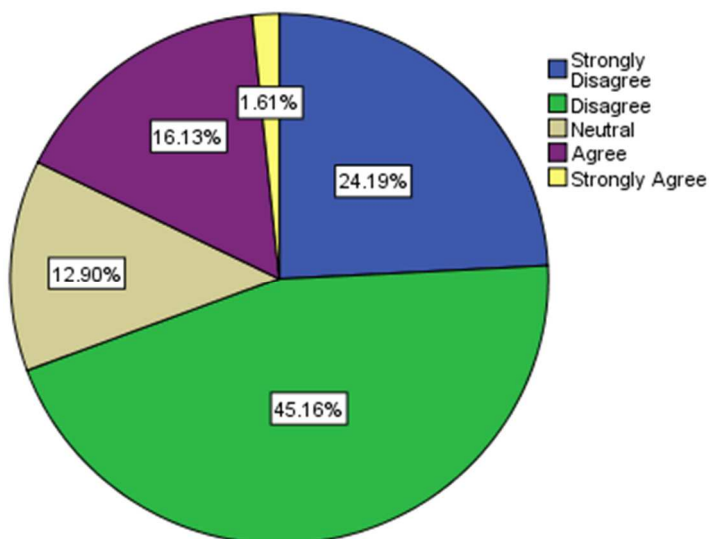


Figure 4.3. Pre-study: Continuous Filling

The post-study survey shows an increase in the correct answer category of disagreeing of 14 percent and no one is in the neutral category (see figure 4.4). This percentage increase reveals an increase in the level of understanding the anointed life, especially for those who moved out of the neutral category.

⁷ Wuest, *Wuest's Word Studies from the Greek New Testament*, 35.

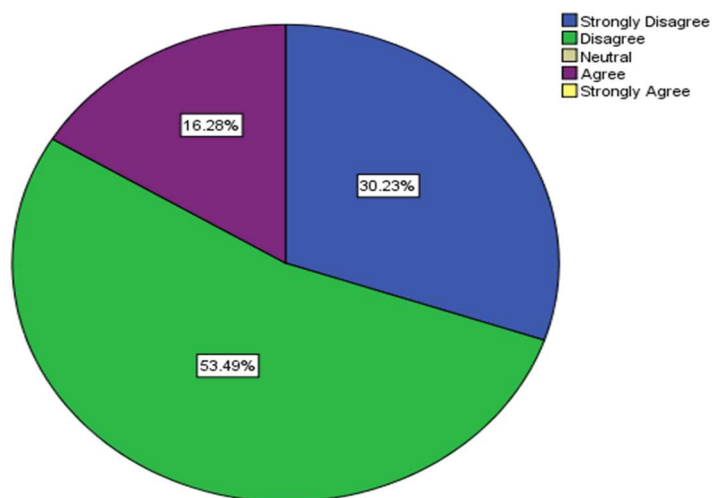


Figure 4.4 Post-study: Continuous Filling

There was a high level of agreement from the beginning that God would often test His children. The participants understood the individuality of testing from God. The growth in understanding came in the area of current trials. Sixty-eight percent of those surveyed felt that God was presently testing them. The percentage rose to over eighty-four percent at the end of the six-week study. A greater understanding of the plan and purpose of God's testing brought about a greater awareness of God's current testing in their lives. If a believer receives testing, there is the available choice to obey or not to obey.

The survey revealed a high degree of understanding the correlation between obedience and the power of the Spirit in Christians lives. The teaching increased the members' understanding of God's methods of testing their obedience. Consequently, God does not always use methods that seem reasonable to human wisdom. Chadwick confirms that "the test of obedience is often a trial to sense and reason, and still more to freedom and pride."⁸ Sixty-two percent of the participants understood this concept in the first survey, but this percentage had

⁸ Chadwick, *The Collected Works of Samuel Chadwick*, pt. 3, chap. 20, Kindle.

risen to eighty-four percent in the post-study survey. Seeking discernment in the face of temptation and choices for obedience are often an incentive for prayer.

The members of Faith Baptist Church are strong believers in prayer. As expected, the amount of time spent in prayer had an insignificant change over the six week period of these teachings. This small change was despite an increase by twenty percent in the belief that the amount of time a believer gives to prayer is a good measure of their fellowship with God. According to the surveys, the amount of prayer time was relatively the same. There was a significant change dealing with the realization that God answers prayers according to His priority scale. The priority scale is a part of the teaching in the *principle of prayer*. The concept is from Towns as he states that God answers prayers that are in line with His plans and purposes on a priority basis.⁹ Only 17.7 percent agreed with this concept according to the pre-study survey, and 53.5 percent agreed according to the post-study survey. Prayer and fasting often go together, and their principles do as well.

The growth in understanding the *principle of fasting* as a discipline for Christians increased significantly. Fifty-six percent felt it was a discipline for Christians today at the beginning of the teachings. Seventy-eight percent felt fasting was a Christian discipline for today by the end of the sessions. There was also a twenty percent increase in the participants who saw fasting as a path to spiritual direction and power. Fasting is a way to increase the believer's focus on God. Towns induces that "one of the greatest spiritual benefits of fasting is becoming more attentive to God."¹⁰

There was also a twenty percent growth in understanding the *principle of focus*. Growth in focusing on God usually brings a personal growth in the Christian walk. Eighty-five percent of

⁹ Towns, *Bold Faith*, par. 4, chap 4, Kindle.

¹⁰ Towns, *Fasting for Spiritual Break Through*, 17.

the participants confirmed that they had great growth in their Christian walk over the six week period of teaching. This increase is a strong affirmation of the biblical principles. Growing closer to God directly impacts the believer's concern for others.

One of the greatest increases in the survey results came from the *principle of expectation*. Only fifty percent felt that nurturing others was every Christian's job in the pre-study survey. At the end of the study, 79.6 percent felt that it was every Christian's job. Tozer proclaims that when local believers begin to seek the Christian life the entire church benefits.¹¹ This increase is a significant level of change for a group of believers in a local church.

The increase in understanding continued in the *principle of peace*. The *principle of peace* included the teaching that the anointing of God will get the believer's mind off of himself/herself. Seventy-three percent agreed the anointing of God would do that in the first survey. Ninety-three percent agreed with this statement after the six-week period. An increase of fifteen percent more of the participants acknowledged a new sense of peace in their lives at the end of the study. This peace confirms God's promise to those whose minds stay on Him (Isa 26:3).

The survey results support significant increases in nearly every area of understanding the principles of biblical anointing. Some areas were not as large as others, but even small increases can amount to significant change if they are nurtured and encouraged. To encourage the believers at Faith Baptist Church, it would prove beneficial to determine if any demographics affected the levels of learning.

Demographic Effectiveness

Overall, there was an increase in understanding of the anointed life by those who participated in this thesis project. The survey results reveal that both male and females increased

¹¹ Tozer, *The Pursuit of God*, 54, Kindle.

in their knowledge of the anointed life. In comparing males' responses to female responses, there is only a slight difference in the overall scores. The males did better than the females on seventeen questions, and the females did better than the males on twenty questions. On the remaining questions, they had the same scores. One hundred percent of the men stated that they understood the meaning of the anointed life mentioned in First John 2:27. While only ninety-four percent of the women said, they understood the anointed life, a much larger percentage of men claimed that the believer would immediately feel the filling of the Holy Spirit. The men influenced the lower score on that question. The men answered the question that the deeper Christian life is a goal to be reached one hundred percent in the opposite direction of the teaching. It is a lifelong quest that Christians will never reach in this life.

The comparison by age was in three groups: under 34 years old, 35-64 years old, and 65 years old and above. The under the age of 34 group scored fifteen to twenty percent higher than the other groups on the understanding of the concepts of the *principles of asking and testing*, but they scored forty percent lower in understanding of putting the practice of emptying and fasting. This youngest group of the three scored almost forty percent less than the whole group of looking for God acting in their daily lives while they believed eighteen percentage points higher than the group that life today should be in the demonstration and power of the Spirit (2 Cor 2:4-5). The under the age of 34 group also responded that surrender to God as an action to be done completely once and for all, instead of a lifelong process. In the action area of asking God to fill the believer with His Spirit every day, they responded thirty percent lower than the group as a whole. They also gave the lowest levels of response for a time in prayer and/or fasting, but they scored twenty points higher than the global group in believing that fasting is a discipline for Christians today.

The middle age group constitute the majority of the participants. This group tended to pray more than the younger group but less than the oldest group. This group practiced fasting the most of the three groups. This group felt that expecting God to act was a sin of presumption by twenty-four points more than the whole group. This response was unexpected and will require additional teaching on the promises of God for this to improve.

The senior adult group was the second largest group participating in the surveys. This group had the highest levels of prayer and above the average in fasting. This group responded highest in believing God will act, but they scored the lowest in expecting God to act in power on a daily basis. The senior adult group was the highest group in asking God to fill them with His Spirit every day, but scored the lowest in sensing the Holy Spirit's leading. These statements are just comparison observations. The responses do not indicate that this group does not expect God to act. It does state that they had lower expectations than the other age groups. The responses to the surveys at FBC reveal a serious need to inspire senior adults in the area of God's intervention in daily living.

The last demographic to consider is the length of time that the participants have been a Christian and its effect on the people's responses to the teaching. Three categories are in this demographic: those who have been Christians for over twenty years, those who have been Christians for between ten to twenty years, and those who have been Christians for less than ten years. The first category is participants who have been Christians for over twenty years. This group represents the consensus of the group, whether that consensus agreed with the teachings presented or not. These participants are the most praying people in the groups, and they tend to be the most reflective. They are the strongest in biblical content but not always in practical application.

Those participants who have been Christians for ten to twenty years represent the second group in this category. This group was the highest group that sensed the Holy Spirit leading it. This group battles with obedience to God. This battle is likely due to this group scoring the highest in understanding God's testing and agreeing that God was presently testing them. Of the three groups in this category concerning the length of time as Christians, this group far exceeded the others in two particular responses. One response was that the deeper Christian life is a lifelong process. The second response wherein they exceeded concerned expecting God to act is not a sin of presumption.

Those who have been Christians for less than ten years comprise the third group in this category. This group tended to have highs and lows in its responses. This group only had nine responses that directly agreed with the other two groups in this category. This group tended to be the least reflective but the most practical. The members of this group easily understood new concepts such as theocentricity but scored low in accepting fasting as a path for spiritual direction and power. These participants were the lowest in accepting God's Word over experiences. This group accepts God's Word, but of the three groups, this was the lowest in accepting His Word over experiences. The members of this group were also the lowest in responses for asking God to fill them every day. However, these participants scored the highest in having trouble with obedience to God, and they were the least favorable in seeing obedience as a path to spiritual power, which may explain why obedience is such a problem. This group scored the lowest in accepting nurturing of others as a job for every Christian.

The survey responses of the members of Faith Baptist Church reveal the fact that different ages, genders, and years as a Christian affect the way they respond to any teaching and ultimately how they respond to God. Teaching formats may be another factor affecting participants' responses. The teaching of this project is by two different formats. The next section

examines the levels of effectiveness for each format for the teaching to this varied group of people.

Method Effectiveness

The teachings to improve the degree of understanding for the participants in this project at Faith Baptist Church were by two different methods. The first method was a three-day concentrated study done on the evenings of Monday through Wednesday from six until nine. The second method was a six-week sermon series on six consecutive Sunday mornings with the same teachings presented in the sermons to the entire congregation. The people who participated in the concentrated three-day study also participated in the six-week sermon series. Therefore, this smaller group of people received the teaching twice, and their responses received in two post-study surveys. Everyone completed a pre-study survey on the first Sunday morning of the six-week sermon series before the sermon. The smaller three-day group completed a repeat of the same survey after the three days for a post-study survey. Then, everyone repeated the same survey as a post-study survey after the sixth sermon in the series. This final post-study survey included a question to be marked by yes or no if they had also participated in the three-day study. This issue made it possible to separate the smaller group's responses for a second post-study measurement. This measurement introduces the possibility of a third format for teaching, which is a combination of the three days and the six-week formats. The analysis of the surveys will provide evidence of which teaching method brought the greatest increase in the understanding of biblical anointing.

There were four sets of responses to be evaluated. The one pre-study survey acts as the baseline for all the participants' level of understanding, regardless of the format in which they chose to participate. The second set of responses was from the post-study survey after the sixth sermon with participants from both formats included. The third round of replies was from the

post-study survey at the end of the three-day study. The fourth set of replies was from the separation of the replies for only the people who participated in both the three day and the six-week studies.

The participants completed the initial survey on Sunday morning before the first sermon in the six sermon series. The church was made aware, in advance, of the survey and the plans for the project. The members of the church were allowed to sign up for two weeks before the six sermon series. There was a signup sheet for each of the two formats in the back of the church sanctuary. This sheet helped to determine how many surveys to be printed. The three-day study started on the following Monday evening. Anyone who was not present that Sunday morning but wanted to participate in the three-day study was allowed to complete the survey on that following Monday night, before any of the teaching.

The teaching began after the completion of the pre-study survey. The first sermon included a lengthy introduction to the anointed life. The completion of the survey generated an increased sense of excitement and anticipation of what was to come in the following three evenings and the next five additional weeks. This excitement was very beneficial to the level of participation of the church members in the next weeks.

Sixty-three adults completed the first survey. Other than the demographic questions, the responses were on a five point Likert scale of strongly disagree, disagree, neutral, agree, and strongly agree. The plan for this project was to measure the degree of improvement in understanding the biblical teaching on the anointed life of the Christian and the researched principles derived from the biblical teaching. For this reason, the evaluation of the responses to the surveys was based on either the participant agreed or did not agree with the statements on the survey. Neutral was considered an incorrect answer.

On the pre-study survey, the percentage of correct answers according to this project was 68.4 percent. The responses ranged from a low of two percent correct to a high of ninety-seven percent correct. Several questions were confusing and ambiguous and are identified in the results analysis. The question that only had a correct response of two percent was one of those questions. The poor response was due more to this author's error than to the participants' lack of understanding. With a baseline of 68.4 percent established the evaluation of the post-study surveys begin.

The second set of responses to be considered is the final post-study survey after the six-week sermon series. The six-week sermon series saw an increase in correct answers up to 80.38 percent. This improvement is an increase in understanding of twelve percent in six weeks. It is important to remember that this overall group includes the responses of fourteen people who also participated in the three-week study. The post-study results without the responses of these fourteen people show an increase in understanding of only 73.2 percent. Consequently, the six-week sermon series is the least effective model of the teaching formats with an increase in understanding of only 4.8 percent from the baseline of 68.4 percent from the pre-study survey.

The post-study surveys after the six-week sermon series show various additional results. These results continue to show that the ambiguous questions mentioned earlier had the lowest correct responses. Also, the range of the correct responses to all the questions is from twenty-two percent to one hundred percent correct on this survey. Only six questions have the responses stay at the same level or below. Based on discussions during and after the sessions, several of these lower responses were the results of different points of view and not a lack of learning.

There were only forty-five responses to the post six-week studies. The church had about half the normal attendance that day due to severe weather. There is not a way to plan for such events. It did not appear wise to postpone the final session or the survey to another day. During

the second night of the three-day studies the temperature was only eight degrees. However, it was the highest attended night.

The post-study survey from the concentrated study had an even better increase in understanding. The correct responses were at 84.57 percent. That is an increase in understanding of sixteen percent in only three days. Several times during the three-day sessions it seemed as though the people were getting just too much information in a short amount of time. The participants took a short break was in the middle of each three-hour session to help alleviate some of the overload feelings. Despite this heavy load, the people did grow in their understanding of the anointed life. From the increase in correct responses, it appears the three-day concentrated study had better results in increasing the participants' understanding. Although there is one more set of results to compare.

The final set of survey responses is from the people who took the three-day study and the six-week study. Their results show an even higher increase in learning. Their percentage of correct answers went from 68.4 percent at the beginning to 87.6 percent. That is a 19.2 percent increase in biblical understanding of the anointed life in just six weeks. These participants had twenty-eight of the forty-two questions in the 92 to 100 percent range. Everyone in this group answered sixteen of the questions one hundred percent correct.

In church life, believers seldom are part of a quantitative study to see if their level of understanding of spiritual truth has grown. Churches do this with the budget, but spiritual issues are very different. From the standpoint of a quantitative study, the best teaching method is a combination of the three-day study with the six-week sermon series. Several of the church members who participated in both studies stated that the three-day study let them know the outcome, but it did not give them time to process all the teaching. By having the six-week sermon series added to it, there was time to digest the teachings spiritually.

The final question on the post-study survey was only for the people who took both studies. The question was, “If you participated in both studies, which method did you find most beneficial?” Either the three-day or the six-week method was the expected answer, but the majority wrote in that they preferred the combination of the methods. The combination of the best results with the preferences of the people makes the mix of the two methods the best option for growth in understanding of biblical anointing at Faith Baptist Church.

The survey results provide statistical data upon which to draw specific insights for the ministry at Faith Baptist Church. The interpretation of this project’s effectiveness provides not only insights for FBC but also insights for possible greater efficiency in any ministry. The implications for ministry are the topic of the next section.

Interpretation and Insights for Ministry

The survey results provide a measurable indicator of the growth in understanding biblical anointing by the members of Faith Baptist Church. The graph below displays the different levels of improvement for each of the teaching methods.

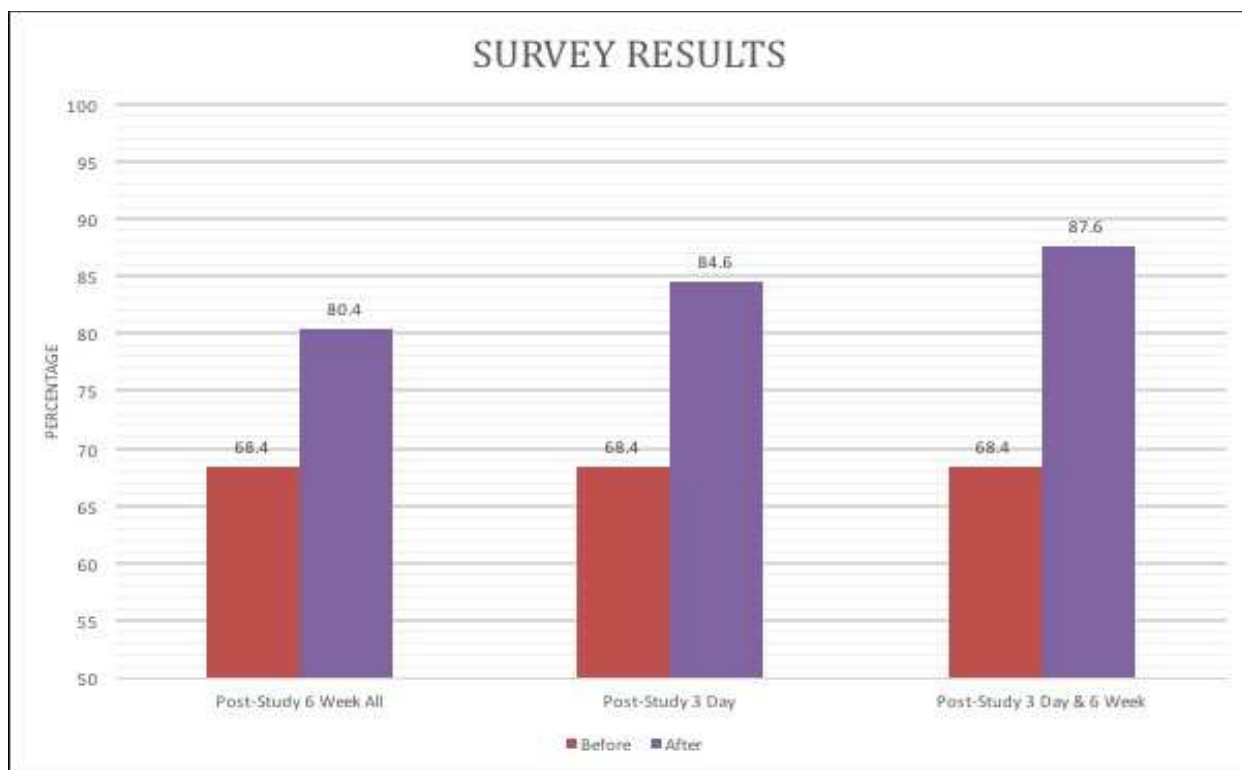


Figure 4.5 Survey Results

The pre-study survey results provided the baseline of 68.4 percent. This baseline is the level from which the growth is to be measured. The baseline percentage is a relatively high starting percentage. Consequently, it should be noted that this congregation heard numerous elements of the anointed life in the years before this survey. However, this time, was different because the church had not experienced a concentrated three-day study on the anointed life or a six-week series on the anointed life. With the baseline percentage determined, the level of growth can be calculated.

From the survey results, it is evident that each of the groups had increases in their level of understanding the biblical teachings on the anointing. The first set of bars in the graph above (on left) represents the rise in understanding of the entire group of participants that were present on

the Sunday morning of the final six-week sermon. This group had an increase in learning by a margin of twelve percent. This double-digit increase in comprehension occurred in six weeks.

The second set of bars on the graph (Figure 4.5 Survey Results) represents the level of increased understanding of the people who participated in only the three-day study. This group has an increase of 16.2 percent in their correct answers. This larger double digit increase in understanding occurred in only three days. The three-day study results show a four percent larger increase in understanding than the larger group after the six-week sermon series. The larger group's results (bars on the far left) include the responses of the people who also participated in the three-day study. Therefore, the scores of the three-day study group raise the overall percentage of the larger group. Therefore, the percentage of correct answers of the participants of only the six-week sermon series is 73.2 percent. Therefore, the six sermon series alone produces only a 4.8 percent increase in the level of understanding. Therefore, the six sermon series is the least effect of the teaching formats.

The third set of bars on the graph (Figure 5 Survey Results) represents the increase in understanding of the church members who participated in the three-day study and the six-week sermon series. Their level of increase is 19.2 percent, which is an increase of three more percent in the understanding of the anointed life than these same members had after the three-day study. This project did produce a quantified increase in understanding of biblical anointing in the members at Faith Baptist Church, as the third set of bars on the graph indicates. Therefore, the best teaching method in this case study was the combination of the two teaching formats. With this determination, there are implications for ministry that come from these quantified results.

Implication One: A Paradigm for Teaching

Trying to find a method that both educates and equips the believers to put what they have learned into practice is a constant challenge to the church. Kathleen Billman and Christine Wenderoth address this issue in an article in *Currents in Theology and Mission*.

Churches often struggle with processes of adult Christian formation: how best to design and offer experiences of serious religious study in the congregation that not only inform participants of the Judeo-Christian faith narrative and traditions but also provide a context in which they seek to integrate their personal narratives and ethical choices with the Christian story.¹²

The method of combining the concentrated three-day study with the six-week sermon series provides a practical solution for Christian discipleship. This teaching method will not solve all of the church's discipleship weaknesses, but might be a useful and powerful start. The participants expressed that the concentrated study made them aware of the content of the teaching, but that they did not have time to process all of the information. Following the six-week sermon series, the participants expressed that the addition of the six-week series allowed them time to integrate the teachings into their lives.

One implication of this project for ministry is more biblical teaching and principles of living in this type of less traditional format. For years, the Christian bookstores have been selling forty-day studies for biblical instruction and discipleship. There is a biblical precedent for the multiple recurrences of a forty day period. These studies start out strong with a large number of participants but by the end of the study, the group has dropped to one-third or even one-fourth the number of participants. By the end, the leader is lamenting that only the faithful few remained to the completion of the study. The implication of this project is that teaching can be in

¹² Kathleen Billman and Christine Wenderoth, "Revitalizing Teaching and Learning in the Church," *Currents in Theology and Mission* 40.4 (2013): 230, http://ezproxy.liberty.edu:2048/login?url=http://go.galegroup.com.ezproxy.liberty.edu:2048/ps/i.do?id=GALEpercent7CA370756298&sid=summon&v=2.1&u=vic_liberty&it=r&p=AONE&sw=w&asid=d234ed3e006ee54a10be42b5a9c3a31c.

a better format. This better format is a different paradigm that will possibly have better teaching results within a congregation.

An example would be to start a study by planning a one, two or three-night event to begin the study. The greater the depth of teaching or the quantity of material to be taught should determine the length of the concentrated study. When the interest is high, and the participation is high, teach the entire topic in the concentrated study time. In this study, the members of the church came out on one of the coldest days in years to participate in this project. They not only came but it was the highest attendance of the three-day sessions on that evening. This point is when churches usually stop their teaching. The believers receive a large amount of information. They have not yet processed that information into their lives. Thus, it is important that leaders follow up the concentrated study with a multi-week sermon series containing the same information. The information needs to be presented in an altered way because it is a sermon, but it will still be the same teaching. Therefore, the entire congregation grows together instead of just the faithful few.

Is there value in taking on this extra work for a sermon series or possibly for every sermon series? Many sermon series can use this method of teaching. It is a matter of willingness to do a better job of equipping the saints for the work of the ministry (Eph 4:12). Eric Geiger in addressing the need for transformational Christ-centered discipleship proclaims the church is living in a discipleship deficiency.¹³ Additionally, the Scriptures challenge every church to strive for this transformational discipleship. Colossians 1:27-29 states,

To them, God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect

¹³ Geiger, Kelley, and Nation, *Transformational Discipleship*, 10.

in Christ Jesus. To this *end* I also labor, striving according to His working which works in me mightily.

Value for this method comes from the fact that Faith Baptist Church is the typical size Southern Baptist Church of eighty members in worship. There are more churches in this size range than any other size range.¹⁴ The additional teaching of the three-day study produced almost double the increase in learning than the teaching without it. If this increase might be true of the typical size church, then it can be of great value to other churches as well.

Value for this method also comes from the value of the content of the teaching. The teachings of this project are about the anointed life that God has given to every believer. The anointed life is the result of God's transformational discipleship. Living by the principles of the anointed life is the norm for a Christian. It is these fundamental principles of a transformed life that the church has proclaimed through the ages.

James I. Packer and Gary A. Parrett are calling on the church to return to the old-fashioned way of making disciples through the qualified teaching of the basics of the Christian faith, ethical instruction from God's Word, and instruction in the Lord's Prayer. These basic teaching Packer calls catechesis. Packer's concept of the well-qualified and trained teacher perfectly fits the role of the pastor.¹⁵

The values of this different paradigm of teaching, as presented in this project, are also seen in the discipline required to carry it out. Believers and pastors are being called on to discipline themselves for the faith. Packer refers to this call as a change of mindset:

The Christian faith must be both well and wisely taught and well and truly learned! A far-reaching change of mindset about this is called for, without which such well-worn dictums as "American Christianity is three thousand miles wide and half an inch deep"

¹⁴ North American Mission Board, *Southern Baptist Congregations Today*.

¹⁵ James I. Packer and Gary A. Parrett, *Grounded in the Gospel: Building Believers the Old-Fashioned Way* (Grand Rapids: Baker Books, 2010), 121.

will continue, sadly, to be verified. Recovery of the educational-devotional discipline that we are advocating cannot, to our mind, come a moment too soon.¹⁶

For this method to retain its value for the people, the pastor and people must value and respect each other. One of the reasons this project was well-received and has achieved its goal of increased understanding is an acceptance and trust of the pastoral leadership. As the principles of the anointed life teach the presence of love as a sign of the anointing, love will mark the willingness of those taught. Even though much of this teaching was new to the members at Faith Baptist, they were willing to be open and listen. As support for the principles came out of the Scriptures, the acceptance continued to grow along with the understanding. As the growth in understanding the principles of the anointed life occurred, so did the realized importance of these principles. If God means for these principles of the anointed life to be the guidelines for Christian living, then they must be consistently taught at this church and all churches.

Implication Two: The Importance of the Teaching

The principles of the anointed life are not just one part of the Christian life. These principles involve every facet of the Christian life. Kenneth Boa describes twelve facets of the Christian life that have been observed by Christians down through the ages as they sought to live out being a disciple of Christ. Each of these facets is a part of Christianity. What Boa describes as biblical spirituality is what encompasses all of the different facets of Christianity. Boa explains:

Biblical spirituality is a Christ-centered orientation to every component of life through the mediating power of the indwelling Holy Spirit. It is a journey of the spirit that begins with the gift of forgiveness and life in Christ and progresses through faith and obedience. Since it is based on a present relationship, it is a journey with Christ rather than a journey to Christ.¹⁷

¹⁶ Packer, *Grounded in the Gospel*, 17.

¹⁷ Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids: Zondervan, 2001), Introduction, Kindle.

What Boa describes above as biblical spirituality is an excellent definition of what this project terms the anointed life. While major portions of this project fit well into two of his twelve facets, namely Spirit Filled Spirituality and The Exchanged Life Spirituality, the anointed life encompasses all of Boa's twelve facets. There is no end to the depth of the anointed life as Boa's book explains.

Every church should teach the principles of the anointed life, since the anointed life encompasses every facet of the Christian life. Therefore, one example to accomplish this is to teach or preach one lesson or one sermon each month on one of the thirteen principles of the anointed life as given in this project. The principles of prayer and fasting can be taught as one since prayer is a vital part of any fast. Therefore, the total number of principles is twelve, thus giving one principle to emphasize per month. A leader can teach a lesson to the entire Church as one Sunday's lesson for Bible study. For smaller churches, all of the classes could meet in any room large enough to accommodate the number attending. For a large church, this could be done in different departments.

The teaching could involve one teacher or multiple teachers throughout the church. The same teacher could even move around and teach the lesson to various ministries. For churches with multiple Sunday Schools, the same person could teach the lesson at the different times or on different Sundays. For even larger churches, there would need to be additional people enlisted to teach the lesson. The pastor or someone else in the congregation well-involved in the anointed life and respected in the congregation can teach the lesson. A new believer or a carnal Christian is not to teach the lesson. A person who practices the particular principle on a regular basis should be chosen to teach that lesson. If a given month's principle is on fasting, then the teacher must be someone who practices the discipline of fasting.

This teaching could simply involve the pastor. If the pastor is going to preach a message on a certain principle, then it can be to the entire church at once or to each service for multiple services. The theme of the month is on a principle, but there only needs to be one sermon during the month for that principle. This message could be during any of the Sunday services or in a mid-week service as long as there is a good representation of the members present. The pastor wants to emphasize the importance of these principles for all Christians.

These principles are important enough to plan for their presentation each year. Each month can be for a certain principle. The church should publicize the principle in every type of communication used by the church for its members. If the church uses a bulletin, it should be emphasized in it. If the church uses projection screens for their announcements, the month's principle could be listed there. It should be in all calendars for the church. It should be on the church's website. If the pastor does a regular blog or newsletter, it should be mentioned there as well.

The "principle of the month" can be any of the twelve principles for any of the twelve months. A pattern can be used to have the same principle in the same month every year. The routine can aid the congregation in learning and remembering the principles. The church will build a shared history for Kingdom living. Visitors and new members ask, "What does the principle of the month mean?" The question provides an opportunity for members to explain that Christ has called believers to a different kind of living.

The reason for choosing a particular month for a certain principle is to make the principles more memorable. For example, January could be the month for the *principle of receptivity* because believers are receptive to a new year with new opportunities. February could be the month for the *principle of growth* because believers are to grow in their love for their Lord and each other. This principle fits well for Valentine's Day also. March is the prayerful time of

Lent before Easter. Therefore, March would be an appropriate month for the *principle of prayer* and fasting. April would be an excellent month for the *principle of expectation*. Christians are to live in the expectation of God acting in their lives every day. They are also to live every day in expectation of the return of Christ. May is the month of Mother's Day and to remember the love of mothers who gave of themselves to their families. May is a good month for the *principle of emptying*. June is Father's Day and is a month for the *principle of asking* because believers are asking the Heavenly Father to fill them with His Spirit.

The rest of the year should be just as useful to learn these essential principles of the anointed life. July, right after Father's day is a time to focus on the Father and His Kingdom. July will work well for the *principle of focus*. It is time to return to school and to learn in the month of August. Therefore, August is for the *principle of illumination*. September is for Labor Day and work. The principle of seeking involves the willingness to seek the Father diligently. October is for the *principle of testing*, which comes before obedience which is for November. November has the reminders of serving and Veteran's Day. Therefore, it is the month for the *principle of obedience*. For the last month of December, the *principle of peace* to celebrate the Prince of Peace.

In addition to the monthly emphasis, two months out of the year could be chosen to do a series of four messages on that month's chosen principle. The four message series happens just twice a year, once in the first half and again sometime in the last six months. This teaching would follow the new teaching paradigm by having a one-night emphasis to overview completely the month's teaching. This overview could be at any of the regular weekly services.

All of these actions signify the importance of teaching the believers the principles of the anointed life that God has graciously given to each and every one of them. Faithfulness to the spiritual disciplines of the anointed life requires persistence. A biblical example of persistence is

in Colossians 1:9-10, “For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may walk worthy of the Lord, fully pleasing *Him*, being fruitful in every good work and increasing in the knowledge of God.” As believers joyfully serve one another, it is imperative for them to seek ways to encourage each other. The celebration of the teaching is one way to accomplish encouragement.

Implication Three: The Celebration of the Teaching

The survey results revealed that the younger generation of adults, those born between 1980 and 2000 (Millennials), are hesitant in accepting just biblical truth as the only incentive to obey that truth. This group is looking to see if their obedience will make a relational difference before they obey. The survey results also revealed that the senior adults readily accept something as true if it is in the Scriptures but they do not quickly obey either. Both groups are looking for their actions to make a difference. What the church is doing must be practical for both groups. Both groups want to see it as relational. This view is a change in the scorecard for Christian discipleship.

One of the research books for this project is *Transformational Church: Creating a New Scorecard for Congregations*.¹⁸ Ed Stetzer and Thom Rainer consistently present that the only transformed lives in this world are the lives changed by Jesus Christ. Churches that are embracing this relational transformation with intentional actions are seeing lives transformed.¹⁹ The authors make a statement concerning prayer that has implications for the anointed life. The authors state, “People will never grow deeper in prayer unless something is consistently placed

¹⁸ Ed Stetzer and Thom S. Rainer, *Transformational Church: Creating a New Scorecard for Congregations* (Nashville: B & H Publishing, 2010).

¹⁹ *Ibid.*, 108.

in front of them to teach and remind.”²⁰ This need for consistent reminding is true of most every facet of the anointed Christian life. Consequently, the idea of a new scorecard for congregations and the inherent need to consistently place reminders in front of the people led to an additional concept for practical applications of living the anointed life.

In the past, churches used offering envelopes that had a scorecard on the bottom for each person to mark his/her score. The envelope included items such as reading the Bible daily, studying the week’s Bible lesson and was the person on time today. Each person would grade himself or herself and then all the scores would be added together to give a report on the score of the entire congregation. The congregation as a whole would celebrate the high scores each Sunday. Churches can apply this concept to the principles of the anointed life. The *principle of expectation* confirms a greater awareness of the activity of God in believers’ lives and the lives of other believers around them. One aspect of the *principle of expectation* is that the activity of God causes the anointed believers to celebrate and rejoice over God’s activity in their lives. Stetzer and Rainer remind believers that God is a community of three persons and the church exists as a community of believers for maturity and to display His attributes.²¹ In the model prayer, Jesus teaches Christians to pray “Our Father in heaven” (Matt 6:9). The model pray is a prayer with a sense of community. This sense of community can be encouraged as churches develop their scorecard to grade themselves and their congregational community on a weekly basis. Then the church can celebrate together as they live in community with God and each other.

Faith Baptist Church is planning to do this in a short celebration time in the Sunday morning worship service. An eclectic group of the members and representative leaders of the church heard the concept from this writer and the church is developing its scorecard to include

²⁰ Stetzer and Rainer, *Transformational Church*, 138–39.

²¹ Geiger, Kelley, and Nation, *Transformational Discipleship*, 162.

items for the members to indicate activities of God in their lives from the previous week. The items could include that they prayed for another believer this week, received an answer to prayer this week, know someone who accepted Christ as their Savior this week, were challenged by God in the worship. Some of the items can have a check box to mark if the person is willing to share the story about that particular item. This checklist can be placed in the bulletin each week for each person in attendance to use. Then, the completed scorecards can be put in a basket at the back of the worship center. A total of the items can be the reason for a celebration time with the congregation in the next Sunday's worship service. If someone is willing to share the story behind one of the items, the short story can be printed in the next Sunday's bulletin for all to celebrate.

Any congregation can easily adapt the celebration scorecard to celebrate what God is doing in their people and community as well. By celebrating these events, believers can see the activity of God in their lives and their church. By telling the stories, the activities of God and the people are seen as relational and practical.

These three implications for ministry provide practical ways for believers and churches to continue to grow in their understanding and practice of the anointed life. The paradigm for teaching offers a simple solution for an effective method to teach and involve more members of the churches in Christian discipleship. The importance of the teaching presents practical and intentional ways to help believers grow in their understanding and practice of the anointed life. The celebration of the teaching offers the church a way to keep the joy and fellowship of the anointed life constantly in view as the church body grows to be like Christ.

Chapter 5

Conclusions

Summary of Major Points

For hundreds of years, many believers enjoyed a close relationship with God filled with power and the fruit of the Spirit while living in this world. These believers lived daily in the manifest presence and power of God. They lived the anointed life as God intended for all His children according to First John 2:20, 27. For the same amount of time, many other believers lived in weakness and exhibited very little of the fruit of the Spirit. God anointed all believers, but not all believers exhibited the anointed life as God intended. What causes the difference between these two different groups of Christians?

There are many factors involved in answering this question and several key aspects that require understanding. The key concepts of this project follow a flow of understanding. The basic understanding comes from the Bible. There are seven references to the anointing of the Holy Spirit in the New Testament, and each of them uses a form of the Greek word *χρίω*. The New Testament only uses this word in reference to the anointing of the Holy Spirit. Three verses specifically deal with the anointing of the believer. They are 2 Corinthians 1:21, 1 John 2:20, 1 John 2:27. These verses provide the concept of the anointing as it relates to a life of service and the believer's sanctification.

The power for the believer's sanctification comes from the Holy Spirit, which is a second key concept in understanding the anointed life. The believer is commanded to be filled continuously with the Holy Spirit. Therefore, this project's subject matter is closely related to the historical doctrine of holiness or sanctification. Obedience and spiritual disciplines are the two major components of the doctrine of sanctification.

One understanding of living a disciplined life is to live by a defined set of principles. In order to define this set of principles, a person needs a set of values. The set of values for the principles of the anointed life comes from following the values and teaching of Jesus Christ. God calls believers in Jesus to grow in the grace and knowledge of Jesus Christ (1 Pet 3:18). To grow in knowledge is to gain an understanding of something. As the flow continues, believers are to grow in understanding the principles by which Jesus lived His anointed life (Acts 10:38). Jesus' principles of living are the principles of the anointed life as taught in the Scriptures.

The Scriptures detail the commands and truths for living like Jesus. As the Holy Spirit leads, the details of biblical truth are understood (1 John 2:20). The truths of Scripture guide all believers willing to surrender their will to the Father's will. As God powerfully uses other believers, these believers reveal understandings from their lives concerning the anointed lives they live or lived. From researching the Bible and the lives of anointed believers, this project sought to develop principles of the anointed life. Therefore, research into the lives of fellow believers, past and present, adds to the flow of understanding the practicality of the principles for believers today.

As the flow of understanding continued, thirteen principles of the anointed life emerge. This study presents nine principles to position Christians to live the anointed life as God intended and four principles to help maintain that position before God. A principle is a belief as well as a code of conduct for the believer. Each of the principles provides an additional element to the understanding of the anointed life.

The *principle of receptivity* helps believers accept the reality of the greater anointed life. The *principle of illumination* protects believers from fads and trends that are not a part of the anointed life as revealed by God in the Bible. The *principle of seeking* adds the understanding of God's willingness to reveal more of Himself to those who seek Him with all their heart. The

principle of emptying reveals that when the believer is full of his/her own plans, the believer cannot receive God's plans. Olford describes this aspect of the anointed life as the gospel of the extinguished life.¹ The believer's life is extinguished and Christ lives His life through the believer (Gal 2:20). The *principle of asking* tells the believer that God wants the believer to ask Him to fill him/her with His Spirit. This filling is not for salvation. This filling is for sanctification. The filling of the believer with the Holy Spirit helps the believer to keep Christ on the throne of his/her life.² The *principle of testing* exposes God's design to test often the believer's sincerity in becoming like Jesus. This testing by God is a test of trust to see if the believer will obey even when the action is contrary to human wisdom, thus revealing the *principle of obedience*. The *principle of prayer* helps the believer draw closer to God. The anointed life is about living in a close relationship with God on a daily basis. The anointed believer's prayer life is led by the Spirit. Therefore, Jim Cymbala proclaims that as a believer calls on God, the Holy Spirit supernaturally assists the believer in prayer.³ To live close to Him daily requires spending greater time with Him and talking to Him. Therefore, the *principle of fasting* for spiritual direction and understanding helps the anointed believer to draw closer to God. Each of these principles contributes to the flow of understanding the anointed life.

These nine practices help the believer to be in the proper spiritual position to experience the anointed life in deeper and more powerful ways, as God chooses to give him/her. The four remaining principles of maintenance continue to increase the flow of knowledge.

Having begun to experience the anointed life more powerfully, the believer maintains a greater concentration of his/her life on God. This greater attentiveness to God is the *principle of*

¹ Stephen F. Olford, *Not I, but Christ* (Wheaton, IL: Crossway Books, 1995), 32.

² John M. Carter, *The Second Cross* (Nashville: Broadman Press, 1969), 22.

³ Jim Cymbala and Dean Merrill, *Fresh Power* (Grand Rapids: Zondervan, 2001), 17.

focus. The believer realizes that the level of commitment that brought him/her to this deeper anointed life will not be enough to continue to develop further. Therefore, the believer commits to growing and increasing in all the principles. This commitment is the *principle of growth*. As new understanding flows into the believer's life, he/she begins to expect God to act in his/her life and the lives of the people around them. The love of God fills the believer to enable him/her to overcome denominational, age, and race barriers to desire the movement of God in the lives of all other believers.⁴ The believer begins to nurture others with excitement to see what He will do in and through them, which is the *principle of expectation*.

The final flow of the principles comes as the believer is overwhelmed by a newfound peace in this full and anointed life. Living by all of the other principles dynamically influences this peace. The anointed believer has an increased awareness of the peace from God in his/her life. Therefore, if there is the smallest diminishment of this peace in the believer's life, it is cause for immediate prayer, confession, and cleansing to restore it to its full measure. These actions represent the *principle of peace*. All of these principles become a part of understanding the anointed life. The goal of this project is to increase the level of understanding of the anointed life by teaching these principles to the believers at Faith Baptist Church in order that they may experience the anointed life to a greater degree.

This project used two different formats to teach these thirteen principles. This project also evaluated which of the two formats produced the largest increase in understanding the anointed life. The first format was a concentrated three-day study taught on three consecutive evenings for three hours in each session. The second format was to teach the same subject matter in six sermons on six consecutive Sunday morning worship times. Each participant completed a pre-study survey and an identical post-study survey. The comparison of the two surveys measured

⁴ Robert Emerson Coleman, *One Divine Moment* (Old Tappan, NJ: F.H. Revell, 1970), 74.

the increase of understanding. The measurable purpose of this project was to increase the understanding of biblical anointing in the lives of the believers at Faith Baptist Church. The thesis was that the believers at Faith Baptist Church, with this greater understanding, could experience the anointed life in greater detail as God intends for all His children.

The actual experiences of the anointed life in believers are difficult to measure, but there are signs in the lives of the members at FBC that point to increases in living the anointed life. Consequently, it is important to observe the words and actions of the members at FBC. These observations are assumptions and are not based on specific findings from the study. In the weeks following this project's teaching, the writer observed repeated use of the language from the teaching. As issues arose in the church, the people of the congregation made statements that they expected God to intervene and take care of the situation. They seemed to exhibit a greater level of peace and less anxiety over issues. Prayer is at the forefront of the actions to address any new problems. There is a greater determination to depend on God instead of other people. The people of the church and not the pastor are prompting each other to greater levels of commitment. The participants from the study are receptive to experiencing more with God than before the study. Church members are expecting greater results for the future. This project seemed to bring new attitudes of life and excitement in the people attending FBC.

As this project comes to a conclusion, practical issues became evident that could improve the implementation of this project. The next section will detail some observations learned from the implementation of the project.

Practical Observations

During the implementation of the project, observations for improvement became evident. The first observation involves issues related to the survey's length, organization, and content. For instance, the surveys contained too many questions. It was difficult to complete such a long

survey in a short amount of time. Vyhmeister suggests asking specific questions and be as brief as possible with a survey questionnaire.⁵ The questions on this project's surveys were specific, but the survey was not brief. The survey averaged three questions per principle in the teaching. The surveys provided 3,024 answers in the pre-study survey and 2,209 answers after the six-week series in the post-study survey. The answers provided specific details for the evaluation of the teaching. However, it would be better if there were only two questions per principle presented in the teaching.

Another observation concerned the placement of one of the questions. The final survey after the six-week sermon series had one question on the final page. A few participants answered all but this last question. It is most likely that they did not realize there was one more question. It would be best not to have one last page with only one question on it.

The questions should be in a clear, straightforward manner, so there is the least amount of misunderstanding.⁶ The survey question concerning surrendering to God's will once and for all seemed ambiguous. The question was about anointing, but most people interpreted it as referring to salvation. Consequently after the six-week series, only 22 percent of the participants gave the correct answer. Therefore, the question was not stated clearly.

A third observation concerns the teaching schedule. For instance, the three-day concentrated study was in a three-hour period in the evening from six until nine o'clock. The same three-hour class could be in the morning or in the early afternoon for participants who preferred not to be out that late at night. Therefore, the number of participants could have been increased by offering the teaching in the daytime.

⁵ Vyhmeister, *Quality Research Papers*, pt. 4, chap. 15, Kindle.

⁶ Ibid., Kindle.

Additionally, the study was conducted during the coldest months of the year for that area. In this study, the weather was a factor that hindered the attendance for at least three of the Sunday's during the six-week series. The final day of the six-week series and the day of the final post-study survey was a frigid and windy day. The church attendance was much lower than usual.

The final observation concerns the limited time the researcher had to cover this complex and extensive topic of the anointed life. The teaching time of this project limited the amount of material to include. Neither the nine hours of teaching time during the three-day study nor the six sermon series had enough time to add all the contributions of the authors researched. More authors and more Scripture verses could be explored. However, this project was limited in its time and material. The anointed life, understanding it, and living by its principles will continue to be a never ending process.

Thesis Summary

The Christian life is a walk with God in this world as believers prepare to live in God's eternal blessings. It is life in which the believer walks hand in hand with God. In anointing His children with His Holy Spirit, God provides His presence and His power for living as He commands. Coupled with God's indwelling Spirit, the believer cooperates with God through complete surrender and active spiritual disciplines. The anointed living produces the fruit of the Spirit in the believer and produces the rich, fulfilling life God intended for him/her to experience. While many believers have lived their Christian lives in the fullness of the anointing, many have not. Those who are not experiencing the fullness of the anointed life have Christian lives filled with a constant string of defeats and failures. The weak and defeated life is not what God intends. God is not a respecter of persons (Acts 10:34). Therefore, He does not love some believers more than others. Consequently, the difference between Christian lives must lie within

the believer. This project has shown from the Bible and history that principles of the anointed life are to be taught and obeyed. If a believer understands these principles, he/she will be in a better position to experience the fullness of the anointed life that God has already given him/her.

The lives of great men and women of God provide enlightenment as to the practice of these principles of living the anointed life. Moody, Wesley, Mueller, Finney, Smith, Spurgeon, and Torrey are some examples of living the anointed life. These principles are also found in more modern men such as Graham, Rogers, Bright, Falwell, Towns, Stanley, Chan, Olford, and Gaines. These great leaders experienced the powerfully anointed life and challenged others to follow in the same steps. The greatest example of living the anointed life is the Lord Jesus Christ. His life is the supreme example of the anointed life through surrender, trust, and obedience. All of these provide the thirteen principles of the anointed life.

Theologically, the anointed life is centered on the doctrine of sanctification or holiness. God, in Christ, redeemed all believers to be transformed by the renewing of their minds into being like Christ. God calls believers to grow in grace into the fullness of the stature of Jesus Christ. God has given His Holy Spirit to every believer within to bring about this transformation of his/her heart, mind, and soul. God has anointed every believer with the Holy Spirit for wisdom, power, and service.

Historically, this anointed life has been perpetuated through the power of the Holy Spirit, the Word of God, and the spiritual disciplines of the Christian. The deeper Christian experience is in those willing to commit to a serious life of principled living. The lives of believers change as they center their lives on the examples of Jesus' life. Believers are to be like Jesus and seek first the Kingdom of God. Consequently, Christian leaders like Whitney, Foster, and Boa are calling Christians back to the life of the spiritual disciplines.

This project's goal was to increase the level of understanding of the anointed life with the members of Faith Baptist Church. The goal of this project was accomplished within the parameters of the study. The teaching of the principles of the anointed life was the vehicle to increase this understanding, and the members at Faith Baptist Church increased in their understanding of the anointed life. A new paradigm for teaching arose from this project. This paradigm can benefit God's people in any area of education. Additionally, examples of keeping the principles in front of the believers arose from this project. Finally, celebrating with the body of Christ was the last inference from this project.

The implications of the teaching at the end of Chapter 4 present two applications to further the results of this project. The first application is under the heading, *The Importance of the Teaching*. By emphasizing and teaching one of this project's principles each month of the year any church leader can further the development of this project. The principles of prayer and fasting combine into one month's emphasis which will narrow the number of principles to twelve, one for each month. The subject of the anointing of the believer for life and ministry is too deep to complete. There are more insights from books and more enlightenment from the Scriptures that the anointed believer can learn. Therefore, the pastor and the church will never come to the end of the material to teach. The anointed life is an experience of walking daily with God and learning daily from the Holy Spirit's guidance and power. Consequently, the opportunity for growth and the experiences will never end.

The second opportunity to further the development of this project is under the heading of *The Celebration of the Teaching*. The new scorecard is an opportunity to keep the benefits of the anointed life in front of Christians. The celebration of walking daily with God is an opportunity to further the blessings of the anointed life. The full explanation and use of the new scorecard are in Chapter 4. The scorecard is a report card of answered prayers and blessings from God during

the previous week. The congregation may read the scorecard each week and celebrated the results together. The church can incorporate short stories of the blessings into the various weekly communications of the church. By using the results of the scorecard, believers remind and challenge each other to walk daily with God.

The biblical topic of this project is the anointed life given by God to every believer. The anointed life is not just one part of the Christian life. The anointed life encompasses the entire Christian life. Therefore, the principles of the anointed life should be a subject for teaching in every church and every Christian school. A seminary course on the principles of the anointed life would be an opportunity to develop further this project.

God equips every one of His children to live a new quality of life, the anointed life. God equips every believer with the indwelling of the Holy Spirit in all His power and potential. The believer's home in heaven is secure. However, the believer's life on earth will require unique provisions by God daily. The daily provision is the anointed life. Stanford explains the believer's situation, "His daily state is developed from the source of his eternal standing. [The Christians'] condition is what [they] are in [their] Christian walk, in which [they] develop from infancy to maturity. Although [their] position remains immutable, [their] condition is variable."⁷ Therefore, God gives the anointed life to enable and empower Christians in their daily walk with Him. The Word of God concludes in Philippians 2:12-13 that believers are to live their salvation daily with God, as He enables them both to desire His and to do for *His* good pleasure.

⁷ Stanford, *The Principle of Position*, 10.

Appendix A

Pre-Study Survey

Growth in Understanding Biblical Anointing For Life & Ministry

At Faith Baptist Church

Pre-study Survey

Thank you for participating in this survey. The results will be used in a Doctor of Ministry thesis project by our pastor, Steven M. Headrick. The purpose of this project is to increase the understanding and hopefully thereby the experience of biblical anointing by the Christians attending Faith Baptist Church. God wants to do far more with us than we have ever imagined. Through this study and your openness to the power of God, we will all be blessed!

Please circle only ONE response for each question.

1. Do you sense that there is something missing in your Christian life?

Strongly Disagree Disagree Neutral Agree Strongly Agree

2. First Corinthians 2:4-5 is not a pattern for Christian living today.

Strongly Disagree Disagree Neutral Agree Strongly Agree

1 Corinthians 2:4-5 (NKJV)

⁴ And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, ⁵ that your faith should not be in the wisdom of men but in the power of God.

3. I examine myself often to see if I am looking for God's hand in my daily life.

Strongly Disagree Disagree Neutral Agree Strongly Agree

4. I understand the meaning of the anointed life that Christians receive according to First John 2:27.

Strongly Disagree Disagree Neutral Agree Strongly Agree

1 John 2:27 (NKJV)

²⁷ But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

5. The anointed life is when God takes you by the hand and leads you every day.

Strongly Disagree Disagree Neutral Agree Strongly Agree

6. I seldom sense the Holy Spirit leading me.

Strongly Disagree Disagree Neutral Agree Strongly Agree

7. The believer must allow the Holy Spirit to illuminate the Word of God as it is heard, read and applied.

Strongly Disagree Disagree Neutral Agree Strongly Agree

8. Any true experience with God will not contradict the written Word of God as found only in the Bible.

Strongly Disagree Disagree Neutral Agree Strongly Agree

9. Once you have received Christ as your Savior, there is no more need to seek Him.

Strongly Disagree Disagree Neutral Agree Strongly Agree

10. Every born-again Christian is baptized with the Holy Spirit.

Strongly Disagree Disagree Neutral Agree Strongly Agree

11. I am presently seeking a deeper walk with God.

Strongly Disagree Disagree Neutral Agree Strongly Agree

12. Yielding to God is a moment-by-moment experience of living in the will of God.

Strongly Disagree Disagree Neutral Agree Strongly Agree

13. You must surrender your will to God's will once and for all in order to be saved.

Strongly Disagree Disagree Neutral Agree Strongly Agree

14. I now see areas in my life that I have not surrendered to God.

Strongly Disagree Disagree Neutral Agree Strongly Agree

15. You do not have to ask God to fill you with His Spirit.

Strongly Disagree Disagree Neutral Agree Strongly Agree

16. When God fills you with His Spirit, you feel it immediately.

Strongly Disagree Disagree Neutral Agree Strongly Agree

17. God does not command all believers to be continuously filled with His Spirit.

Strongly Disagree Disagree Neutral Agree Strongly Agree

18. I am presently asking God to fill me with His Spirit every day.

Strongly Disagree Disagree Neutral Agree Strongly Agree

19. God may test you many times to see if you are really serious about following him.

Strongly Disagree Disagree Neutral Agree Strongly Agree

20. God is presently testing me.

Strongly Disagree Disagree Neutral Agree Strongly Agree

21. God will bring each believer, one by one, to a place of testing.

Strongly Disagree Disagree Neutral Agree Strongly Agree

22. Whatever God wants me to do, it will always seem reasonable.

Strongly Disagree Disagree Neutral Agree Strongly Agree

23. Obedience to God will bring ever-increasing power of the Spirit into your life.

Strongly Disagree Disagree Neutral Agree Strongly Agree

24. I am struggling with obedience to God in my life.

Strongly Disagree Disagree Neutral Agree Strongly Agree

25. The amount of time you give to prayer is a good measure of your fellowship with God.

Strongly Disagree Disagree Neutral Agree Strongly Agree

26. God has a priority-scale in selecting which prayers to answer, postpone, or ignore.

Strongly Disagree Disagree Neutral Agree Strongly Agree

27. The amount of time I spend in prayer each day is:

Less than 15 min. 15-30 min. Less than 1 hr. More than 1 hr.

28. Fasting is not a discipline for New Testament Christians.

Strongly Disagree Disagree Neutral Agree Strongly Agree

29. Fasting is a path to spiritual direction and power.

Strongly Disagree Disagree Neutral Agree Strongly Agree

30. I have fasted at least once for spiritual breakthrough.

Strongly Disagree Disagree Neutral Agree Strongly Agree

31. There is no such distinction between secular and sacred, everything is sacred.

Strongly Disagree Disagree Neutral Agree Strongly Agree

32. Theocentricity means God is the central factor of life and not man.

Strongly Disagree Disagree Neutral Agree Strongly Agree

33. I now have God as the center of my life more than ever.

Strongly Disagree Disagree Neutral Agree Strongly Agree

34. I have greatly grown in my Christian walk in the past six weeks.

Strongly Disagree Disagree Neutral Agree Strongly Agree

35. Priorities are the path to living by principles.

Strongly Disagree Disagree Neutral Agree Strongly Agree

36. Your spiritual enlightenment is in direct correlation to the sanctification of the Spirit in your life.

- Strongly Disagree Disagree Neutral Agree Strongly Agree
37. The deeper Christian life is a goal to be reached.
- Strongly Disagree Disagree Neutral Agree Strongly Agree
38. To expect God to act is a sin of presumption.
- Strongly Disagree Disagree Neutral Agree Strongly Agree
39. Nurturing others is not the job of everyone who is led by the Spirit.
- Strongly Disagree Disagree Neutral Agree Strongly Agree
40. I look for God to act in my life every day.
- Strongly Disagree Disagree Neutral Agree Strongly Agree
41. Nothing can get to the Christian without the Father's knowledge and permission.
- Strongly Disagree Disagree Neutral Agree Strongly Agree
42. The anointing of God will get your mind off of yourself.
- Strongly Disagree Disagree Neutral Agree Strongly Agree
43. God has given me a new sense of peace over the past few weeks.
- Strongly Disagree Disagree Neutral Agree Strongly Agree
44. Gender:
- Male Female
45. Age:
- Under 21 22-34 35-44 45-54 55-64 65-74 75+
46. How long have you been a Christian?
- Less than 1 year 1-5 years 5-10 years 10-20 years over 20 years
47. How long have you been attending Faith Baptist Church?
- Less than 6 mos. Less than 1 year 1-5 years 5-10 years over 10 years
48. Are you a member of Faith Baptist Church?

Yes No

Post-study Survey

Please note that the post-study survey has a different introduction and the addition of two questions at the end for those participants who completed both the three-day study and the six-week study. Other than the above, the pre-study and post-study surveys are identical.

Growth in Understanding Biblical Anointing For Life & Ministry

At Faith Baptist Church

Post-study Survey

Thank you for participating in this study and for taking this post-study survey. These are the same questions asked on the original survey. The purpose of our study has been to increase our understanding of biblical anointing. By comparing the original answers to the post-study answers, I can have a practical measurement of the increase in our understanding. I will report the positives and negatives from this study. It has been a joy to participate in this study with you, and I am expecting great things from God for us!

Please circle only ONE response for each question.

1. Do you sense that there is something missing in your Christian life?

Strongly Disagree Disagree Neutral Agree Strongly Agree

2. First Corinthians 2:4-5 is not a pattern for Christian living today.

Strongly Disagree Disagree Neutral Agree Strongly Agree

1 Corinthians 2:4-5 (NKJV)

⁴ And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, ⁵ that your faith should not be in the wisdom of men but in the power of God.

3. I examine myself often to see if I am looking for God's hand in my daily life.

Strongly Disagree Disagree Neutral Agree Strongly Agree

4. I understand the meaning of the anointed life that Christians receive according to First John 2:27.

Strongly Disagree Disagree Neutral Agree Strongly Agree

1 John 2:27 (NKJV)

²⁷ But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

5. The anointed life is when God takes you by the hand and leads you every day.

Strongly Disagree Disagree Neutral Agree Strongly Agree

6. I seldom sense the Holy Spirit leading me.

Strongly Disagree Disagree Neutral Agree Strongly Agree

7. The believer must allow the Holy Spirit to illuminate the Word of God as it is heard, read and applied.

Strongly Disagree Disagree Neutral Agree Strongly Agree

8. Any true experience with God will not contradict the written Word of God as found only in the Bible.

Strongly Disagree Disagree Neutral Agree Strongly Agree

9. Once you have received Christ as your Savior, there is no more need to seek Him.

Strongly Disagree Disagree Neutral Agree Strongly Agree

10. Every born-again Christian is baptized with the Holy Spirit.

- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
11. I am presently seeking a deeper walk with God.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
12. Yielding to God is a moment-by-moment experience of living in the will of God.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
13. You must surrender your will to God's will once and for all in order to be saved.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
14. I now see areas in my life that I have not surrendered to God.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
15. You do not have to ask God to fill you with His Spirit.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
16. When God fills you with His Spirit, you feel it immediately.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
17. God does not command all believers to be continuously filled with His Spirit.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
18. I am presently asking God to fill me with His Spirit every day.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
19. God may test you many times to see if you are really serious about following him.
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|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
20. God is presently testing me.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
21. God will bring each believer, one by one, to a place of testing.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|

22. Whatever God wants me to do, it will always seem reasonable.

Strongly Disagree Disagree Neutral Agree Strongly Agree

23. Obedience to God will bring ever-increasing power of the Spirit into your life.

Strongly Disagree Disagree Neutral Agree Strongly Agree

24. I am struggling with obedience to God in my life.

Strongly Disagree Disagree Neutral Agree Strongly Agree

25. The amount of time you give to prayer is a good measure of your fellowship with God.

Strongly Disagree Disagree Neutral Agree Strongly Agree

26. God has a priority-scale in selecting which prayers to answer, postpone, or ignore.

Strongly Disagree Disagree Neutral Agree Strongly Agree

27. The amount of time I spend in prayer each day is:

Less than 15 min. 15-30 min. Less than 1 hr. More than 1 hr.

28. Fasting is not a discipline for New Testament Christians.

Strongly Disagree Disagree Neutral Agree Strongly Agree

29. Fasting is a path to spiritual direction and power.

Strongly Disagree Disagree Neutral Agree Strongly Agree

30. I have fasted at least once for spiritual breakthrough.

Strongly Disagree Disagree Neutral Agree Strongly Agree

31. There is no such distinction between secular and sacred, everything is sacred.

Strongly Disagree Disagree Neutral Agree Strongly Agree

32. Theocentricity means God is the central factor of life and not man.

Strongly Disagree Disagree Neutral Agree Strongly Agree

33. I now have God as the center of my life more than ever.

- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
34. I have greatly grown in my Christian walk in the past six weeks.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
35. Priorities are the path to living by principles.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
36. Your spiritual enlightenment is in direct correlation to the sanctification of the Spirit in your life.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
37. The deeper Christian life is a goal to be reached.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
38. To expect God to act is a sin of presumption.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
39. Nurturing others is not the job of everyone who is led by the Spirit.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
40. I look for God to act in my life every day.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
41. Nothing can get to the Christian without the Father's knowledge and permission.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
42. The anointing of God will get your mind off of yourself.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
43. God has given me a new sense of peace over the past few weeks.
- | | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
44. Gender:

Male Female

45. Age:

Under 21 22-34 35-44 45-54 55-64 65-74 75+

46. How long have you been a Christian?

Less than 1 year 1-5 years 5-10 years 10-20 years over 20 years

47. How long have you been attending Faith Baptist Church?

Less than 6 mos. Less than 1 year 1-5 years 5-10 years Over 10 years

48. Are you a member of Faith Baptist Church?

Yes No

49. Did you participate in the three day concentrated study and the six week sermon series?

Yes No

50. If you participated in both studies, which method did you find most beneficial and why?

Appendix B Six Sermon Outlines

This appendix contains the six outlines for the sermons in the six-week sermon series. Each person in attendance received one of these outlines as he/she entered the worship center. The outlines are in a half page format to enable getting two handouts from one sheet of typing paper. Heavyweight paper is used to aid the participants in writing on the handout. The members of FBC used these outlines to aid in following the sermon and as an aid to remembering the different points made concerning anointing. The points are listed on the projection screens in a fill in the blank fashion. The underlined words represent the blanks to complete during the sermon.

Sermon Outline #1

Introduction Sermon #1

Understanding Biblical Anointing

For Life & Ministry

2 Corinthians 1:20-21

Do you sense that there is something missing in your Christian Life?

Two Elements of the Anointing: 1. The Holy Spirit's presence.

2. The Holy Spirit's potential.

1. The Permanence of the Holy Spirit's Presence. (2 Cor. 1:21)

A. The Permanence of His Presence.

B. The Purpose of His Presence.

a. The Holy Spirit teaches us spiritual things.

b. The Holy Spirit gives us spiritual discernment.

2. The Perfecting Presence of the Holy Spirit. (Gal. 4:19)

3. The Potential Power of the Holy Spirit's Presence. (Col 1:29)

This verse ties together the present anointing and

The concept of living by principles.

A. Paul states that he is laboring.

B. Paul states that Christ is working in him mightily.

Sermon Outline #2

Growth in Understanding Biblical Anointing

Sermon #2: The First Three Principles

Ephesians 3:16-21

1. Principle of Receptivity (James 2:18-23)

A. How receptive are you to the activity of God in your life.

B. A participation with God the Holy Spirit in daily living.

a. Faith with action.

b. Spiritual relationship. (2 Cor. 3:18)

2. Principle of Illumination (2 Peter 1:20-21)

A. The Holy Spirit has given the Word of God.

a. Scripture over experience.

b. The anointed life is a leap into the light.

B. The Holy Spirit teaches us. (1 Cor. 2:10-13)

C. The Holy Spirit leads us. (Rom. 8:14)

3. Principle of Seeking (Matthew 7:7-11)

A. Seeking God is a process. (Psalm 27:7-8)

a. Concerted prayer.

b. Concentrated Bible study.

c. Committed obedience to God's Word.

B. Seeking God is a privilege. (Isaiah 55:6)

Sermon Outline #3

Growth in Understanding Biblical Anointing

Sermon #3 The Principles of Emptying & Asking

The Principle of Emptying (Romans 6:12-13)

1. The words of Surrender.
2. The will of Surrender.
Taking the will of God as the rule of your life.
3. The way of Surrender.
Yielding to God is a moment by moment experience.
To present yourself unto God means to be at His disposal.

The Principle of Asking (Luke 11:13)

1. The command to be filled with the Spirit. (Eph. 5:18)
 - A. The responsibility to be filled.
 - B. The reason to be filled.
 - C. The repeated nature of the filling of the Holy Spirit.
2. The conditions to be filled with the Holy Spirit.
 - A. Do not quench the Spirit. (1 Thess. 5:19)
Concerns The Spirit's leadership.
 - B. Do not grieve the Holy Spirit of God. (Eph. 4:30)
Concerns The Spirit's Holiness.
 - C. Walk in the Spirit. (Gal. 5:16)
Concerns The Spirit's power.
3. The consequence of being filled with the Spirit. (Gal. 5:22-23.)

Sermon Outline #4

Growth in Understanding Biblical Anointing

4th Sermon in Series

1. The Principle of Testing. (Matthew 4:1)
 - A. Jesus is our perfect example.
 - B. God the Father allowed the testing of Jesus.
 - C. God may test you many times to see if you are really serious about following Him.

2. The Principle of Obedience. (Acts 5:32, John 14:21)
 - A. Obedience to God will bring ever increasing power of the Holy Spirit into your life.
 - B. As you obey Jesus' commands, He will reveal Himself to you.
 - C. Whatever God want you to do may not seem reasonable at the time.
 - D. The battle is often over some trivial issue.

3. The Principle of Prayer. (Jude 20)
 - A. The amount of time you give to prayer is a good measure of your fellowship with God.
 - B. God has a priority scale in selecting which prayers to answer, postpone, or ignore. (1 John 5:14-15)

4. The Principle of Fasting. (Matthew 9:14-15)
 - A. Fasting is a discipline for New Testament Christians.
 - B. Fasting is a path to spiritual direction and power.
 - C. Seven Blessings from fasting. (Isaiah 58:6-11)
Freedom, oppressed no more, learning to share, our light shines, healing,
protection, answered prayer.

Sermon Outline #5

Growth in Understanding Biblical Anointing

5th Sermon in Series: The Maintenance Principles

The Principle of Focus

Galatians 5:16-18

1. God becomes the focus of your life.
 - A. To walk in the Spirit is to live by the Spirit.
 - B. There is no distinction between secular and sacred; everything is sacred.
 - C. Theocentricity, God is the main and central factor not man.
2. You begin to take the focus off of yourself. (Heb. 12:1-2)
 - A. Looking unto Jesus, the author and finisher of our faith.
 - B. Faith is like the eye which sees everything in front of it and never sees itself.

The Principle of Growth

1. Grow in the grace and knowledge of our Lord and Savior Jesus Christ. (2 Pet. 3:17-18)
2. Spiritual growth requires the setting of spiritual priorities. (Heb. 5:12-14)
 - A. Priorities are the path to living by spiritual principles.
 - B. My spiritual enlightenment is in direct correlation to the sanctification of the Spirit in my life.
 - C. The deeper Christian life is a process and not a goal to be reached. You can always go deeper with God.

Sermon Outline #6

Growth in Understanding Biblical Anointing

The Final Two Principles

The Principle of Expectation.

Mark 11:22-24

1. You expect God to act in your daily life .
2. You expect God to act in the present because He has acted in the past .
3. You expect God to act in the lives of others .

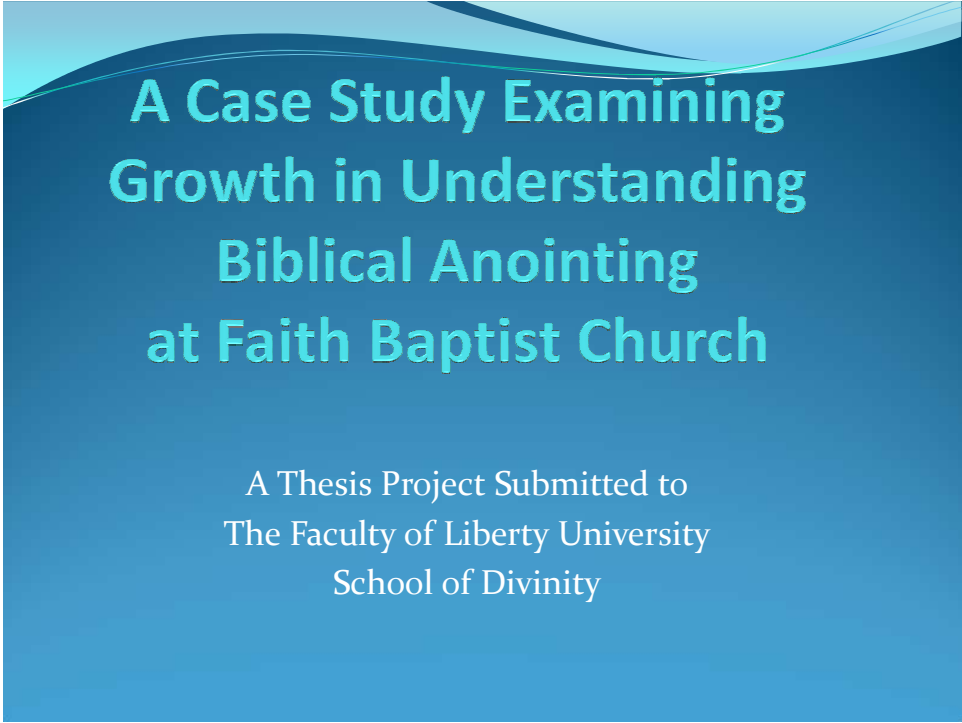
The Principle of Peace .

Isaiah 26:3

1. Perfect peace comes from God when your mind stays on Him.
2. Perfect peace is not the absence of disturbing thoughts. (Hebrews 13:5-6)
3. Perfect peace comes from God as you live the anointed life with Him. (Phil. 4:6-7)

Peace be with you!

Appendix C PowerPoint Presentation



A Case Study Examining Growth in Understanding Biblical Anointing at Faith Baptist Church

A Thesis Project Submitted to
The Faculty of Liberty University
School of Divinity

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IRB Waiver

December 17, 2014

Steven M. Headrick

IRB Exemption 2056.121714: Growth in Understanding Biblical Anointing for Life and Ministry at Faith Baptist Church

Dear Steven,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46.101(b):

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
 - (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

**Fernando
Garzon, Psy.D.**
Professor, IRB
Chair **Counseling**