

Our earthly Divine calling:



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**"And you shall be
My witnesses."**

"So likewise ye, when ye shall have done all those things which are commanded you, say, we are un-profitable servants: we have done that which was our duty to do."

General note:

1. We generally have used the Amplified or King James Version of the Bible. One could, of course, when so desired, use any other Bible translation.
2. We have **frequently** added text between brackets in the Bible verses **to clarify the meaning of the Bible verses**.
3. In most cases where **he** or **him** is mentioned to point to **males** it also counts for **females**.
4. It is allowed to copy the study, on which way, when the source is mentioned.
5. If this study is a blessing for you, it's our wish that the message shall be passed on to others. We ask you in the first place to attend other people on our Blog. But you could also, as far as we are concerned, copy it (many times), and hand it out. A margin for profit is **not** allowed hereby. See note 4, above.
6. We write the word satan not with a capital, as it is not a name, but a word meaning opponent or adversary, accuser.

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Our earthly Divine calling: to be His Witness

You are the light of the world

(Matthew 5:14)

Besides the salt-forming (the becoming of salt by the hand of the Lord [Matthew 5:13], viz. the forming of the new person), **we must also become the light of the world**. Both these works are done by the anointing of the Holy Spirit, on the basis of our faith and our submission. The salt-forming is the introductory work in order to prepare us according to the will of God. We were born sinners, but by the Holy Spirit we are redeemed from our sinful "I"-life, and we are transformed until we will have the wonderful Jesus-life within us.

But besides this the anointing is also meant to make us witnesses for our fellowmen that we might bring others into the circle of God's grace by the power of the Holy Ghost. Many only witness in the Church, but we should not only do that, but the more so in the world outside. So that is the most important place, our most important (work)field. We must try to draw people out of the world until they learn to live for Jesus, until they are open to the grace of Jesus Christ. This then is the spreading of light. And this, too, is a work of the Holy Spirit. For without the power of the Lord no witness is possible. For the world is evil, is in the grip of satan. When we try to witness in our own power, people will laugh at us. They will proclaim us to be simple or some such thing, as the wisdom of God is folly to the world. When we do not witness in Jesus' power, the testimony will have no value at all.

Let us first read the verses 14-16 from Matthew 5:

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Again: the spreading of light in this world is an impossible task in the power of man. In man there is no possibility to spread light. For Jesus says: *"I am the Light of the world"*, and it is Jesus, Who by the work of the Holy Spirit in us, will make this light to shine through us. Therefore, without Jesus' work through the anointing, through His Holy Spirit, no light is possible. Neither is this possible through good works that **we** might do.

There is a beautiful song in a Dutch hymnbook, which reads: *"Everything that is done out of love for Jesus, will remain."* This is a lie, for this could just be man's will. One might want to do a whole lot of things for Jesus, but when done in one's own power these things will have no value at all. They must be done because of the work of the Holy Spirit within us. They must **not** be our own works, but works of the Holy Spirit through us. **He** must inspire us. **He** must lead us. **He** must urge us. So, this goes for both works: the spreading of the light as well as the works on behalf of the people around us. In both cases it is a matter of the anointing, God's Spirit working in and through us.

The light should be on a mountain. A mountain is in this case the type for the power of the Holy Spirit. This goes also for the candleholder. The candleholder and the mountain are both types for the power of the Holy Spirit. We must be driven by God's Spirit. In order to prove this, let us go to the text in Acts 1 verse 8:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This witness only comes **after** that strengthening by the Holy Spirit. First the power of the Holy Ghost will come upon us, and then comes the witnessing.

In general one thinks too lightly of the "waiting in the upper room" of our spirit for this strength, this anointing. Let us therefore continue to prayerfully ask for these wondrous **powers** of the Lord, until He come in; let Him do His work in and through us, then we could witness of the Lord. We are **all** called to witness. To tell the world that He is risen, that He is a living Savior, and that He is a Helper in all circumstances of life. He will solve all problems if we put them in His hands. Satan's powers will then be overcome by our faith in Jesus Christ, and by our yielding to Him.

The Holy Spirit is therefore essential, it is the only way we could witness and spread light. We then would not only be able to speak **about** the Lord, for the Gospel does not only consist of words, but especially of power. We can read this in 1 Corinthians 2 verses 4 and 5. The preaching, and teaching must be instigated by God's Spirit if they are to have eternal value.

1 Corinthians 2:4-5, "And **my speech and my preaching was** not with enticing words of man's wisdom, but **in demonstration of the Spirit and of power**: That your faith should not stand in the wisdom of men, but in the power of God."

That is what it is all about: the power of God, which is the anointing. This anointing must work, and that anointing works when the Word is spoken in the power and authority of the Holy Ghost. So it is not the word itself: a beautiful speech; This will have no value whatsoever, no effect, for it is **the living Word** (i.e. Jesus) Who must do His work. **He** must change us; **He** must bring us to repentance, to conviction of sins and to confession of guilt and to submission. Then the Lord can heal us. It is the power of Jesus, which must achieve this on the basis of the spoken word; otherwise it is all in vain. Therefore, we might have given lots of messages without them having any eternal value if they were brought in our own human strength, without the Holy Spirit's urging, blessing and anointing. We are to ask for this enormous anointing at all times, His power alone is able to work this, could be a light to people.

There is a connection between the salt-forming and the spreading of the light: the more we have the new nature within us, the more we can carry this with us, the greater light we spread by the Spirit's power, the greater power the Lord could develop through us. There are different kinds of power, and there is a power to the spreading of light. John 1 verse 12 also speaks of a power.

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*"But as many as received Him, to them gave He power to **become** the sons of God, even to them that believe on his name."*

Scripture speaks here also about power and strength, but this is not a power and strength to witness, but to **become** a witness. This has to do with the salt-making, and not with the spreading of the light. These powers and strengths of the Holy Ghost are introductory powers and strengths that will transfer us into children of God, sons of God. The other powers and strengths I spoke of before, are to do with spreading of the light, with witnessing, and testifying to others; passing the Word of Truth to others. Any man must first be formed by the Lord. We should not mix these up.

As we read: the lit candle, this strengthening to witnessing, should not be hidden. We read in Matthew 5 verses 14-16, that the light should not be hidden under a bushel, but should be placed on a candlestick. A bushel is the type for the daily cares of life. The light should not be hindered by the daily cares. The daily worries and burdens should not become dominant. Our ministry should be uppermost, should be free, above all daily cares. We should be willing to serve Him, without cares. We should not worry, for the Lord wants to provide in all our needs, and we are to put all this in His hands, focus on Him and not on the circumstances. We should continue to walk and witness with that focus on the Lord. We should therefore not be influenced by daily cares, but hand these over to the Lord.

Let us go to Luke 8 verse 16:

"No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light."

A vessel refers to food and drink, and "a bed" could refer to sexuality or laziness, not wanting to work for the Lord because of these things. All these human things: a bushel, a vessel, and a bed refer to daily human life. Man's daily life should not wrongly influence the witness-life; prevent us from being witnesses. We should **at all times** be prepared to be witnesses for the Lord as God's Spirit speaks through us: that we might be capable to witness. We must always have the preparation of the Gospel of peace. As it says in Ephesians 6 verse 15: *"And your feet shod with the preparation of the gospel of peace."* We must have a willing heart to testify of Jesus if God's Spirit urges us to do this. And this should not be hindered by "vessel" or "bed" or "bushel". Therefore, the human everyday things should not have the emphasis, but as children of the Lord we should first and foremost be wanting to do this: Proclaim the Gospel to others that they too might share in the grace of Jesus Christ.

Matthew 25 verses 18 and 24 are about the man that hides his talent:

"But he that had received one (talent) went and dug in the earth, and hid his lord's money."

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed."

This servant of the Lord had received power (talents have nothing to do with earthly things, these talents refer to divine things), powers and strengths of the Holy Ghost to witness. (The one receives this and the other that. One will receive more power to witness, the other less.) But this man buried his power in the earth; a different text says: "hidden in his sweatcloth". A "sweatcloth" refers to labor on earth, and earth to earthly things. So, the earthly things took preference with him; he buried his talent under them. Instead of using his talent it was buried under earthly needs. Things of the earth were more important to him.

Moreover, he accused the Lord, that He was so strict. Instead of admitting his laziness, he said: *"You are strict, You mow where You did not sow, You make us work."* He accused the Lord of having to work. People which have received power from the Lord, will eventually be rejected because of this laziness, and their part is with the cursed, because they would not work while the Lord gave them power for it. It is

wonderful to receive something from the Lord, but we must invest; use this. We must make the most of it; we must work with it. Let us **not** follow this man's example, and deem the earthly things greater, and bury our talent under earthly cares, earthly pleasures like food and drink or under a "bed" (all thoughts in relation to "bed").



The purpose of anointing

The purpose is in the first place to receive power that we could bind satan. We must first receive power, for we dealt with a resistance, an adversary. He (satan) will try his best to prevent us from witnessing of the living Lord. Let us then be aware of such an enemy.

Luke 11:21-22, *"When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."*

5 We have here such a strong man, satan, who has the people he wants to keep bound in sin, in his power. As long as the people are in that power, they are at peace. Especially when they are doing well they will have no need at all of the Lord and of religion; they are at peace. But when we, standing in the power of Jesus, overcome satan, we could snatch the people that are under satan's power, out of his claws. We are to exert power to deliver these people out of satan's power. For this purpose we have received power from Jesus.

He gives the strength and the anointing of the Holy Ghost in the first place to defeat satan, to break his chains. We must break satan's power in the Name of Jesus, and pray for the people. In the Name of Jesus we must break the powers of satan that hold them captive. Our testimony therefore must be preceded by prayerful warfare, for satan is to be defeated. His power and dominion over the people must be destroyed.

The world is in the power of the evil one. But we must overcome the evil one. And we have the power to overcome him, for we have received strength from the Lord. We can use His Name to destroy satan. We must, **in the Name of Jesus**, break the powers of unbelief, of doubt and of false interpretation of the Word: that we could get a hold on the souls, the hearts, and that they might listen and hear what is truly the will of God.

For many hardly know that will of God. They do not know that the Lord asks us to share in His **death** and His **resurrection**. Many believe that Jesus' death on the cross was sufficient, and that they now only will receive blessings, while we, too, are to undergo the work of His death on the cross if we are to receive the blessing. So, satan's might is to be broken, and for that purpose we need His power. We will receive it from Jesus if we have received Jesus' anointing. The entire anointing is **experiencing Jesus through us**. Let us go to Ephesians 6 verse 10:

*"Finally, my brethren, be strong in the Lord, and in the power of **his** might."*

Do we understand what it means "in the power of His might"? The power of God's might is His omnipotence. God is omnipotent. He has far more power than we ever could dream up. There is a **limitless power** that will be given unto us if we are open to it. But do we grasp that might? We must clothe ourselves therewith in faith; we must put on that might, in faith, like a robe, like an armor; take possession of it, stand in that might and command satan: "In the Name of Jesus".

Then we shall see that God is with us. He reveals Himself, and He gives us that strength, and every time we are in battle against satan the Lord is with us. He saith "I help you, I strengthen you, with the right hand of My justice". It is Jesus; we will do battle **with Him**; our witness always goes together with the work for Him, it is always "Jesus and we".

And that anointing always works through us. We labor, Jesus labors with us in the strength of God's might. So, let us never forget: we work together with the Lord. If we do not see this, and grasp it, we will receive nothing; but we must have our eyes on this gift of God, and stand therein in faith.

The second purpose of the anointing is to work in that given strength, to witness for the edification of the Lord's Church.

Acts 1:8, *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."*

Let us proceed to **Matthew 16 verses 18 and 19**:

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Verse 18)

Here we see again the combination of Jesus and us. Peter means rock (petra), and Jesus says: "On this petra"; thus: on faith as Peter's, "I shall build my church". So, it is the Lord Who builds His Church, through us. But we must witness, speak the Word, proclaim our testimony; then Jesus will reveal His power through our testimony. In this context it is written:

Psalm 127:1a, *"Except the Lord build the house, they labor **in vain** that build it."*

When we work in and through the Lord the powers of hell cannot resist this work; but we must stand in faith: "He is with me, He strengthens me, He speaks through me". It must be natural, as natural as our breathing. When we speak we do it by exhaling. God's Spirit is also called wind or breath (the Hebrew word "ruach"). In any case, He goes through us; He works through us.

His power is entwined with our testimony.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

(Verse 19)

6

Here He says: *"I shall give you"*; after His resurrection He gives His disciples the keys for further labor. Keys are instruments to open doors, to give access to. They give us power to open doors, to give access to terrains that were previously closed off. There is also access to the hearts of the people one witnesses to, and access to the church. These are all powers of the Lord, that He will give us, whereby satan's opposition is broken.

When one opens in the Name of Jesus, it will be opened in heaven. God's power will work in heaven, when we work. When we close, heaven closes; when we open, heaven opens. These works are synchronic, they work simultaneously: we and heaven. When we go out in the Name of Jesus, in the power of Jesus, we work together: He and we. This is inseparable. Let us go to Ephesians 6 verse 17b:

"And take... the sword of the Spirit, which is the word of God."

The sword **of the Spirit**: we must take it up; we must proclaim the Word; we must speak it. You see here again that going together: "we and the Holy Ghost", that entwining. So, we witness the Word of God, and God's Spirit works through our testimony and confirms it. It is in that submission and in that knowledge that we must walk and work. He works through us, He strengthens us; His strength goes through us, His authority goes through us, and His divine power works through us. Satan must go.

When we stand in faith in this way, and act in this faith, then satan must go and then our witness will bear fruit. He has given us the keys. In another place they are called talents, or powers of the Holy Spirit; it all means the same. They are gifts of God's Spirit, revelations of the Spirit through us. When Jesus had not yet fulfilled His death on the cross, He had temporarily delegated His disciples.

Matthew 10:1, *"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."*

We see here that there are two divine powers. One to cast out unclean spirits, and the other is to heal the sick. These are two different revelations (gifts) of the Holy Ghost, cast out devils and heal diseases, besides, of course, the power to proclaim the Gospel. And these powers we must ask of the Lord, ask and receive, and stand in the faith, that as we act in Jesus' Name, we will receive these things that people will **experience** the anointing and the power. We will see, that when we are sincere, that that anointing will come through us and will take possession of us, and we will be able, in Jesus' strength, to heal the sick and to cast out demons. When that anointing does not work, our labor will have no value at all. Nothing will be achieved then.

Matthew 11:12, *"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."*

Here we see the same thing. In the power of Jesus the kingdom is won, the kingdom that is still occupied by satan, namely all the people's hearts in the world, which are still in satan's possession, must be taken from him by force, for satan will not let them go voluntarily, will not give them up voluntarily. We must therefore deliver these people in the Spirit's power. Satan's power must be driven from those hearts, and they must be taken possession of, with force, else they will not be able to enter the kingdom. Thus, we must take hold of these hearts with the force of Jesus; of the Holy Spirit. This force is thus aimed at satan, because satan holds these hearts, but when One comes Who is stronger than satan, He could chase away satan and take the spoil.

So it is here, in the Lord's power the hearts are delivered. For satan has his claws in their mind, in their thoughts, and they think according to his will. And those claws must be extracted. And it is the power of the Holy Spirit which must achieve this. We must come in Jesus' strength to deliver the people. There must be deliverers. That is why there will be more and more power in the end-times that people might arise to work this. Servants of the Lord, clothed with strength and power, who will deliver people out of their satanic thinking. We read this in Obadiah 21:

"And saviors (deliverers, namely out of the power of satan) shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

It says here "saviors", but the literal translation speaks of deliverers: people that set free from satan and from his coercion to sin. For people might be willing to be good, but they cannot, they fall into sin. They might come with good intentions for the new year to lead a better life, but they fall back in their old sins again and again. They have no strength. They must be delivered. There must be people who come to break these bands in the Name of Jesus.

Saviors shall come up on Esau's mount. Esau was the first son of Isaac and a worldly person, while Jacob (the second son) was a spiritual person. Jacob sought the things of God, and Esau sought the things of the earth. Christians with a worldly outlook, must be turned around in the power of the Spirit, they must be delivered from their worldly bands and from their earthly possessions.

These people only ask God's blessings for their earthly life: a better job, a sweet wife, a beautiful home, a beautiful car, all of this kind of earthly things. Their focus must be drawn away from these, and must be brought under God's will, to the eternal things. The deliverers will do this in the power of Jesus. Then the kingdom will be the Lord's. Then the kingdom will be in the hearts of the children of Esau: they will become devoted Christians, spiritual-minded children of God. (Luke 16:16 speaks of the same thing.)

7

Luke 10:19, *"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."*

So, anointed administrators of the Word receive might from the Lord over all power of the enemy, even satan himself. We are not to fear, for the Lord has given us this. He does not abandon us in the power of satan. He has given us power, in the Name of Jesus, to bind, to destroy everything that satan uses to oppose us and to attack us. Let us stand on the things of the Lord. He gives us the keys. He gives us strength; He gives us power to destroy satan. We must hold on to that. Jesus gave it to us, let us be willing to do it. And this was not only said to the twelve, for these are the words He spoke to the seventy. People, sent by Jesus.

Let us go to 2 Corinthians 10 verses 4 to 6:

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled."

We see here that every thought that is not from God, must be taken captive, and brought before the Lord. Also people's thinking. Every thought of man that opposes, that resists, and that rebels must be broken and bound in the Name of Jesus. Also our own thinking we must take and lay in obedience at the feet of the Lord. So, not only our actions and our walk, but also the inner man of our thinking.

As soon as we notice that things are not from the Lord; are not right, we should immediately cover them by the blood, take them captive and put before Jesus: "Under Your blood, Lord." That they might be washed off by His omnipotence. Be gone! And we must chase away satan. He is not to have one millimeter of our thinking.

First we must walk in obedience ourselves; only then could we warn others. So, we should not admonish others when we ourselves still fall short. We cannot tell others not to do something when we still do it ourselves. One cannot say: Mark my words, not my deeds. Therefore one must oneself first be obedient to Jesus in order to be able to admonish others.

Colossians 4:12, *"Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."*

Epaphras fought in prayer, he did not fight people, but satan. The satanic forces that tried to mislead and tempt the Colossians, he rebuked in prayer: the forces that hurt the Church. It is written: **At all times doing battle in prayer.** We see here the readiness to do battle of this God's servant, who used his anointing to fight satan. We should use this anointing in the first place against satan, to destroy him. Just as it is written in Romans 16 verse 20a:

"And the God of peace shall bruise satan under your feet shortly..."

That is the objective: we must destroy, destroy, again: destroy him. Therefore our witness must always be preceded by this prayerful warfare against the opposing powers. We cannot witness without **first** breaking this resistance of satan's in our prayers. When we want to witness to someone we must first, in the Name of Jesus, do away with these powers of satan: the spirits of unbelief, of resistance. Before approaching someone we must first go into our inner room to get rid of this resistance. We must also do this before preaching: get rid of all opposing powers in Jesus' Name.

We will now go to **the third purpose** of our anointing: i.e. to form those that have accepted our witness into a local church. The church must be formed out of the world. We must bring those people that do not

yet believe to faith in Jesus by our testimony of the risen Lord, we must make them to submit to Jesus that the kingdom of God be established in their hearts, come into their hearts.

Matthew 9:38, *"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."*

We see here that the emissive power of Jesus is necessary, the urge of the Holy Ghost, to be able to work. It is the Lord that must do it; we are to feel the urge. We must be emitted, pushed out: "Labor, witness **now**". Without His sending, without His power, without Jesus' will in us, we cannot do anything. We are members of His body. The hand cannot do anything without the head telling it pick up, to hold something, or to get a cup to drink. The head gives the order. As soon as that order is there, the hand will act. If the connection is broken, the nerves will not work anymore; then the head may give its impulse to the hand, but the hand will not do anything. One then has a lame hand. But as soon as the nerves work, there is a connection and the muscles will work.

So it is with the Lord, we should expect everything from the Lord. He sends us into the work field, He urges us to do so, He makes us to work for Him, and He gives the orders. Without His commands one had better wait quietly on Him, and stay in the preparation of the Gospel. And as soon as He says: "Go!", then do it.

8

Romans 10:15a, *"And how shall they preach, except they be sent?"*

You cannot really preach when you are not **sent**. We are to wait for and **experience** that sending. It is imperative for that sending to take place first; then one could preach. The emission into the vineyard must come from the Lord; it's only then that it will have effect. For then the command is His. Then one's labor is legitimate, gone out from Jesus Himself.

Many say to have been sent, and are not. Then happens what is written in 1 Corinthians 3 verse 12-15: "Their labor is like wood, hay, stubble". This means that, when people are won over by such preaching, they will soon be lost again when they get into trouble. When they meet with problems on their way, they will forsake the Lord. The fire of trials and tribulations burns everything. They were won over **by man's** convictions, without the Holy Spirit's power.

Let us go to John 20 verse 21:

*"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, **even so send I you.**"*

The same command the Father gave Jesus, He gives to us. The Messianic task of Jesus is now upon our shoulders, we must do likewise. Let us go to **Isaiah 61 verses 1 to 3**:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Verses 1-2)

As Jesus was anointed to do all this, so are we, as servants of the Lord, anointed to also do this: to bring the good news to the meek, to bind up the brokenhearted, etc., etc.

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes..." (verse 3a)

In the old days people put ashes on their head when they were grieving, and they walked in sackcloth. Hence the proverb: "In sackcloth and ashes". But instead of ashes the newly converts will receive a crown, a jewel, from the Lord.

"The oil of joy for mourning..." (Verse 3b)

Instead of sadness those that have submitted to the Lord, will receive the anointing with the Holy Spirit of joy and happiness.

"The garment of praise for the spirit of heaviness..." (Verse 3c)

They will receive the garment of praise instead of an anxious spirit, anxious because of the sin(s) they committed. And because they are delivered from sin they can, after having confessed their sins, praise the Lord because He was merciful to them. These things we must also achieve.

"That they might be called trees of righteousness, the planting of the Lord, that he might be glorified." (Verse 3d)

We must therefore labor for His glory, not that of ourselves. We see here, that the anointing, which was on Jesus, has come upon us. We receive the same anointing for the same message. The Messianic anointing, which was on Him is now on us that, we may go on. He is the Head and we are the Body. Together we are one. The same anointing of the Messiah is now come upon us in order for us to do the redemptive work on earth, and this same anointing will one day make us to reign with Him as princes and kings in God's Kingdom for all eternity.

The fourth purpose of this anointing is to work **wonders and signs in the Name of Jesus**, as a confirmation of the spoken Word. They are the Holy Spirit's powers that work these things.

Acts 3:6, *"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."*

Here we see that Peter let the anointing work through him. He had received the anointing, and let it work in the Name of Jesus.

Acts 4:4, *"Howbeit many of them which heard the word believed; and the number of the men was about five thousand."*

We see here that by the power of the anointing, by signs and wonders, and the word of the preaching, souls were added. This is for the edification of the church through the working of miracles and signs in the Name of Jesus Christ.



9

Gifts of the Spirit; ministrations of the Lord, actions of God.

Let us go to the chapter of the anointing:

1 Corinthians 12:1-6, *"Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of ministrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."*

We see here that there are gifts of the Spirit. There are revelations of the Holy Ghost and it is one and the same Spirit. There are different gifts, nine gifts are mentioned here (in 1 Cor. 12:8-10), nine gifts of the Spirit; there are also ministrations, but the same Lord. The works too are different; the gifts could therefore be used in different ways. So, do not think that because one is not used to something, that it is not from the Lord. When someone else's ministry is different from ours, one must not think that it is not from the Holy Spirit. There are different kinds of ministrations. It is the same God Which works them all. Let us therefore be careful, and not judge, just because we are not used to it. If we are not accustomed to a gift being worked in a certain way, we are not to say: "That is not from God". Or when certain ministrations are done differently, we are also not to say: "That is not from God". Just remember: There is a great diversity of ministrations, perhaps a hundredfold. Each gift can work in a totally different way. As we shall see later, there are also gifts of healing, many, not just one gift, but gifts. And all those gifts could all work differently, be used different, but they are all revelations of the same God. Let us therefore be careful not to immediately judge if we experience other people's actions or ministries, the working of a gift, differently than how our own minister does it, or how workers known to us do it. Let us leave that in the Lord's hands.

There are different ministrations. Let us go to Ephesians 4 verse 11:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

These ministrations are given by the Lord to form the Body of Christ into **living, true** witnesses of Him in this world. He thus calls them to: apostles, prophets, evangelists, pastors and teachers. A pastor (shepherd) looks after and protects the church; a teacher teaches that which he has received from the Lord; evangelists bring the message of the Gospel to the worldly men; the prophet is the direct mouthpiece of the Lord. God speaks directly through the prophet; apostles have an all-round ministry, and are in general the leaders of the Church of Jesus Christ. Five ministries are mentioned here. But again: there are different kinds of labor. Also, the manner of labor is different. A pastoral job could be executed differently. An apostolic ministry could be done differently, and also the teachings and the gospel preaching. Remember well: There is diversity in ministrations, and also in actions. One is called unto these ministries by the Lord, and He calls whom He will. Not everyone could therefore become an apostle; not everyone a shepherd (pastor); not everyone a prophet; not everyone a teacher, and not everyone an evangelist. One must not do what one wants oneself, but God calls whom He will.

Let us go to Mark 3 verses 13-15:

"And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils."

"Whom He will". So, it is the will of Jesus Himself for us to be His labourers. Everyone is called to be His witness, but with these five ministrations it concerns a predestination of the Lord. Here He called twelve unto Himself to be apostles, they were the ones He wished to call thereto. We cannot become apostles of our own volition, but Jesus is to call us thereto. Again: every one of us is called to be a witness, but some He has given a specific task to prepare the church for witnessing that the testimony within us be perfect; for the testimony is only then perfect if we ourselves, as witnesses, are clothed with **God's power**.

Let us go to **Mark 16 verses 17-18**:

"And these signs shall follow them that believe..." (Verse 17a)

The signs that follow go also with **those that believe**. So, not only with one of the five mentioned ministrations, but also with believers. Even believers ought to be able to do this, if they have come to maturity, if they have the anointing, and stand in the anointing. So these gifts are given to believers too.

"...In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Verses 17b-18)

You see here signs that go with faith, as a confirmation of their witness. Every believer, every witness of the Lord must be forceful, must stand in the power of the Lord. Even if they are not called to be an apostle; not called to be a teacher, not called to be an evangelist or to preach or to be a pastor; as believers they ought to be able to do this, viz. this miracle-working action in the Name of Jesus. They must be able to witness in the power of the Holy Ghost that each believer minister to others and tell the Gospel, together with the signs and wonders, the casting out of devils, and the healing of the sick. Hence we must desire a complete anointing; whichever calling and whichever function we have in the Church, even if we belong to that large group that only is to witness.

Besides the five ministrations we also have other ministries. Let us go to 1 Corinthians 12 verses 29-30:

"Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?"

Not all are apostles; not all are prophets; not all are teachers. Not everybody can perform miracles in the power of the Lord. Not everybody has the gifts of healing. **Not everybody speaks in tongues**. Not everybody is an interpreter. They are all different people with different gifts and a different anointing, a different action of the anointing. We see here, that not everybody is the same. Every member of the body is different, the one receives this, the other that, according to the will of the Lord. The actions and the ministries may all be different. Let us take that into account. Not everybody has the same gifts, but we all are children of the Lord.

1 Corinthians 12:31, *"But covet earnestly the best gifts: and yet shew I unto you a more excellent way."*

That way is the way of love. We read this in Chapter 13. It mainly concerns the sanctified and transformed person, it is mainly about the work of the fruit of the Holy Spirit. It is not the gifts, even if they are all needed, but what we need most is love in our hearts; the fruit of love. This must come in the first place. For the gifts all will disappear in eternity, for they will no longer be needed, only love will not vanish.

1 Corinthians 13:8-10 and 13, *"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."*

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

There is then no need any more for the prophet to prophesy, we do not need to speak in tongues anymore. In the end there will be no need for teachers anymore; i.e. when everyone shall have reached fullness. Therefore it is the love of God, which renews us, which is most important. The Lord renews us. Gifts are necessary for the edification of the Church here on earth: to form a Church out of the world, but in eternity there is no need for these. Then that which is perfect is come. But we shall have to have a closer look at these gifts of the Spirit nonetheless.

IV

Gifts of the Spirit

Let us go to 1 Corinthians 12 verse 8-11:

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

As He will. That is a very special addition. We cannot alter that. We can, however, desire more gifts, for in verse 31 it is written: *"But covet earnestly the best gifts"*. We are allowed to covet those best gifts. We are allowed to ask for (more) gifts, but it is **His will** that counts. He does according to His will, and we may covet. There are diverse gifts.

Let us go to Romans 12 verses 4-8:

"For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

These are different actions of the Body, and there are gifts. We are all members of this Body, and there are diverse gifts, according to the grace given to us, and according to our function in the Body of Christ. Depending of this the gifts are given, and let us use the gifts: be it prophecy according to the measure of faith; be it serving, in the serving; be it teaching, in the teaching; be it admonition, in the admonishing; be it sharing, in simplicity: thus, who gives to others; think for example on the serving at the tables or on the giving of money or articles. Whoever practices charity, let him do it gladly. There are diverse gifts and everybody is different; everyone has his own part in the Body of Christ. Let us accept one another, and value and respect each other wherever the Lord has placed us. And let not the one think: "That one is only a little finger". A little finger is also necessary. And often the least is needed for the functioning of the whole: A watch has different parts. But if the smallest part, the smallest wheel is missing, the watch does not work. In the same way everyone should be accepted, every little part should be accepted.

1 Peter 4:10-11, *"As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."*

Our ministry, whether small or great, must be for the honor of the Lord only. Therefore all gifts are not meant to honor or glorify oneself, but are for the honor and glorification of the Lord Himself and for the edification of the Body of Christ; they are for ministering unto **others**. A gift is always meant to be handed out to others, to one's neighbour: that that other person may come to obedience and growth, to maturity. Gifts are revelations of God's Spirit through us for the salvation, forming and fulfilment of others. Even the least gift, witnessing, must be in and through the power of the Holy Ghost. This is what Acts 1 verse 8a also teaches us:

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be my witnesses..."

It is only when the anointing, the Holy Ghost, has come over us, that we can witness. It is this way: We speak, but the power comes from Him. It is the same as that which is written in Ephesians 6 verse 17:

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

We must take up "the sword of the Spirit", but it is the Holy Ghost Who works through us. It is a co-operation between the witness and the Spirit. Our spirit, our inner man, should therefore remain open to the Holy Spirit. Whether in teaching, in preaching or in witnessing, we must always be aware of the fact: "He works through me. He is here at work with me and through me". Even when witnessing we must know: "I can **not** do anything myself: Lord help me, work through me, flow through me." There must be a flow through us of His work of grace, His liquid fire, towards that other person; for the persons we witness (speak) to are in satan's hands, and there is no other power to deliver them than only the power of Jesus Christ, Who defeated him (satan). We must therefore let His power, His victory, work through us to reach that person, otherwise we will not be able to reach his heart. And he will laugh or reject it, without us being able to reach him. Without the Holy Spirit's power we cannot proclaim the truth, God's offer, to him. We should understand that very well.

1 Corinthians 12:1-3, *"Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."*

It is written "*The Spirit of God, Who shall glorify Me*". So: He will glorify Jesus. And when we speak through the Spirit we shall always glorify Him as the Lord of our lives. He is the King of our lives and also of the people's lives.

1 Corinthians 12:4-7, "*Now there are diversities of gifts, but the same Spirit. And there are differences of ministrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.*"

Here are mentioned gifts, revelations, of the indwelling Spirit. Hence, gifts are not given for us to do with according to our own will, but gifts are revelations, ministrations, of the Spirit through us; and **He** reveals that which **He** deems proper, good, that it might be useful for the one we speak to, the one we act for. This then is an ministration of the indwelling Spirit. Again, it is co-operation: We take up the sword, but the God's Spirit is the One Who actually wields it, through us. And we let ourselves be led, and let those streams of His Spirit go through us, knowingly. It is only then it can work in the hearts of others who hear it, who listen, that, because of this, all of satan's powers must yield.

We can distinguish the gifts of the Spirit in three groups. There are:

- **4 gifts of the spoken Word of God;**
- **3 gifts that work wonders and signs, and**
- **2 prayer gifts.**

We shall read again what is written, as these (gifts) are mentioned at random:

1 Corinthians 12:8-11, "*For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and selfsame Spirit, dividing to every man severally as he will.*"

Again, we must remember well that "**As He will**". He gives to everyone His gifts, as He will Himself. The revelation of these gifts must therefore be up to Him, not to us. Yet He will never force us to bring gifts out into the open against our will. If we are not willing, He will stop. But, as for us, we should always be willing to serve Him.

The gifts of the Word.

There are diverse gifts of the Word; amongst others there is the word of wisdom, and the word of knowledge. And knowledge is different. We just read that there is a diversity of ministrations. God's Spirit does not always work in one and the same way. He will work in one way and in a different way the next time. And if He works in a different way from what we are accustomed to, we should not immediately say: "This is not of the Lord". We must give Him space. The Spirit must be allowed to manifest, in full freedom, a diversity of ministrations, perhaps 100 different kinds of ministration, kinds of revelations. Also as concerns healings: there may be many ways. He clearly says: "gifts of healing". Not only certain gifts, but gifts: the one with oil, the other by the laying on of hands, the one by pointing, the other by speaking, yet another by the Word, sometimes by an anointed piece of cloth. The Lord Himself once used saliva and mud. The ways it takes place could be a hundredfold different. So it is with the word of knowledge. The word of knowledge could be: knowing God's will. He (the Spirit) makes known God's will to us. It might also be: the knowledge of someone's inner condition, the other's character. Someone else's thoughts might be revealed to one by the Spirit of God. He knows, also the secrets, someone hides deep within. A worker of God once said to a woman: "You have committed abortion so many times". God's Spirit had revealed that. She was startled: "How do you know?" God's Spirit revealed it. That is having knowledge of someone's inner spirit, his thinking and inner life. Having the word of knowledge could also concern the existence of occult spirits. This is also called discernment of spirits. We then discern: "This is of God, and that is not". So, the word of knowledge is different and works differently.

Prophecy is also a gift of the Word; the message then is spoken by the Holy Spirit through His laborer. Here, too, there are diverse manifestations: prophecy in one's own language, but also sometimes in a foreign language. Do you remember what happened in Acts 2? Let us go there.

Acts 2:7-11, "*And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*"

You see here, that the tongues (languages) they uttered, were not what we call "tongues" in 1 Corinthians 14, for "tongues" are a mystery we speak directly to the Father; not to people, but to the Father. But

(in above quoted verses) these were tongues, foreign languages, they uttered by the Spirit of God, whereby they did not speak to God, but **to the people**. So, one spoke to the Cretes, the other to the Arabs, yet another to this or that group of people; and they all heard God's great works proclaimed in their own language. This then was prophecy, in someone else's language not known to God's labourers themselves. To them this was "tongues", but it was not to the people. For the people it was their own language, and they understood. So, it was not the "tongues" as mentioned in 1 Corinthians 14 verse 2, where is written:

"For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries."

Here are the real "tongues" directed towards God. This is a prayer gift. We then speak directly to God in that "tongue". But the gift the 120 received, was not a prayer language, but a gift of the Word. They brought the Word to the people, and everyone understood it in his own language. It was not one language understood by all, but all spoke differently. Matthew spoke differently, James spoke differently, Peter spoke differently, each spoke a different language. And they all heard their own tongue. There were 120 disciples, and they all spoke aloud. That must have been quite some noise, but they (the people) all heard their own language. The one spoke in this way, the other in that. And this is the gift the Holy Spirit will work in us, when we, like Philip in Acts 8 verses 39-40, are taken up by the Spirit, e.g. to Russia, where we then will preach in Russian; we will not understand it, but the Russians will. Then one will be a preacher in the Russian language. Hereafter one might be transported to e.g. the Chinese. Then one has to preach in China, and one will speak Chinese, and so forth. God knows all languages, and He will speak through us. It then is God's Spirit speaking through us. This then is prophecy; but also tongues with or without interpretation, directly to a certain people.

Gifts that work wonders and signs.

There are also gifts that work wonders and signs. Firstly I mention **the gift of faith**, whereby one could move mountains in Jesus' Name. This soul-saving faith is part of the fruit of the Spirit. We can read this in Galatians 5 verses 22-23a:

*"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, **faithfulness**, Meekness, temperance...."*

Faithfulness is translated incorrectly in my opinion. It is the Greek word "pistis", which is translated as faithfulness; this, however, should be "faith"; for the word translated with "faith" in Hebrews 11 verse 1 ("*Now faith is the substance of things hoped for, the evidence of things not seen.*") is also the Greek word "pistis". Opinion is incorrect Faith grows as part of the fruit of the Spirit, the same way this happens with love, with peace. Often, with people who have just turned to God, faith is still small; a fruit normally begins as something very small, the same way it is with faith being part of the fruit of the Spirit. When healthy, **this faith will increase**. However, to be able to work in wonders and signs of the Lord, the Lord will give one extra, wonderworking faith, that one might stand in the faith of Jesus. One will thus receive an extra portion, a gift of revelation. One stands in a much stronger faith than normal. Then one could work wonders and signs in Jesus' Name. For it is written: "*Speak to this mountain, and it will be removed... if one has faith like a mustard seed*". The faith of Jesus is then real within us, and can work that gift of the Spirit, that one could work with wonders and signs.

Another gift of wonders and signs is **the gift of healing**. Together with these healings one could mention **the gift of casting out of devils**, for this, too, is a form of healing. When a devil has taken possession of one, one is "mad", sick of spirit. Sometimes a devil of dumbness takes possession of one, and one cannot talk. That person will then be healed by casting out that demon. Then that person will function normally again, and is able to choose for the Lord.

Then there is the **gift of power**, which is also a gift of wonders and signs, like the one that happened with Gideon when he said: "Sun stand still there and there", and "you, moon, there and there". That is a gift of power. The revelation by Moses when he split the sea in two, was also a gift of power. Nature's laws are defied. Gifts of power: mighty things happen when God's Spirit deems this necessary; He will then perform wonders and signs, causing things to happen that normally never would. So, we will receive gifts; the one in lesser, the other in greater measure, but God gives according to our need, according to our ministry.

In Luke 10 verse 19 we read that the Lord gave gifts to 70 disciples. That was before His crucifixion and ascension:

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

"*Over all the power of the enemy*". So, whatever enemy, he will be defeated by this gift, by this revelation. God's Spirit works through us in all power. He destroys all of Satan's powers. Each opposing strength will be destroyed. This was clearly noticeable with the early Christians, and will be manifest in

ever increasing measure in the end-times. And ultimately these works will destroy these (evil) powers, especially with those called thereto by God. For the Lord shall give these gifts especially to certain of His children, the one in lesser, the other in greater degree. We can also read this in Obadiah verse 21:

"And saviors (deliverers) shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

"Saviors": these are people who will deliver their neighbors from spiritual bondage. These people have especially received the powers to destroy satan and all his demonic powers. Many receive these powers, but they in particular. The allotment is different, according to the wisdom of the Spirit; the one will have more than the other; that is a fact. With the one the Spirit manifests Himself more than with another. The powers of satan will disappear by the word they speak in the Name of Jesus.

"To judge the mount of Esau". We know that Esau is the first son of Isaac. Esau and Jacob are his two sons. Isaac is a type for Jesus. As Abraham is the type for the Father, so is Isaac the type of the Son, and Jacob of the Holy son, but the Lord prevented him; it was just meant to be symbolical, for his life was to typify the life of the Son of God. The Son, Jesus, has two kinds of children: Esau's and Jacobs. Esau's are carnally-minded Christians. They have a horizontal view of life. They pray for a good job, for a sweet wife, for a house, for a beautiful car, for "a dream-this or a dream-that", anything to do with this carnal life. And if they receive that, they feel richly blessed. These then are the Esau's. But Jacob chose the right of the first born. He chose this above all else. While Esau wanted to hunt and loved good food, etc., Jacob chose the spiritual things. This is why the lives of the "Esau's" must be judged, be brought to spiritual views. Then these Esau-Christians will also have the Kingdom of God in their hearts, with the help of these saviors. They deliver "Esau-Christians" from this carnal spirit, of the bands of earthly possessions. These gifts of power therefore thwart nature's laws, like the calming of the storm by Jesus, and the paving of a way through the sea, which Moses had to do.

Prayer gifts.

Finally, there are also the prayer gifts, amongst others the prayer language or tongues, and the discernment of spirits: the discerning, in prayer, of the things of God and those of satan. These differences are seen in the prayer life. The prayer ministry is an unseen one, but it is an enormous ministry. Then the Spirit urges us to intercede for God's people, for a certain town or country. There are more verses on these gifts.

1 Corinthians 12:30-31, *"Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way."*

So, not all have the gifts of healing, are able to heal people. Not all speak in tongues. One could have the Spirit within, and yet not speak in tongues. One could speak in tongues, but not interpret. We see, that we are to "covet": we must pray for these (gifts). We must ask: "Lord, use me". It is not about us, but about the other person that must be saved, who needs the testimony of the Word; and all this must be done in the power of the Holy Spirit. By revelation of the gifts, by the gifts of the Word, by the explanation of teachings, by the preaching, by testimonies and by powers of wonders and signs, whereby people will be astounded, and will see that Jesus is alive: that He is the One He said He is in His Word: **the Lord**.

We already dealt with working for the Lord, viz. the being sent, and that that sending is according to His choice. What we all must do is witnessing in our neighborhood. If we have the opportunity, and are being urged by the Spirit to witness, we must do so to our neighbor. This again depends on the guidance of the Spirit. For we are not to witness in season and out of season, we are to do it with the guidance of the Spirit; for if our neighbor is not yet ready for it, one might achieve exactly the opposite from what was intended. If one's children are disobedient, unbelieving, and one continues to witness, they might in the end develop a dislike/aversion: they will be sick of it. But if the time is prepared thereto by God's Spirit, and our prayers, they will hunger for it, be open for it, and then God's Spirit will work through us and our witness will be effective. This happens by the gift of revelation of God's Spirit through us.

There are many other gifts, which are not mentioned in 1 Corinthians 12, amongst others the gifts of visions and gifts of dreams. The ministries, too, are manifold; five are mentioned in Ephesians, five chief ministries, but there are others, such as the ministry of helps in the Church. See 1 Corinthians 12 verse 28:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Here other ministries are mentioned than the five in Ephesians. But the ministry of witnessing is for everybody. Being a witness is also a kind of ministry of God's Spirit, for we serve the Spirit on behalf of someone else. And this is the best way to pass the Word, by word of mouth, from person to person. Many revivals happened this way: when we tell someone else, and that person repents because of our testimony. The great revival of Yonggi Cho in Korea happened this way: by personal testimony. The women would witness to others in their meetings. And those women would tell their husbands when they

came home from work. So we see how a whole lot of actions, gifts of God's Spirit, can work through us. Ministries are therefore powers of the Holy Spirit through us in order to reach an other, to tell the other and to bring him God's Word.

V

Gifts of the Spirit without the fruit of the Spirit are no guarantee for our personal salvation

The love of God, that new nature, is eternal. We read that in 1 Corinthians 13 verses 8-10:

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

15 Love never perishes. In the literal translation it says: never fails. Not: does not perish evermore, but never fails! That love of God shall always reach its goal. All other are things we now still need, which now still functions with us; but when all will be perfect, then that shall vanish. Then all those gifts are no longer necessary, for then we shall see the truth and the reality of God's kingdom. Then we will be in it and we shall experience it, and will not need the temporary things anymore.

Just like a child that is growing up: the childlike things disappear. When he is grown up and still behaves childishly, then he is senile. An adult does not behave childishly, but if a person does, he is senile, which is not normal. But an adult behaves differently, acts differently. So it is with the spiritual things. We might, as an adult, be childlike. But being senile is a mental illness.

Gifts alone, without this Divine love, do **not** guarantee our eternal salvation. When we think, by speaking in tongues or by possessing other gifts, that we "have arrived", then we are mistaken. Let us read Matthew 7 verses 22-23:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

One sees here an amazing ministry. Cast out devils, used powers, prophesied, and done many things. Powers of the Holy Spirit, revelations of the Spirit of God through persons, but **their own hearts** remained closed to that Spirit. One might be anointed by God's Spirit, while not receiving Him in one's heart. He uses you. When one has received those gifts, one could be unfaithful, but the gifts remain. God's Spirit will continue to work through one. When one sins, He will continue to work, the tongues remain.

There was a person in Indonesia, who fell in love with a choir girl while he was married; he left his wife and married her. And he said: "The Lord allows me this, for I still speak in tongues." These then are the works of iniquity. He spoke in tongues, but, as 1 Corinthians 13 says: No matter to what extent one speaks in tongues, but when one's heart is not renewed, and one does not have the love of God in one's heart, then one is nothing.

It can also be, that, when one has the gift of knowledge; one is a teacher; can explain everything from cover to cover; by the Spirit of God have knowledge of the will of the Spirit; but when one has not submitted oneself to the Spirit of God, but to one's own flesh, then one is nothing, one could still be lost. Paul said in 1 Corinthians 9 verses 26-27:

*"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, **I myself should be a castaway.**"*

Preached to others; and the apostle Paul said that he should watch lest he himself, in the eyes of God, become reprehensible, thus fall into sin. We should watch especially in these end-times, for satan goes around like a roaring lion. He has declared all-out war to the Church, remember that. He aims to destroy the Church with all the means that he has. He wants to destroy the Christians, especially the sincere Christians. These days one can see the strangest things happen. We hear of "great" pastors who commit adultery, and of TV pastors who commit adultery, and also tell about these things here in Holland. This is not a single occasion, but it happens often.

Satan goes round like a roaring lion. He tries to tempt everybody, especially a sincere child of God, that they fall when they are not alert. Therefore, one has to be watchful, and keep an eye on the enemy, especially in these end-times. It is for this reason that the Lord gives a special anointing in these end-times. A one hundred percent anointing! A complete anointing!

VI

The end-time anointing

He (God) wants to make His dwelling **in the perfect power of His Holy Spirit**. Especially because satan has declared all-out war to the Church, the Spirit of God, and the Christians declare war to satan. Therefore, there will be a terrible war, God's tremendous power will be at work, and we can read that in Revelation 12 verses 7-11:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

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Here we see war in heaven. Heaven itself, i.e. the heaven of God, where God dwells with the saints, knows no war. There is peace, eternal peace with God. But in which heaven is there war? That is the heaven on earth, namely in the hearts of the citizens of heaven, in the Body of Christ here on earth. In Philippians it is written, that we are expected to walk in heavenly bliss. Thus, normally, we, as healthy Christians, should have a heart, that walks in heaven, with the Lord. We worship Him, we walk with Him, we talk with Him, and we have contact with Him. We can also read this in Hebrews 12 verses 22-24:

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

In the spirit we thus walk among "the spirits of the perfectly righteous", here on earth already, and "with God and Jesus, our Mediator of the New Testament"; although we are not allowed to have a relationship with the spirits of our dead loved ones, and other dead righteous people. The heaven meant here in Revelation 12 verse 7 is therefore the heaven in our heart. And it is this heaven that is attacked by satan. For the dragon and his angels also waged war to destroy that heaven. And indeed this heaven of the Christians is continually attacked by satan. For as we look at the Church we see, that sincere Christians sin again and again, fall into wrong things again and again, and listen to satan.

And we know, that whoever sins, sins out of satan, because satan puts something in one's thoughts, one accepts that and allows it to work. Or he works through others, one follows up and, in fact, has then become a vassal of the evil one. But one is hardly aware of it. Later on one may notice, and be sorry for it. In any case, that heaven is stained. Over again there are smears, and the Lord now wants to remove these stains; from our thoughts, from the life of those citizens of heaven on earth. The Church is to be delivered from these stains from satan, must be made whole. Hence the war.

Thus, the war is to cleanse the Church from sin. To cleanse the Church from wrong teachings; to cleanse the Church from the limitations she has learned to apply to the word. These things must thus be removed from the Church, and war is needed for that in order to restore the Church.

Satan also does a lot of things. We read in Matthew 24 what he will do. He confuses one by bringing one in very difficult circumstances. As Matthew 24 says: *Wars and rumors of wars*; pressure from outside and from the circumstances, difficult circumstances satan creates; deceases, etc. he brings into the lives of people and of the Christians. We know satan tries to bring circumstances in such a way that one becomes stressed and anxious and in doubt of God's existence. This is his war, and he wages it with all his angels. But we must oppose it by not putting our focus on the circumstances, not to focus on the powers of the evil one, but to focus instead on the omnipotence of God. And we know that whatsoever painful experiences we may have, God has promised us that, if we truly love Him, those experiences **will work for good**. There is therefore always progress when we focus on Him, believe in Him, and stay in His rest. When one is in His rest, and one experiences difficult circumstances, then these circumstances will work for good. Even those difficult circumstances, even those painful setbacks, work for good for those that love God.

When one only believes in God, one may get a hardening of the heart. One might then say: Now is that a God of love? He brings me into circumstances like these. But if one loves God, one will accept it. For one accepts His word and will say: This too will work for good for me. Whatever setback, it cannot fail. He says: It will work for good, it will bring you closer to Me, and it brings you closer to the goal. For we know: The Lord plans to make us into His temple, His **holy** temple. The Spirit of God wants to make His

dwelling place within us, and He makes progress in the growth of that temple, of the "being a temple" for the Lord. He wants us to be prepared. That temple is to consist of our spirit, soul *and* body. He wants to dwell, not only in our body, but in our spirit, soul and body. And our whole life, thus: the soul, must be worked on that we might receive a heavenly soul: not carnally minded anymore, but heavenly minded. And our spirit must be submerged completely in the Spirit of God. All these things, also the setbacks, the difficult and painful experiences; when we love Him then these will only bring us closer to the mark (destination). So, we always win! If we have Jesus, and focus on Him, we will always win. Satan may do whatever he wants, he will add to our perfection! Against his will he co-operates. He co-operates that we come closer to God, and closer to the purpose of the perfect temple, the holy temple, wherein God will dwell, wants to dwell. And in the end-times He will dwell **with great power**, with His omnipotence (Ephesians 3:19b). Satan will then no more be found in that heaven (here on earth). In that heaven of the Christians, the sincere Christians, He will not be found anymore. There we will experience an absolute holiness. His place will not be found anymore in that heaven. He cannot work there anymore, because the "old life" in the hearts will be crucified 100% by God's Spirit. We will then be 100% dead to sin by His purifying works.

1 Peter 2:24, *"Who his own self bare our sins in his own body on the tree, **that we, being dead to sins**, should live unto righteousness: by whose stripes ye were healed."*

Satan will then no longer be able to accuse us before God, as he will have been thrown out. That power of sin will have been thrown out of the sincere Christians' hearts, and he (satan) can no longer accuse. But he will be thrown upon the earth; in other words: The Christians that will not live in that heaven of God; who do not work and do not walk in that heaven of God are to face a difficult time. For the people that do come into this purified heaven will later be the Bride of Christ. It is written that they will be "without spot or wrinkle". They will have been made perfect by God, because satan was driven from their hearts, and even from their thoughts.

But woe to those that are not (delivered). Who, as Christians, still walk in those earthly affairs. Satan will then be able to attack, and he will! For, as is written in Revelation 12 verse 17, he will pursue unto death the remnant of her (the Bride's) seed. He will slaughter them all.

But those that truly walk in God's heaven here on earth, who have been cleansed, he (satan) will not be able to reach anymore, for the Bride of Christ will be taken away into the wilderness, and will be kept safe there.

And neither will he be able to get hold of the 144,000 who will be taken into God's heaven. He cannot reach them.

So, when one should die by satan's power, through martyrdom in the end-time, it means that one is not yet ready. Then one's heart is not yet enough purified for heaven, one's heart has not yet been made pure enough by the Spirit of God. He is saved, his spirit is saved, but he will be overcome by satan, killed by him here on earth. And when he is dead, he (satan) will have nothing to fear from him anymore. As then he is not able to witness anymore in the power of the Holy Spirit.

The bible says in Ephesians 6 verse 13: *"...having done **all, to stand.**"* One will be able to do all that He (God) gives to do in this end-time. Therefore it is necessary that that heaven of our heart and thinking be purified in this great war of God. The word of God is also as hard as nails in this respect, as is written in John 3 verse 36:

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

What use then is a religious life, a Christian life, if one wants to remain living in sin. One must be freed from sin. One must be delivered from sin. Sin should not reign in one. We must share **the death and resurrection** of Jesus, completely. We must become one planting with Him in His death, then we will also be one planting with Him in His resurrection. We must be willing to die to all power of sin: in our sinful thinking, in our sinful desiring and in our sinful heart. We must immediately put everything under His blood, immediately throw out everything, not want any part of it, not allow satan any access into our inward nor our outward person, we must be ready to fight satan. We must also tell others that they will discover what it is they should guard against.

Most of the time sinful thinking is not recognised (as such). Some people say: That is nothing, I only thought it, I did not do anything. But when one already is thinking it, one has already sinned before God. This is why we must banish satan from our thoughts. He should not be allowed to enter in.

Circumstances, again, no matter how bad they might be, when one loves God, they will work together for good. It is God's promise. They will bring us closer to the Lord.

So, it is war! God can then come in and dwell in our heart if we are completely cleansed. God then comes and makes His dwellingplace within us **in all His power**. He comes to dwell **in all His omnipotence**, with all those great gifts of the almighty Spirit of God. In the end-time this God's indwelling will take place **in all its fullness**. Could you imagine? But then the temple must first be cleansed 100%. God

does not wish to live and work in a temple that is in any way stained. It is written: I live in heaven, in holiness.

So it is with a heart that is broken: it is written, that He only wishes to live in it in order to **heal** that heart. If we regret our wrong, and repent, He will come and dwell in our heart in order **to heal it**. He will not do so, if we are a repentant sinner, and then remain a repentant sinner. No, we must be healed of our sinning. He wants to heal us, and we must completely submit to Him and partake of Calvary. Completely! Then He will be able to reveal these great powers in us. It is written also in Habakkuk 2 verse 20:

*"But the Lord is in his **holy** temple: let all the earth keep silence before him."*

This is the situation during the great revival just before the great tribulation, also verse 14 in Habakkuk 2 points to this:

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

This text does not refer to the Millennium, but to the time **before** the great tribulation, during the great revival. Everybody shall then know the will of the Lord by the great forces, that will take place, because God dwells in His holy temple. That holy temple is the Bride of Christ. She has been made holy and the power lives within her in all fulness: God's omnipotence. He reveals Himself through her in His omnipotence. Habakkuk 3 is written in the light of the salvation of His people and the judgments that will take place simultaneously if one does not want Him, if one resists Him. For there will be great judgments on earth; as Matthew 24 says: "*Wars and rumors of wars; pestilences, persecutions,*" etc. All these things will come in the end-times. While God sanctifies and saves His Church there will be darkness on earth. That is exactly what Isaiah 60 verse 2 says:

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

Light with the people of God. Glory of God. Glory of the Lord, of God Almighty, in our midst. But on earth, around us: darkness and troubles.

Matthew 25 says the same: *the Bridegroom comes **at midnight!*** When it is the darkness of midnight. So, the earth will be full of troubles, wars, economic decline, political powers that clash, and also social decadence. Everything will fall apart, and gets in a chaotic and hectic situation. Then will come the Bridegroom; and after the marriage the great revival that will shake the whole world, move it. It is then that the Spirit of God will be **poured out**, as it is written. We read this in Joel, and also in Acts 2. "*In the last days*", says God. And Peter thought he was in the last days. That is why he said: it is better not to marry, for the Lord will come soon. Be like me, stay single, for the Lord will come soon. There even were people that laid down their work, and only waited for the Lord, and the Lord had to rebuke them: "*Do not do that, keep on working*". That is because Paul had said He was to come soon. And they thought: O well, if He comes soon, we will not do anything anymore, we will only pray, and only sing, honor and praise, and wait for His coming", but it is wrong.

The reason was that he himself had given the impulse, namely that the Lord was to come soon. But it will only be in the end-time. This text is meant for the end-time, then the Spirit will be **poured out** with great force. Not drop for drop, but He will reveal Himself in great power. That will be a tremendous spiritual rain. Tremendous powers are about to infiltrate the Body of Christ in order to bring about those great manifestations such as the world has never, never before seen. Cerullo says (and he has many gifts): Whatever is seen with us now, works of this time, are nothing compared to what will come, what will happen, what will be revealed to the world. The majestic, wonderful revelations of power! And not by one person, but by the Church of the saints. For the promise is: The end-time Church will be much greater than the church in the beginning. That is something great, and it is about to happen. But preceding that is a sanctification, that war of Jesus. He must remove from one's thinking all sin and all wrong. One must be purified. Only then He can make His home in His temple. Malachi 3 verses 1-3 says the same: *Suddenly He comes, that Lord. Suddenly He comes with great power.* And Cerullo said: It is as if one walks, and sudden He comes upon one from behind, and takes possession of one. And suddenly one finds oneself in the great powers of God. That is marvellous, isn't it?

If one stays in one's upper room in the spirit, one will expect Him every day, one will expect Him (more and more! Lord, when?) and one will open one's being. One submits completely, and suddenly there it is with great power, with majestic power. And then not only one or two, but the whole Bride Church will be used. Even the smallest, the Dutch bible speaks (in Joel 2 verse 29) of servants and handmaids, but the original translation speaks of slaves and slave girls; the least of the Bride of Christ. They, too, will be clothed with great power. It will be a tremendously wonderful time. Praise His Name! We call it the end-time Feast of Tabernacles (Succoth). In Israel this is the Feast of the last harvest. Then the end-time harvest will be brought in.

In fact Pentecost is the wrong word for us, for Pentecost is the feast of the firstlings, the first principles, the first feast, the beginning of the harvest. The firstlings will be brought in at Pentecost. But we actually

now do not live at Pentecost anymore, but we live in the Feast of Tabernacles of the Lord. Again, Pentecost is the first harvest, and we are in the last harvest, the end-time harvest. We are to be prepared for that, we must be formed into the Bride of the Lamb whereby the "man child" is the greatest among all.

The end-time ministry of the chosen of the repentant Israel.

Do we know why he is called the "man child"? He is not a baby son, but a man child. When he has distinguished himself from the Body of the Bride, he has the body of a man, not of a baby. Hence, "man child", in the male fullness of Christ. They are the greatest of the end-time, the firstborn of God, the 144,000 coming from Israel, out of all twelve tribes except Dan's. Thus God was able to find among them those with the mentality saying: "Lord, do with me as you wish, anything is all right". And doing this not merely with their mouth, but especially with their heart. These could be men as well as women, for in Christ there is neither man nor woman. But they are virgins says Revelation 14 verse 4, *they are celibate*, meaning: They are not committed to a denomination. A Church in the bible is often depicted as a woman. So, they are not committed to a denomination, they do not commit themselves.

19

For instance, some people work for the Church of God only, and all the rest does not interest them, the others are not good and they are not interested in them. If they grow, it is a good thing. If the other one grows, it is not good in their vision, as they themselves (only their group) must grow. For example: when one belongs to the "Norwegian Brothers", one wishes that this group grows, and are indifferent to growth in the Reformed Church, the Assemblies of God, or any other church, as long as they grow it is all right. This is a denominational attitude. And it is sinful. Hence the Lord says: *"They are not defiled with women, they are virgins"* (Revelation 14:4). For a marriage is not unclean, the matrimonial act is not unclean, for God Himself introduced these. But they are defiled by denominational thoughts, by denominational preferences, not looking to the entire Body of Christ. This is sinful; because of this they deny the others. But the 144,000 "firstborn" will be the greatest in the Kingdom of God. The others still have to grow into this position, but they will not achieve it in this earthly life. The others must all also grow towards that position, for we must all come before the throne of God, in the measure of the stature of the fullness of Christ (Ephesians 4:13). We must all come to the status of sitting in the throne of God, for it is written:

Revelation 3:21, *"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."*

The great end-time anointing is for the salvation of the world.

This end-time has a period of great anointings, and we must discover this and see it clearly. There will be a tremendous revival, whereby the whole world must be brought under the Word. For He cannot return, unless **everyone** in the world has heard the Gospel. Matthew 24 verse 14 says: It is only when the Gospel of the Kingdom has been preached to **all** nations and all tongues that He will return, and then the end will be.

Joel says: *"He will pour out His Spirit over all flesh"*; i.e. each individual will have to choose for or against Jesus! He cannot return if that has not yet happened. Now, to half of the world's population the Name of Jesus has not once been mentioned. They have not once heard the Name of Jesus. Therefore to that half the Gospel still needs to be preached. They must still have to decide whether or not to accept Jesus. This will happen by the great powers that will take place then. Praise the Name of Jesus!

So, we will have a wonderful, great revival in this end-time. And the testimony, the light of the end-time world will reveal itself in God's majestic, wonderful powers as never before. A great light shall be seen. This is also mentioned in Isaiah 9 verse 1. In the end-time this great light shall be revealed, namely the Morningstar. In nature the morningstar precedes the dawn. When the morningstar is seen, it means: Morning is near, morning will break through soon. The Morningstar is He, Jesus, and He says: "I shall give you the Morningstar", the full power of the Holy Spirit, here on earth. Having received the Morningstar therefore means **participating** in that great revival and being a part of that great revival. Not an onlooker, but **a participant**. Then that Morningstar will shine through one; in other words, One will be in that enormous power. *"The glory of the Lord shall be seen upon one"* (Isaiah 60:2). These texts all refer to the same thing.

These things will happen, and we are to wait for it. We are to submit ourselves for that purpose, live for it, be in that great expectation. For, if one does not hope for it, one will not receive, just remember that! We must expect it, and believe that He will do this for us! When one does not believe, one will not expect! When one does not believe, one might say: "O well, we'll see; if that revival is here that is great!" But if one believes, one will wait for it, and then one will expect it, and say: "When Lord?" One might, so to speak, sit on the edge of the chair. "When Lord?" One wants to participate. This is what the Lord asks of one: Submission and expectation.

Let us go to Habakkuk 2 verse 3:

*"For the vision is yet for an appointed time, but **at the end it shall speak**, and not lie: **though it tarry, wait for it**; because it will surely come, it will not tarry."*

"It will surely come at the end", in other words: In the end-time this will be revealed. Though it tarry, wait for it. If He tarries, wait for Him, expect Him. For He shall surely come, He shall not stay away, in other words, one will not wait in vain.

Glory for Jesus! Amen.

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