

# Truth and Spirit Ministries

## Losing the Anointing

*If someone receives the anointing on their lives for ministry but because of a particular weakness commits sin, then repents. Do they lose the anointing? Do they have to suffer loss to regain it again as such in the case of Sampson?*

Some look at these Old Testament examples exclusively and teach that one can lose the anointing today but we find no such examples of this in the New Testament, in fact, we find quite the opposite. In order to have understanding about the anointing we need to understand a major difference between the Old and New Covenants. Everything under the Old Covenant was *temporary* while everything under the New Covenant is *permanent* or everlasting. (*Galatians 3:19-25, Hebrews 7:18-28, 13:20*) There is a difference between the anointing that God placed upon consecrated individuals of the Old Testament and the anointing that he has given to those under the New Testament. Under the Old Covenant God only gave his anointing on a temporary basis whereas under the New Covenant he sent the anointing or Holy Spirit to abide with us forever. (*John 14:16*) That difference is due to Christ death on the Cross-, his resurrection and the impartation of grace.

Under the Old Testament only a select few were anointed to do specific works that God had chosen them to do on a temporary basis. The Holy Spirit only came *upon* them to accomplish some divine work but he did not *abide* in them as he does in us today and therein is the difference. (*Judges 14:6, 19, I John 2:27*) The Israelites of the Old Testament could not be born again of the Spirit or become new creatures in Christ because Jesus had not yet come to fulfill the law, die on the Cross and impart grace to men. (*John 1:17, 3:3-8, 7:37-39, Romans 3:21-24, II Corinthians 5:17*)

The Israelites of the Old Testament were under the blessing and curses of the law. (*Deuteronomy chapters 27 & 28*) When God anointed an individual from the nation of Israel for a specific work and they failed to obey his commands, he would most often remove the anointing from their lives and simply anoint someone else to take their place. (*Examples would include Aaron, Saul and Samson and Elijah - Numbers 20: 22-29, Judges 16:26-31, I Samuel chapters 15 and 16, I Kings 19:15-16, 19-21, II Kings 2:9-15*). God sent these men to fulfill his will and when they wouldn't or couldn't, he always found someone else that would accomplish his divine will.

Although these men did indeed lose the anointing or rather had it lifted from their life, we do not have any record of this happening to any minister under the New Covenant. Why? It is because we are not under law but grace. (*Romans 6:14*) If we could lose the anointing under the New Testament this would also mean that we could lose the Holy Spirit **because the Holy Spirit is the anointing of God**. The Lord has promised us though that the Holy Spirit would abide in us forever. The word Christ not only is

translated as 'Messiah' it also means the anointed One and his anointing. The Lord's anointing in and upon our lives is the Holy Spirit. Joseph Thayer's Greek-English Lexicon of the New Testament says that *Christ is used of the person of Christ, who by his holy power and Spirit lives in the souls of his followers, and so moulds their characters that they bear his likeness.* [5547]

Under the New Covenant not only those in the ministry have the anointing but so do all believers as well. Those that have received Christ have the anointing or Holy Spirit abiding *on the inside* of them. (*1 John 2:27 KJV*) Of course, the power of the Holy Spirit can also come *upon us* to enable or empower us to be effective witnesses for Christ in the earth as well. (*Acts 1:8*) This is also called the baptism with the Spirit. (*Matthew 3:11, Mark 1:7-8, Luke 3:16-17, Acts 2:1-21*) The reason that we cannot lose the anointing is because through the Cross of Christ we receive forgiveness of our sins through his shed blood. When we confess our sins (repent) God assures us in his Word that he is faithful to forgive us of them. He doesn't merely cover our sins (as those under the law were only temporarily covered by the blood of animals) he *purifies* or removes them from us altogether. (*1 John 1:5-10*) Unlike those under the law, He is no longer punishing us for our sins or counting them against us but instead is forgiving us of them and applying his grace to our lives. (*Romans 4:6-8*)

According to the Gospel we do not obtain the gifts or our calling based *on what we do* but on what the Lord has done through the Cross. God calling an individual into the ministry is by his grace and election. (*Romans 11:5, 12:3-8*) Grace means that God is giving us not only what we do not deserve or what we have not earned; it is also a divine empowerment that is imparted to us by the Holy Spirit to fulfill the call of God on our lives. Since we do not receive the gifts and calling of God based upon our own merits, this also means that we cannot *maintain* the anointing based on our own merits. Since God does not give us the anointing based on what we do, we cannot lose the anointing therefore it does not have to be restored or regained. We should not rely on ourselves to try to maintain the anointing though. Instead should rely on the perfect and finished work of Christ and the power of the Holy Spirit to help us carry out his divine call. We can do all things through Christ who strengthens us. (*Philippians 4:13*)

Does this mean that since we are under grace however that we are free to sin? Absolutely not! (*Romans 6:1-2*) Sin grieves the Holy Spirit and can cause him to pull back from our lives momentarily. This does not mean that he has left us however; he is just waiting for us to humble or submit ourselves under the mighty hand of God and repent so he can lift us up. (*Ephesians 4:30, James 4:1-9*) In reality we have already been crucified with Christ and resurrected with him through the Cross. We should no longer live our lives for our selves but allow him to live through us. (*Galatians 2:19-21*) Of course, God's grace should never be received as a license to sin but rather make us grateful that he has given us all of these precious divine gifts and blessings even though we did nothing to deserve them. (*Romans 5:20-21, 6:1-14*)

God fully backs up his words about grace with his actions. In order to have a greater understanding about this subject we can look to some scriptural examples of those who were in the ministry in the Church in the first century. Paul said that his calling as an apostle was according to God's grace. (*Romans 12:3, 1 Corinthians 3:10, 15:10*) In other

words, Paul did nothing to merit his position or calling in Christ. If anyone is an example of God's calling by grace its Paul. He persecuted the Church of God prior to his conversion, yet the Lord chose to call him anyway. (*I Corinthians 15:9-10*) He was separated at his mother's womb by God to preach the Gospel to the nations. (*Galatians 1:15*)

Peter is another prime example of God's grace in action. The Lord had called him and given him power, (the anointing) along with the other twelve disciples to preach the gospel, heal the sick and cast out demons but later he denied the Lord. (*Matthew 10:1-2, Mark 3:13-19, Luke 6:12-16, Matthew 26:33-35, 69-75*) This did not stop the Lord from using Peter powerfully as an apostle in the Church though. The Lord chose Peter out of all the apostles to preach a powerful message on the Day of Pentecost. As a result of Peter's preaching and the conviction of the Holy Spirit, 3,000 souls were saved that day. His denying the Lord did not cause him to lose the appointing or anointing that was upon his life. (*Acts 2*)

Another biblical example we can learn from is about a young minister in training called John Mark (or Mark). He disobeyed the command of the Lord to go and preach the gospel by deserting Paul and Barnabas in Pamphylia. (*Acts 15:36-41*) Because of his previous desertion, Paul did not want to take him on their travels to revisit the Churches that had already been established. Although Paul may have given up on him, God certainly did not. Barnabas demonstrated the forgiveness and grace of God to Mark and took him on a separate trip with him. We learn through the New Testament scriptures that Mark did not lose the anointing but instead continued to serve God and later even became a great help to Paul's apostolic ministry. (*II Timothy 4:11*)

Did any of these men of God lose the anointing and then have to suffer loss to regain it again? The New Testament does not teach this. Paul had to suffer greatly but it was not because he lost the anointing but because he preached Jesus Christ and him crucified. All of these men were not perfect, they made mistakes or sinned but they also knew that the Lord was faithful to not only forgive them of all their sins but also to never leave them or forsake them. (*Hebrews 13:5*) Though we should always strive to be walking in obedience to God, we do have weaknesses, which will at times cause us to sin. When we repent God forgives us and washes us clean with the blood of Christ. He literally forgets our sins and he wants us to forget them as well. Like Paul we need to be "forgetting what is behind and straining toward what is ahead." (*Philippians 3:13*) God does not remove his anointing because of his *grace*. His grace gives us time to change to conform to his will.

Believers today not only have an anointing within, the Holy Spirit can also come upon us for power to do works of God. (*Mark 16:15-20, Acts 1:8*) According to the apostle Paul, once God gives an individual gifts and a calling, he does not revoke them. Paul said in the Book of Romans, "**For the gifts and calling of God are without repentance.**" (***Romans 11:29 KJV***) In the NIV it says, "**For God's gifts and his call are irrevocable**". In other words, God does not change his mind about calling us into his service or giving us his divine gifts to accomplish that calling. (*Ephesians 4:11, I Corinthians 12*) We have received the gift or anointing of the Holy Spirit not only to help empower us personally but also to empower us to aid the cause of Christ by fulfilling the Great Commission. (*John chapters 14 and 16, I John 2:27, Acts 1:8*) We cannot add to or take away from the Lord's perfect, finished work on the Cross we can only receive by grace and faith. —answered by Denise Bostic