

**WATCHMAN CATHOLIC CHARISMATIC RENEWAL MOVEMENT
FIRST FRUIT FASTING FELLOWSHIP (AUGUST EDITION) Day 2**

Theme: THE ARRIVAL OF THE AUGUST ANOINTING

Texts: Isa.10:27, Matt.4:12-17

In the opening message, we were informed of the arrival (*availability*) of the august (*distinguished, impressive*) anointing (*power of God that breaks yokes*).

We noted that as Elijah had a 3-phased ministry, so does the Watchman; and that we have entered the 3rd phase which shall be marked with exquisite performance that will cause jubilation galore.

However, to get into the realm, the believer must acknowledge His presence. Now, after the acknowledgement of the anointing, then one can access Him.

This brings us to the message of the day.

Topic: ACCESSING THE ANOINTING

Subtexts: Lk.10:19, Jn.15:26, Acts 1:4-8,14, 2:1-4, Heb.1:8,9

It is one thing to acknowledge the existence of something good, and yet another to access it. And one can access and retain what he sees or knows. Often a time, when what is not appreciated or valued is obtained, it doesn't last.

Esau didn't value his birth right and so traded it for a plate of pottage (Gen.25:29-34). And so did king Amaziah who had no worth of the God of Israel set up the beautiful idols of the gods of the Edomites whom he had conquered (2Chro.25:14-16). Similarly, the Jews didn't know the Person of Jesus and so did not receive Him (Jn.1:11, Lk.19:41-42).

The word '*anointing*' came from the verb *anoint* which means "*To smear or pour oil on the head or an article for the purpose of consecration (making sacred)*".

Oil is an emblem of the Holy Spirit, so the act of anointing is like the induction of the Holy Spirit unto the territory that the oil is being poured.

After the anointing exercise, **Saul** received a new heart and became a new man (1Sam.10:1,9-11). Youthful **David** became an enigma after his anointing (1Sam.16:11-13; 17:32-37, 45-49). So the act confers *spiritual* or *supernatural power/ability* on the recipient.

The Spirit of God Who manifests in anointing has divers *operations* and *exhibitions* (1Cor.12:4,6). ***It is by His power that yokes are broken.***

NB: Once the essence of the Holy Spirit is operational in an individual, he is said to have anointing.

Genuine anointing is precious and so not bestowed on people that don't know the value or use (Matt.7:6 cp. Acts 1:4,8, 8:9-20). Genuine anointing is from the Holy Ghost and does not rest on unclean vessels. (Ex.29:1-9, Lev.11:44,45, Lk.24:49, 1Pt.1:15,16).

The anointing is therefore the operating presence of the Holy Spirit in a believer which enables him to function in the capacity that he is called. It makes him to understand, appropriate and apply spiritual truth (1Jn.2:27). It is the instrument of yoke-breaking (Isa.10:27).

NB: A **yoke** is a metaphor for servitude, enslavement, strong bondage.

There exists pseudo-anointing gendered by religious spirits that are aggressively working to deceive the gullible at this end of the church age (Matt.24:11,12; cp. 2Thess.2:9-10).

To access the genuine anointing, one must be a citizen of the kingdom, and sanctification experience is an advantage (Acts. 1:4,8, 2:1-4; Heb.1:8,9). The believer must know the value and use of anointing, and as well have the right motive: the anointing is not for show or self-projection (cp. Acts 8:18-23). It is strictly for service in the kingdom. Though the operation is diverse, the goal is always to lift up Jesus (Jn.15:26, 1Cor.12:5-7).

When a believer has known about the Person and purpose of the Holy Spirit (Anointing) then he should:

(i) *crave for Him: this quest comes through knowledge* (Isa.41:17, Matt.5:6, Jn.7:37-38).

(ii) *Ask in prayers for Him in baptismal measure* (Acts 8:14-16, 19:1-6).

(iii) *Have faith in God* (Lk.11:11-13, Jas.1:5-8, Heb.11:1,6).

The Lord Jesus described The Holy Spirit as **the Promise** (Gk *ēpaggēlia* meaning *an announcement, a pledge*. The word is primarily a law term that denotes a summons) **of the Father** (cp.Lk.11:11-13). This should boost faith to receive.

There is a place for impartation through laying on of hands of a spirit-filled believer (Acts 8:14-18, 19:6). There is also a place for in filling of the Spirit to bolster faith, boldness, zeal etc for the work (Acts 4:31).

A build-up of divine power in a believer may break that yoke of bad habit, negative emotions, monitoring spirits, ill-health, oppression etc (cons. Rom.8:11).

The Lord Jesus Christ did not commence His ministry until after the anointing was received and settled (Matt.3:16,17; 4:1-4; Mk.1:9-14). And so did not the apostles until after the Pentecost experience, even though they already possessed the operational authority from the Master (Lk.10:19; 24:49; Acts 1:4-8; 2:1-4).

The ministers of the early church were aware of knew the necessity of the power, and used available opportunities to minister the experience (Acts 8:14-17; 19:2-6).

Let's rise to access the anointing.