

A golden vessel, possibly a jar or bottle, is tilted, pouring a thick, golden liquid. A single drop is captured mid-fall, just above a series of concentric ripples on a dark surface. The background is dark with subtle, glowing golden lines radiating from the center.

— THE —
ANOINTING
— LEAVES A —
RESIDUE

DR. AARON WINTER

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Table of Contents

Dedication	Page 5
Epigraph	Page 6
Chapter One	Page 7
What Is the Anointing?	
Chapter Two	Page 15
When the Anointing Gets on You	
Chapter Three	Page 25
The Mantle and the Anointing Are Not the Same	
Chapter Four	Page 33
How the Anointing Increases	
Chapter Five	Page 41
Gifted Does Not Mean Anointed	
Chapter Six	Page 49
When the Oil Touches the Yoke	
About the Author	
Continue on the Journey	Page 59
	Page 61

Dedication

To my wife, Mehak—

Thank you for standing beside me, believing with me, praying with me, and walking with me through every season God has placed before us.

Your love, strength, faith, and presence in my life are gifts I never take for granted.

I love you.

And above all, to Jesus Christ—

The One from whom every true anointing flows. The One who saves. The One who heals. The One who delivers. The One who sets captives free. The One who baptizes with the Holy Spirit and with fire.

Every drop of oil comes from You. Every encounter begins with You. Every miracle points back to You. Every assignment belongs to You. And every residue of Heaven upon our lives exists because we came close to You.

Jesus, You are the Baptizer with the Holy Spirit and fire.

This book belongs to You.

**“An encounter is what happens to you in His
presence.**

The residue is what remains when you leave.”

— Dr. Aaron Winter

Chapter One

What Is the Anointing?

Some people know how to preach about God without carrying anything from God. They know the language. They know the verses. They know when to raise their voice, when to pause, when to pray, and when to tell people to lift their hands. They have learned the movements of ministry, the vocabulary of revival, and the culture of the church. But something is missing. There is no weight. No fire. No residue.

Religion can teach you how to have a form of godliness. It can look good. It can sound right. But only the presence of God can make you anointed. That distinction matters because we are living in a generation that has become extremely skilled at recognizing presentation while often failing to recognize presence. We can confuse charisma with anointing. We can confuse gifting with anointing. We can confuse emotion with anointing. We can even confuse a good sermon with an anointed life.

But the anointing is not a personality trait. It is not stage presence. It is not volume. It is not eloquence. It is not the ability to make people cry, shout, laugh, or respond. Talent can move emotions.

The anointing moves atmospheres.

There are people who can walk into a room and immediately change what is happening there—not because they are loud, famous, impressive, or naturally commanding, but because they have been somewhere with God. They carry something. Before they ever touch a microphone, something is already present. Before they ever lay hands on the sick, faith begins to rise. Before they ever rebuke a devil, darkness recognizes authority. Before they ever begin to pray, people become aware that God is near.

That is not performance. That is residue. You cannot continually stand in the presence of God without eventually carrying something from His presence. Moses discovered this. He went up the mountain as one man and came back down carrying the glow, the evidence of where he had been. His face shone so brightly that the people could see that something had happened to him. Moses did not manufacture the glow. He did not practice it.

He did not develop a technique for it. He had been with God. And being with God left something on him.

You cannot live continually in the fire and never smell like smoke.

That is the beginning of understanding the anointing. The anointing is not something we manufacture for God. It is something that comes from God.

The anointing is a spiritual empowering substance that comes from God's presence to help you fulfill the call, the God given assignments on your life.

It is Heaven touching humanity and then working through humanity. Jesus described it this way:

“The Spirit of the Lord is upon Me, because He has anointed Me...”

The Spirit came upon Him, and then purpose followed. He was anointed to preach good news. He was anointed to heal. He was anointed to bring freedom. He was anointed to break oppression. The anointing was not given merely so Jesus could have an encounter. The encounter empowered an assignment. And this is where many believers stop too soon. We want to feel God. God wants us to carry what we felt. We want an encounter.

God wants the encounter to leave evidence. We want to visit His presence. God wants His presence to begin traveling and moving with us.

**An encounter is what happens to you in His presence.
The residue is what remains when you leave.**

This is why two people can preach the same Scripture and produce completely different results. The words may be identical. But one person is communicating information while the other is releasing something they have carried out of the presence of God. The anointing gives weight to words. It gives authority to prayer. It gives power to obedience. It turns ordinary obedience into supernatural effectiveness. You do not need to become impressive. You need to carry something.

Because when God rests upon a person, what that person carries begins to affect everything around them.

What Does the Anointing Look Like?

The anointing is a spiritual empowering substance that comes from the presence of God. You cannot always see it with your natural eyes, but you can recognize what it does. Wind is invisible, but you can see trees bend beneath its force. Electricity is invisible, but flip a switch and a dark room fills with light. Fragrance is invisible, but someone can walk through a room and leave behind an aroma as evidence that they were there.

The anointing works in much the same way. You may not be able to point to it with your natural eyes, but when it rests upon a person, something changes. Words carry greater weight. Prayer carries greater authority. Faith begins to rise. People become more conscious of God. Healing can begin to flow. Bondage can break. Favor can open doors. And sometimes an atmosphere changes before anyone can explain why.

You may not always see the anointing, but you can see what happens when it arrives.

That is why oil is such a powerful picture. Oil is visible. Oil can be felt. Oil has weight. Oil flows. Oil covers. Oil penetrates. Oil leaves a mark. Oil carries fragrance. And oil does not touch something without affecting it. If you pour water on your hand and wipe it away, within moments your skin can appear dry again. But oil is different. Oil lingers. It gets into the skin. It gets into clothing.

It leaves a shine. It leaves a fragrance. It leaves evidence.

The anointing leaves a residue.

God never intended His presence to touch your life without leaving evidence behind. When someone has truly spent time in the presence of God, they should walk away carrying something. Something of that encounter should remain. There is a difference between knowing about fire and carrying the heat of it. You can study revival. You can preach revival. You can

know the history. You can repeat the language. You can know the form that a revival carried, and learn the songs people sang when God moved.

But reproducing the movements does not reproduce the oil. A bottle can carry the label “oil” and still be empty. A lamp can look beautiful and still produce no light. A preacher can know every correct phrase and still carry no weight. What matters is what is inside.

You do not become anointed by learning how anointed people behave.

You become marked by spending time with the One from whom the anointing comes. This is why the anointing cannot be reduced to a feeling. Feelings come and go. The anointing can be present when you feel something powerful, but it can also be present when you feel nothing unusual at all. Oil does not stop being oil because you are no longer emotionally aware of it. The anointing has substance. It produces effect. It accomplishes something.

Jesus said:

“The Spirit of the Lord is upon Me, because He has anointed Me...”

Then He immediately described what that anointing was going to do. Preach good news. Heal the brokenhearted. Bring freedom to captives. Restore sight. Break oppression. The anointing was not decoration. It was empowerment.

God does not anoint you so you can say you are anointed. He anoints you because something needs to happen.

Think of electricity moving through a wire. The wire is not the power. It carries the power. If the wire begins boasting about how powerful it is, it has misunderstood its purpose. The power comes from somewhere else and travels through the wire to accomplish something. The same is true with us. We are not the source. God is. The anointing does not make us the power. It makes us carriers of something that comes from Him.

And when Heaven’s power begins flowing through an ordinary human life, ordinary obedience can produce supernatural results. A hand becomes more than a hand when God uses it to pray for the sick. A voice becomes more than a voice when the Holy Spirit gives weight to its words. A room becomes more than a room when the presence of God begins filling it. Oil changes what it touches. Fire changes what it touches. Electricity changes what it touches.

And the anointing changes what it touches. But the anointing does more than empower. It blesses. It marks. It covers. It brings favor. Throughout Scripture, people were anointed because God had placed His hand upon their lives for a purpose. Kings were anointed. Priests were anointed. Objects used for God’s purposes were anointed. The oil communicated something:

This belongs to God. This has been marked for His purpose. Heaven has placed its hand here.

That is why the anointing should never merely make us hungry for manifestations. It should make us hungry for God. Because if the anointing comes from His presence, then the greatest mistake we could ever make would be pursuing the residue while neglecting the One who produces it. You cannot separate the oil from its source forever. You cannot live on yesterday’s fragrance. You cannot carry fresh fire by continually talking about an old encounter.

The anointing may leave a residue, but residue is evidence that something real happened first. There was a presence before there was a residue. There was a fire before there was smoke. There was oil before there was fragrance. There was God before there was anointing. And if we want more of what comes from Him, we must never become satisfied with anything less than Him.

The Shepherd, the Sheep, and the Oil

To understand the anointing, you need to see the oil through the eyes of a shepherd. In biblical times, sheep were not simply part of the scenery. They represented provision, livelihood, wealth, sacrifice, clothing, food, and survival. A healthy flock mattered. Losing sheep mattered. And sheep were vulnerable. Their thick wool could become a hiding place for things that did not belong there. Lice, flies, insects, and parasites could become trapped in the wool around the sheep's head. What began as a small irritation could work its way closer to the eyes, the nose, and particularly the ears. Left untreated, the irritation could become infection, torment, and serious harm.

So the shepherd did something unusual. He poured oil over the sheep's head. Not a symbolic little dab. Oil. Enough for it to work its way into the wool. Enough to coat the places where insects were trying to attach themselves. Enough to make the wool slick. What had been easy to cling to before the oil, became difficult to hold. What had been trying to burrow in could no longer gain the same grip.

The oil changed the environment.

The oil did not mean nothing would ever come against the sheep. It meant what came against the sheep did not have to remain attached.

The insects also represent the demonic. Always trying to find their way in. However, when the oil, the anointing is applied upon the life of the believer, the demonic slide right off. They cannot burrow their way in, because the anointing provides a covering, a layer of protection, which then empowers the life of the believer to live out their calling and fulfill their assignments. Just as the oil from the shepherds did for the sheep. Now hear David differently:

"You anoint my head with oil; my cup runs over."

David had been a shepherd. When David wrote about God anointing his head with oil, he was not reaching for a religious phrase he had heard in a church service. He knew sheep. He knew oil. He knew shepherds. He knew what it meant for insects to attach itself to the head of a sheep and begin tormenting it. And he knew what the shepherd did about it.

The Shepherd poured oil on the head.

That is an extraordinary picture because the head matters. Your head is where you think. It is where you process. It is where you remember. It is where you imagine. It is where you interpret what is happening around you. It is where fear can build a picture of a future that has never happened. It is where offense can replay a conversation long after the other person has forgotten it. It is where temptation begins suggesting possibilities.

It is where condemnation repeats what Jesus has already forgiven. It is where unbelief argues against what God has spoken. It is where anxiety takes one possibility and rehearses it

until it feels inevitable. Many things that eventually control a person first arrived as a thought. A thought came near. Then it lingered. Then it attached. Then it began burrowing.

What you allow to live in your mind long enough will eventually begin speaking like it belongs there.

That is why Scripture tells us to take thoughts captive. Paul writes that we are to bring “every thought into captivity to the obedience of Christ.” Every thought does not deserve your agreement. Every thought that enters your mind did not originate with God. Every thought that enters your mind does not describe reality. Therefore, every thought that enters your mind is not entitled to stay.

A thought can knock on the door without being invited into the house.

Oil changes what can get a grip. Fear may come, but fear does not have to attach. Discouragement may come, but discouragement does not have to burrow in. Condemnation may speak, but condemnation does not have to become your identity. Anxiety may try to settle into your thinking, but anxiety does not own your mind. You can take the thought captive. You can bring it under the authority of Jesus. You can refuse to let something that did not come from God build a nest inside your head.

The anointing does not make you incapable of hearing the wrong thought. It helps keep the wrong thought from becoming the governing thought.

Before the oil ever flows through your hands, God wants it on your head. But do not reduce this picture to spiritual warfare. The shepherd was not merely fighting insects. He was caring for his sheep. That oil represented attention. The shepherd had noticed the condition of the sheep. He had come close enough to see what was troubling it. He had placed his hands upon it. He had applied what it needed. He had cared for something that could not properly care for itself.

The oil was evidence that the sheep had been in the hands of the shepherd.

That changes the picture. The oil says, “You are being cared for.” The oil says, “You have not been forgotten.” The oil says, “The Shepherd sees what is trying to torment you.” The oil says, “You belong to Someone who knows what you need.” The oil says, “The Shepherd has put His hand on you.” And that is why anointing cannot be reduced to preaching better or praying harder. The anointing carries the touch of God.

There is something about God placing His hand upon a life. He covers. He blesses. He protects. He marks. He empowers. He brings favor. He makes His involvement evident.

The oil is not merely what the Shepherd uses. The oil becomes evidence that the Shepherd has been there.

And then David says something remarkable. He does not stop with:
“You anoint my head with oil.”

He says:
“My cup runs over.”

Oil on the head. Overflow in the cup. That is not the language of barely surviving. That is abundance. That is blessing. That is more than enough. The same Shepherd who protects the sheep is also the Shepherd who prepares a table. The same Shepherd who puts oil on your

head is the Shepherd who causes the cup to overflow. Sometimes we talk about the anointing as though its only purpose is to prepare us for battle.

But the anointing is bigger than warfare. The anointing empowers. The anointing blesses. The anointing brings favor. The anointing marks a life for purpose. The anointing can cause something to flourish that human ability alone could never produce.

The oil does not merely help you survive what is against you. It empowers you to step into what God has prepared for you.

David knew this personally. Long before there was a crown on David's head, there was oil on David's head. Samuel came to Jesse's house looking for the man God had chosen to become king. One son after another stood before the prophet. They looked qualified. They looked impressive. But Heaven kept saying no. David was not even in the room. He was outside watching sheep. Think about that. The future king of Israel was so overlooked that when the prophet came looking for one of Jesse's sons, nobody thought to bring David inside.

But Heaven knew where he was.

People can overlook you without Heaven losing sight of you.

Samuel called for David. David walked in from the field. And then the oil came out. Before David had a palace, he had oil. Before David had a throne, he had oil. Before David had a title, he had oil. Before the nation recognized him, Heaven marked him.

The oil can announce what Heaven has decided before people recognize what God has placed on your life.

That is favor. Favor is bigger than being liked. Jesus Himself "increased in wisdom and stature, and in favor with God and men." Favor is God causing His hand upon your life to become evident in places you could never force open yourself. Favor can cause someone to remember your name. Favor can open a door you were not powerful enough to open. Favor can place you in a room your résumé could never have earned.

Favor can cause the right person to see what everyone else overlooked.

Favor can find you in places people forgot to look for you.

But favor is not merely about promotion. It is about purpose. David was not anointed so he could feel important. David was anointed because Israel was going to need a king.

The anointing is never merely about how special you are. It is about what God intends to accomplish through your life.

Oil meant something was coming. An assignment was coming. Responsibility was coming. Battles were coming. Leadership was coming. The oil arrived before David fully understood everything the oil was preparing him for. There are times when God will place something upon your life before you have arrived at the place where you will need it.

The oil can come before the opportunity.

God knows what is ahead. He knows what your assignment will demand. He knows which room you are going to walk into. He knows which battle you are going to face. He knows which

people are going to need what He has placed upon you. The anointing is empowerment for divine purpose. But there is still another picture in the oil. Psalm 133 says:

“It is like the precious oil upon the head, running down on the beard, the beard of Aaron, running down on the edge of his garments.”

Again, see it. Do not picture someone politely touching Aaron’s forehead with a fingertip covered in oil. The oil is poured. There is enough oil that Aaron’s head cannot contain it. It begins to move. It runs down his face. It saturates his beard. Then it continues downward until it reaches his garments.

Oil has a way of traveling.

What began at the head did not remain at the head. The oil flowed. That is one of the most beautiful pictures of the anointing.

Real anointing was never meant to stop where it landed.

What God places upon you was never meant to end with you. There is an overflow to the anointing. The oil on Aaron did not stay isolated in one little spot. It began touching everything connected to where it had been poured. That is what God wants to do with us. He touches you so you can touch others. He blesses you so blessing can flow through you. He gives you something in His presence that you can carry into someone else’s pain.

He puts faith in you that causes faith to awaken in another person. He gives you freedom that becomes a weapon against somebody else’s bondage. He heals something in you and suddenly your life becomes evidence that healing is possible. He puts fire on your life and people around you begin becoming hungry for God.

The anointing comes upon you personally, but it was never intended to remain private.

Aaron carried the oil on his garments. Think about what that means visually. He could not be saturated with oil and then walk away as though nothing had happened. The oil left a mark. It left a shine. It left fragrance. It left residue. Aaron carried evidence of what had been poured upon him.

The anointing leaves a residue.

If you have ever spilled oil on clothing, you understand the picture. Water can evaporate. Oil stays. You can wipe it. You can try to remove it. But oil has a way of announcing where it has been. The anointing should leave evidence too. Something should be different because you encountered God. Something should be different because He touched your life. Something should remain. That does not mean you constantly have goosebumps. It does not mean you live emotionally overwhelmed.

It means an encounter with God should eventually produce evidence beyond the moment of the encounter. The oil does not disappear simply because the pouring stopped.

The pouring may last for a moment. The residue can remain after the moment is over.

And oil carried fragrance. The sacred anointing oil described in Scripture contained aromatic spices. When the oil was poured, fragrance accompanied it. You could smell that something had happened. The aroma moved beyond the place where the oil had originally landed. Have you ever walked into a room after someone wearing strong perfume had already left? You cannot

see the person. They may already be gone. But something remains in the atmosphere. The fragrance tells you:

“Someone was here.”

That is another picture of residue.

When you genuinely carry the anointing, there should be moments when people encounter evidence of God because you were there.

You pray with someone, and hope remains after you leave. You speak, and faith remains in their heart. You walk into confusion carrying peace, and suddenly the atmosphere begins to settle. You minister to someone in bondage, and freedom remains when the meeting is over. You preach the Word, and three days later something you said is still burning inside them. That is residue. The anointing does not merely create moments. It leaves something behind.

The fragrance can remain after the vessel has left the room.

You can hide the bottle, but eventually the fragrance will reveal the oil. And none of this happens because the sheep produced the oil. None of this happens because Aaron produced the oil. None of this happens because David produced the oil. Someone else poured it. That may be the most important picture of all. You are not the source. You never were. The sheep had a shepherd. Aaron had a God. David had a God.

And you have a God. The anointing comes from Him. That means you do not have to manufacture it. You do not have to pretend to carry it. You do not have to learn how to look like someone who has it. You do not have to copy another person's voice, mannerisms, preaching style, prayer language, or manifestations.

Sheep do not manufacture oil. They stay near the Shepherd.

That is where this picture ultimately leads. Stay close enough to the Great Shepherd for Him to put His hands on you. Stay close enough for Him to see what needs attention. Stay close enough for Him to cover your head. Stay close enough for Him to mark your life. Stay close enough for His oil to begin affecting your thoughts, your words, your decisions, your assignment, and eventually everyone your life touches. Because when the Shepherd pours oil on a life, the oil does more than protect.

It blesses. It empowers. It marks. It brings favor. It overflows. It carries fragrance. And long after the moment of pouring is over, the anointing leaves a residue.

Chapter Two

When the Anointing Gets on You

The anointing is not merely something you experience. It is something that can get on you.

That distinction changes everything. There are encounters with God that move you emotionally. There are encounters that teach you something. There are encounters that change the direction of your life. But there are also encounters where something from God seems to get on you. You walked into the room one way. You walked out carrying something you did not carry when you entered. Something transferred. Something remained. Something followed you home. That is why I describe the anointing as a spiritual empowering substance that comes from the presence of God.

Substance. Something real. Something tangible. Something transferable. Something that can rest upon a person and then begin affecting what that person touches.

The presence is the source. The anointing is what gets on you because you got close enough to the Source.

This is where the pictures God gives us become so powerful. Honey. Oil. Fragrance. Every one of them has a particular quality. They transfer. Touch honey and it gets on your hand. Touch oil and it gets on your clothing. Walk through perfume and the fragrance can follow you out of the room. You do not merely observe them. Contact changes you.

Some things cannot be touched without leaving something behind.

That is the anointing.

Honey From the Rock

Scripture gives us a fascinating picture:

“He made him draw honey from the rock...”

Honey. From a rock. Honey does not normally come from rocks. That is precisely what makes the picture so powerful. Throughout Scripture, the rock points us toward God and ultimately toward Christ. Paul said:

“That Rock was Christ.”

And from the Rock comes honey. Something sweet. Something nourishing. Something desirable. Something that sticks.

There is honey in the Rock.

There are things you will never receive merely by studying about Jesus. You have to come close. You have to taste. You have to touch. You have to encounter Him. The Psalmist said:

“Taste and see that the LORD is good.”

Taste. Not merely understand. Taste. You can read the chemical composition of honey. You can study how bees make it. You can examine it under a microscope. You can memorize everything written about honey. But none of that tells your mouth what honey tastes like. One touch of your tongue reveals something information never could.

There are dimensions of God that explanation can describe but only encounter can reveal.

And once you touch honey, something happens. It sticks. That is what fascinates me about honey. Put one drop of honey on your finger. Now touch another finger. The honey transfers. Touch the countertop. It transfers again. Touch your clothing. Now it is there too. Honey has a way of traveling through contact.

Honey does not know how to touch something without leaving some of itself behind.

That is a picture of impartation. Someone carries something from God. You come into contact with what they carry. They lay hands upon you. They pray. You sit under the atmosphere surrounding their life. And something gets on you. Then you carry it somewhere else.

What gets on you can begin getting on what you touch.

That is why the laying on of hands matters. Hands are instruments of transfer. Throughout Scripture, hands were laid upon people and something happened. Blessing was released. Authority was recognized. Gifts were stirred. The Holy Spirit was received. Something moved through contact. Paul told Timothy:

“Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands...”

Something was in Timothy that had come through an impartation. Paul later said: “Stir up the gift of God which is in you through the laying on of my hands.”

Think about that language. It was now **in Timothy**. But it had come **through Paul's hands**. **Impartation is when what God has placed upon one life becomes transferred and deposited into another.**

Honey sticks. And once honey gets on your hands, your hands carry honey. Now you have something you can release through contact. You can put your hand somewhere and leave evidence of what is on it. That is how I want you to begin thinking about the anointing. Not as something mystical floating somewhere beyond your reach. God can place something upon you. And once He places something upon you, He can show you how to release what you carry.

The anointing can become intentional.

You can lay hands on the sick intentionally. You can pray for impartation intentionally. You can release blessing intentionally. You can walk into an atmosphere knowing that what you carry is greater than what is confronting you. The source remains God. But God entrusts His people with something they can carry and release.

Honey from the Rock gets on your hands so somebody else can taste what you found.

Oil Was Made to Transfer

Oil behaves much the same way. You cannot hold oil without it getting on you. Pour oil into your hand and close your fingers around it. It finds a way through. It moves. It spreads. It coats whatever touches it. Put an oily hand on a clean piece of cloth and when you remove your hand, something remains. You left evidence.

Oil transfers through contact.

This is why the biblical picture of anointing is so physical. Oil was poured. Oil touched heads. Oil ran through hair. Oil saturated beards. Oil soaked garments. Psalm 133 does not give us a picture of a tiny ceremonial touch. It says:

“It is like the precious oil upon the head, running down on the beard, the beard of Aaron, running down on the edge of his garments.”

Aaron was soaked. His head carried oil. His beard carried oil. His clothing carried oil. Now imagine touching Aaron's garment. You would not touch dry cloth. You would touch cloth carrying oil. And when you pulled your hand away, some of what was on the garment could now be on you.

Oil creates the possibility of transfer because oil refuses to remain isolated.

This gives us an extraordinary picture when we come to the New Testament. Acts records unusual miracles through Paul:

“Even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.”

Think about what Scripture is describing. Paul was not physically in the room with those sick people. But something associated with his body traveled. A cloth touched him. Then the cloth touched somebody else. And something happened. Disease left. Demons left. The person carrying the anointing was somewhere else, but something that had been in contact with him became part of the point of contact for supernatural power. That should challenge our small thinking.

The anointing was not limited by the distance between the vessel and the need.

Something had gotten on Paul. Something was associated with contact with him. And when that point of contact reached another person, something moved. That is residue. That is impartation. That is transfer.

The Anointing Can Transfer Through Anything

I remember sitting privately with Pastor Benny Hinn in 2018. David Diga Hernandez was there with me. During that meeting, Pastor Benny began talking to us about the anointing and impartation. Then he made a statement that stayed with me.

“The anointing can be transferred through anything.”

He was explaining that once something becomes a point of contact for the anointing, God is not limited by the object itself. Then Benny took his tie. He began moving it through the air, flipping it around as he talked. The tie itself was just fabric. There was nothing magical about it. It was not holy because it was a tie. It had no supernatural power in itself. But Benny was making a point.

If the anointing is upon a person, God can use what comes into contact with that person as a vehicle, a point of contact, through which something is released. We had just seen this principle in the Apostle Paul. Handkerchiefs and aprons that had been in contact with his body were carried to the sick, and God used those ordinary pieces of cloth as points of contact for extraordinary miracles. Handkerchiefs. Aprons. Ordinary pieces of cloth.

There was nothing inherently supernatural about the material. They were not sacred objects manufactured in Heaven. They were cloth. But God allowed an ordinary object that had come into contact with an anointed vessel to become a point of contact through which His power was released. Think about the journey of that cloth. It touched Paul. Then somebody carried it away. Paul remained where he was. The cloth traveled somewhere else. Eventually that same cloth made contact with a sick or tormented person.

And the moment of contact became a moment of release. Disease left. Evil spirits left.

Something traveled farther than Paul physically did.

That is extraordinary. The anointing was not confined to the geographical location of the person carrying it. Paul did not have to stand beside the sick person. He did not have to personally place his hand upon every body. Something that had been connected to him became a point of contact somewhere else. The vessel stayed. The residue traveled.

The person carrying the oil did not have to travel everywhere the oil could reach.

This is where Benny's tie illustration became so powerful to me. He took something completely ordinary and started moving it around. His point was not:

"This tie has power."

His point was:

"Do not put limits on how God can transfer what He has placed upon a person."

Sometimes religion becomes comfortable only when God moves according to a method we already understand. Lay hands on somebody? We understand that. Anoint somebody with oil? We understand that. Pray over somebody? We understand that. But a handkerchief? An apron? A piece of cloth? Now our natural mind starts asking questions.

"How can that work?"

But Scripture does not seem nearly as uncomfortable with supernatural transfer as we sometimes are. God is not limited by the point of contact.

The point of contact is not the source of the power. It is simply the place where faith and the anointing meet.

That distinction matters. We are not talking about superstition. We are not talking about magical objects. We are not worshiping a piece of fabric. We are not placing faith in an object. Our faith is in God. But throughout Scripture, God repeatedly uses physical things as points of contact for supernatural activity. Moses carried a staff. It was a stick. But God told him to use what was in his hand. The Red Sea opened.

Water came from a rock. Signs and wonders happened. The power was not in the wood. The power was in God. But God chose to work through something Moses carried. Elijah used his

mantle. He struck the Jordan with it, and the waters divided. Later Elisha picked up that same mantle. He struck the same river and cried:

“Where is the LORD God of Elijah?”

Again, the garment was not God. But the garment represented something connected to what Elijah had carried. Elisha understood that. He was not worshiping the mantle. He was reaching for the God whose anointing had rested upon the person who wore it. Then Paul. Handkerchiefs and aprons. Physical contact. Transfer. Release. Miracles. And Acts gives us another startling picture. People brought the sick into the streets hoping that Peter's shadow might fall across some of them as he passed.

Think about that. Now we are beyond physical contact. A shadow cannot be held. It cannot be bottled. It cannot be carried home. Yet people had such expectation surrounding what Peter carried that even his passing shadow became connected to their faith.

When the anointing becomes strong enough, people begin looking for any point of contact with what God is doing.

That is hunger. A staff. A mantle. A handkerchief. An apron. A shadow. And in that private room in 2018, Benny was holding a tie. Different objects. Same principle.

God has never needed extraordinary objects to release extraordinary power.

He has always been willing to use ordinary things. That should encourage you. Because sometimes we are waiting for something dramatic while God is asking:

“What is already in your hand?”

Moses had a staff. Elijah had a mantle. Paul had handkerchiefs. Benny had a tie. The object is not the issue. The anointing is.

Anything can become a point of contact when God chooses to release what He has placed upon a life.

That does not mean every object touched by an anointed person automatically becomes some kind of spiritual artifact. That would turn revelation into superstition. Faith is still necessary. God is still sovereign. The Holy Spirit is still the One who releases power. But we should not artificially limit God to the methods that make us comfortable. If God wants to use hands, He can use hands. If He wants to use oil, He can use oil.

If He wants to use cloth, He can use cloth. If He wants to use a shadow, He can use a shadow.

The channel can change without changing the Source.

Do not make the object sacred. Recognize the principle. The anointing is transferable. It can move through contact. It can be released through hands. It can be associated with cloth. It can rest upon garments. It can travel through points of contact. Because the power was never in the object.

The power is in God, but God is remarkably creative about the channels He chooses to use.

So never worship the channel. Never build a religion around the method. Never make a formula out of something God did once. But also never tell God:

“You cannot move that way.”

If God wants to take something ordinary and use it to carry an extraordinary point of contact, let Him. Because the same God who put honey in a rock can put oil on a garment. The same God who let power travel through Paul's handkerchief can let power travel through your hands. The same God who used a prophet's mantle can use what is in your hand.

The object does not have to be extraordinary when the anointing touching it is.

When Hunger Touches the Anointing

The woman with the issue of blood gives us another extraordinary picture. She touched Jesus' garment. Jesus stopped and said:

“Who touched Me?”

The disciples were confused. Everybody was touching Him. People were pressing against Him from every direction. But Jesus said:

“Somebody touched Me, for I perceived power going out from Me.”

Power went out. Jesus felt the release. The woman felt the result.

One person knew something left. The other knew something arrived.

That is transfer. She did not merely hear a sermon. She touched something. And what He carried moved into her need. But this story reveals something beyond transfer. Everybody was touching Jesus. Only one touch caused Jesus to stop. Only one touch is specifically described as drawing power. There was a difference between physical proximity and spiritual expectation. The crowd pressed. The woman reached. The crowd bumped into Him. The woman touched Him believing:

“If only I may touch His clothes, I shall be made well.”

She had expectation attached to her contact.

Faith turned an ordinary touch into a point of supernatural transfer.

That matters. You can stand in an anointed atmosphere and remain a spectator. You can attend a powerful meeting and watch everyone else receive. You can stand beside someone carrying oil and never reach for what God has made available. Proximity alone is not the same thing as reception.

Proximity puts you near the oil. Hunger reaches for it.

The woman reached. Power moved. She received. That is why you should never become casual around genuine anointing. When God places you around someone who carries something from Him, recognize what is available. Honor it. Reach. Receive. Not because the person is the source. They are not. Jesus is the Source. But God has always chosen to place treasure inside human vessels. And sometimes what you need from Heaven is being carried by somebody God put in front of you.

Hunger knows how to turn proximity into impartation.

Fragrance Announces What You Carry

Oil does not only transfer. It carries fragrance. And fragrance has an unusual power. Fragrance can enter a room before anyone says a word. Someone walks past you wearing an expensive perfume and your attention turns. You did not decide to notice. The fragrance arrested your attention. You smelled something before you ever knew where it came from.

Fragrance has the ability to announce a presence.

That gives us another dimension of the anointing. Sometimes favor begins because something about what you carry arrests attention. Not manipulation. Not self-promotion. Not trying to convince everyone you are important. Something rests upon your life. Something about you becomes noticeable. Something makes the right person turn their head. The story of Esther gives us a remarkable picture. Before Esther ever approached the king, she went through an extended preparation. Scripture says the women were given twelve months of preparation:

six months with oil of myrrh, and six months with perfumes and preparations for beautifying women. Think about that. Esther soaked in fragrance before she entered the presence of the king. For months, oils and perfumes were worked into her being. Her skin carried them. Her clothing carried them. Her hair carried them. By the time she approached the king, she did not merely look prepared.

She carried a fragrance.

Then Scripture tells us Esther obtained favor. When the king saw her, there was something that distinguished her. And eventually a woman who had entered the palace as an orphan stood in a position where she could affect the destiny of an entire nation. There are many dimensions to that story. But do not miss the picture. Preparation. Oil. Fragrance. Favor.

Sometimes God lets you soak in the oil before He brings you before the king.

We want the open door. God wants the fragrance. We want the introduction. God wants something on us before the introduction happens. We want favor with people. But first God wants us carrying evidence of time spent preparing in His presence. Esther did not create favor by begging the king to notice her. She prepared. She soaked. And when the moment came, something about her arrested his attention.

True favor is when God causes what He has placed upon you to become visible to the person who needs to see it.

There are doors your ability cannot force. There are rooms your résumé cannot open. There are people you cannot manipulate into liking you. But the anointing carries favor. God can cause the fragrance on your life to precede you. Someone can hear your name and become interested. Someone can encounter your work and remember it. Someone can meet you once and know there is something different. Someone can open a door you never knew existed.

That is why you do not need to spend your life chasing people. Spend your life carrying oil.

When the fragrance is real, you do not have to scream for attention.

Perfume does not advertise. It releases what it carries. And eventually somebody smells it.

You Can Carry What You Received

This is one of the truths I want you to understand:

You can receive something from God and then carry it with you.

That is the entire concept of residue. Moses went up the mountain. Then Moses came down. The mountain did not come with him. But the glow did. He left the location of the encounter while carrying evidence of the encounter. That is what anointing does. You can leave the prayer room and carry something from the prayer room. You can leave the worship service and carry something from the worship service. You can leave the person who prayed for you and carry something that was imparted when they laid hands upon you.

You can leave the conference. You can leave the altar. You can leave the moment. But something can remain.

The location can change while the residue remains.

That is what makes impartation so powerful. Impartation is not merely having someone pray a nice prayer over you. It is receiving a deposit. Something God placed upon one vessel begins operating through another vessel. We saw it with Moses and Joshua. We saw it with Elijah and Elisha. We saw it with Paul and Timothy. We see it through the laying on of hands. We see it through association. We see it through contact.

The biblical pattern tells us: God places something upon people. And God can use those people to impart something into others.

Oil can be poured from one vessel into another without changing where the oil originally came from.

Imagine two containers. One contains oil. The other is empty. Tilt the first vessel. Oil begins moving. Now both vessels contain something. The second vessel did not manufacture the oil. It received it. But once it received it, the oil is now genuinely inside that vessel too.

Receiving something does not make you its source. It makes you its carrier.

That is impartation. And that is why humility matters. Never confuse carrying with originating. If God uses you to heal someone, you carried something. You did not become the Healer. If God uses you to impart something, you carried something. You did not become the Source. If God gives you favor, you carry something. You did not manufacture the fragrance. The danger begins when the vessel begins taking credit for the oil.

The vessel receives the privilege. The Source receives the glory.

What Is on Your Hands?

Look at your hands. What could God put on them? Oil. Honey. Anointing. Something transferable. This is why I believe believers should expect something to happen when they lay hands upon people. Jesus said believers would lay hands on the sick. Why hands? Because hands make contact. Hands transfer. Hands bless. Hands release. Hands impart. Paul laid hands on people. The apostles laid hands on people. Spiritual gifts were connected with the laying on of hands. The Holy Spirit was received through the laying on of hands. Something happens through contact.

Your hands can become a point where Heaven touches earth.

That should change the way you pray for people. Do not put your hand on someone as though you are performing a religious ceremony. Believe something. Expect something. What if there is honey on your hands? What if there is oil on your hands? What if what God has placed upon your life can move through your touch? What if you are carrying something another person desperately needs? This does not make your hand magical.

It makes your hand available. The power comes from God. But God chooses vessels. God chooses points of contact. God chooses people.

Heaven's treasure has always been comfortable traveling through human vessels.

And when God places something upon you, learn to release it. Do not hoard the oil. Do not protect the honey. Do not keep the fragrance inside the bottle. Pour. Touch. Pray. Lay hands. Bless. Release. Impart.

What God puts on you is often meant to become what God gets through you.

Stay Close Enough to Get Something on You

Honey from the Rock. Oil on the garments. Fragrance before the king. Power through touch. Handkerchiefs carrying a point of contact. Hands releasing gifts. All of these pictures say the same thing:

The anointing is tangible enough to leave evidence and transferable enough to affect somebody else.

Do not settle for knowing about it. Get close. There are times when God Himself will meet you alone. There are other times when He will put you around someone carrying something you need. Recognize those moments. Elisha recognized what Elijah carried. Timothy received through Paul. Joshua received through Moses. The woman with the issue of blood recognized what Jesus carried. She said:

"If only I may touch His clothes, I shall be made well."

She was surrounded by people who were close. But she came expecting contact to mean something. And it did.

Hunger knows how to turn proximity into impartation.

Do not worship vessels. But do not dishonor what God places inside them either. Honor the oil. Recognize the fragrance. Reach for the honey. Receive what God wants to place upon your life. Then carry it. Because honey from the Rock was never intended to remain on one person's hands. Oil was never intended to stay inside one vessel. Fragrance was never intended to remain trapped inside the bottle.

Honey sticks.

Oil transfers.

Fragrance travels.

And when something genuinely comes from the presence of God and gets upon your life, you can walk into another room, touch another person, pray another prayer, enter another atmosphere, and leave behind something that was not there before you arrived.

That is impartation.**That is residue.****The anointing leaves a residue.**

Chapter Three

The Mantle and the Anointing Are Not the Same

You can wear the uniform and still have no oil.

One of the greatest misunderstandings in the church is that calling and anointing are the same thing. They are not. God can call you to something before you carry the anointing necessary to fully accomplish it. You can know your assignment. You can recognize your office. You can understand your purpose. You can even be standing in the place God called you to stand and still desperately need more of what comes from His presence.

That is because a mantle and an anointing are not the same thing.

The mantle speaks of your calling. The anointing empowers you to fulfill it.

Think about a work uniform. A firefighter puts on a uniform because that uniform identifies the assignment. The uniform says something. This person has been called to respond to fire. This person has responsibility. This person has authority within a particular assignment. But the uniform itself does not put out the fire. A firefighter standing in front of a burning building can be dressed perfectly but that won't put out the fire. The uniform identifies what he has been called to do.

What he carries determines whether he can do it.

A uniform can identify your assignment without giving you the power to accomplish it.

That is the difference between the mantle and the anointing. The mantle is the garment. The mantle identifies the calling. The mantle represents the responsibility God has placed upon a life. The anointing is what empowers that person to fulfill the responsibility. You need both. A calling without empowerment produces frustration. Power without assignment produces confusion. God does not merely want you to know what you are called to do. He wants you carrying what you need to do it.

The Garment Tells You the Job

Throughout Scripture, garments communicated identity, position, and responsibility. A priest dressed differently because he had a different assignment. A king wore garments connected to his governmental position. A prophet could be recognized by what he carried and, at times, by what he wore. Clothing told people something about the role. We still understand this today. You see a police officer in uniform and immediately recognize authority connected to an assignment. You see a doctor walking through a hospital in medical clothing and you understand that person has been trained for a particular responsibility.

You see a judge in a robe and the garment communicates office before the judge ever speaks.

The garment does not create the calling. It reveals the assignment attached to the person wearing it.

That is what I mean when I speak about a mantle. A mantle is connected to what God has called you to do. It speaks to assignment. It speaks to function. It speaks to responsibility. It speaks to the place Heaven has designed you to occupy. Some are called to pastor. Some are

called to evangelize. Some are called to teach. Some carry prophetic assignments. Some are called into business. Some are called to government.

Some are called to build. Some are called to lead. Some are called to intercede. Some are called to places nobody will ever see from a platform. The assignment may differ, but the principle remains the same.

Your mantle tells you what Heaven expects you to carry responsibility for.

But knowing your mantle does not automatically mean you are anointed. You can be called and dry. You can be appointed and empty. You can have the title and lack the substance. You can have people recognize your office while Heaven is waiting for you to return to the oil. That is why a title has never impressed God. A title tells people what to call you. The anointing determines what happens when you show up.

A title can get your name on the door. The anointing is what changes what happens inside the room.

There are pastors who are genuinely called to pastor but need fresh oil. There are evangelists who are genuinely called to evangelize but have learned to depend upon personality and presentation. There are worship leaders who know how to build a song but no longer know how to carry an atmosphere. There are preachers who still possess the mantle but are ministering from memory instead of fresh oil. The assignment may still be real. The calling may still be real.

But the residue is missing.

Being called by God does not excuse you from carrying God.

David Had the Calling Before He Had the Crown

David gives us another powerful picture. Samuel poured oil on David while David was still living in a world that looked nothing like his future. David had been called to be king. He had been anointed for the assignment. But he did not immediately receive the throne. There was a process between the oil and the fulfillment. The mantle, the assignment, had already been established by Heaven. But David still had to learn how to carry what God had placed upon his life.

He went back into fields. He faced Goliath. He served Saul. He survived caves. He experienced betrayal. He learned leadership. He learned restraint. He learned warfare. He learned worship. He learned how to seek God when everything around him seemed to contradict what God had spoken.

The oil can come quickly. Learning how to carry it can take years.

That matters. Because some people assume that once they discover their calling, everything should immediately fall into place. But identifying your mantle is not the end of the journey. It is the beginning of responsibility. A uniform is not a trophy. It means somebody expects you to report for duty.

Calling is not God giving you something to brag about. Calling is God giving you something to be responsible for.

The greater the assignment, the greater the need for oil. You cannot fulfill a supernatural assignment with natural ability alone. Education can help you. Training can sharpen you. Experience can mature you. Relationships can open doors for you. But none of those things can replace the anointing. A surgeon needs training. A pilot needs skill. A builder needs tools. And anyone attempting to fulfill a God-given assignment needs something that comes from God.

What God originates, God must empower.

Stop Admiring the Uniform

Religion has a strange fascination with uniforms. We admire positions. We admire titles. We admire platforms. We admire who gets invited where. We admire who has the largest church, the biggest audience, the most followers, the most impressive résumé. We can become so impressed with the garment that we forget to ask whether there is any oil on it. But Heaven looks differently. God is not intimidated by a title. God is not impressed by branding.

God is not moved because thousands of people know your name. The question is not simply:

“What do you call yourself?”

The question is: “What are you carrying?”

Because a mantle without oil can become nothing more than an empty uniform. Imagine a firefighter arriving at a burning house. His uniform is perfect. His badge shines. His helmet is polished. His name is printed correctly across his chest. People recognize him immediately. But he brought no water. No hose. No equipment. No capacity to confront what is burning in front of him. At that moment, nobody cares how good the uniform looks.

When the building is burning, people do not need your uniform. They need you to carry what can confront the fire.

Our world is burning. People are bound. Families are breaking. Minds are tormented. Bodies are sick. People are searching. Darkness is not impressed by our titles. Brokenness is not healed because our business card says “apostle.” Cancer does not leave because someone says “prophet.” Demons do not tremble because we printed “evangelist” beneath our name.

Hell does not respond to the title on your card. It responds to the authority you carry.

The mantle matters. The calling matters. The assignment matters. But the mantle tells you where to stand. The anointing determines what you carry when you get there.

Elisha Saw More Than a Piece of Cloth

Elijah and Elisha give us one of Scripture's clearest pictures of a mantle. Elijah threw his mantle over Elisha. That garment represented something. It marked a call. Elisha understood that his life had just been interrupted by God. He left what he had known and began following Elijah. But notice this: Elisha did not spend years following a piece of fabric. He followed a man who carried something from God. The mantle identified an assignment, but Elisha became hungry for what rested upon Elijah's life.

When the time came for Elijah to leave, Elisha did not merely ask for Elijah's job. He asked for a double portion of his spirit. In other words, Elisha wanted a double portion of the anointing that was on Elijah. He had seen the mantle. But he wanted the oil.

Never become satisfied with inheriting somebody's position when God is inviting you to carry something from His presence.

After Elijah was taken up, the mantle fell. Elisha picked it up. But then he walked to the Jordan. And this is where the story becomes powerful. Holding Elijah's mantle was not enough. Elisha struck the water and cried:

“Where is the LORD God of Elijah?”

In other words: “I have the garment. But where is the God who gave the garment its weight?” That is the question every generation must ask. We can inherit buildings. We can inherit ministries. We can inherit organizations. We can inherit traditions. We can inherit pulpits. We can inherit methods. We can inherit somebody else's language. We can even inherit their mantle. But if we inherit everything except the God who moved through them, we have inherited an empty garment.

A mantle without the presence becomes a museum piece.

Elisha did not want a souvenir from Elijah. He wanted the God of Elijah. Then the water moved. The Jordan divided. And suddenly everybody watching knew: What had rested upon Elijah was now operating through Elisha. There was evidence. There was residue. There was power connected to the assignment.

The mantle identified the calling. The anointing proved that something from God rested upon it.

That is what we need again. Not more people wearing spiritual uniforms. Not more people chasing titles. Not more people trying to convince everyone what office they occupy. We need men and women who know their assignment and carry enough oil to fulfill it. Discover your mantle. Honor your calling. Understand your assignment. But never become satisfied merely because you know what God called you to do. Stay near His presence until your calling carries weight.

Stay near His presence until the garment carries fragrance. Stay near His presence until what God has placed upon your life begins affecting the people around you. Because Heaven did not give you a mantle so you could wear something impressive.

God gave you an assignment because somebody needs what He intends to pour through your life.

When the Throne Remains but the Glory Is Gone

One of the most dangerous places you can ever live is where the position remains after the presence has departed.

Saul knew that place. He had been chosen. He had been anointed. He had been made king. There was a day when the oil was genuinely upon his life. There was a day when God had placed His hand upon him for an assignment. There was a day when Saul carried something. But Saul began to disobey. He began to protect his image. He became more concerned about what people thought than what God had said.

He offered explanations when God wanted obedience. And eventually Scripture records one of the most frightening statements that can ever be written about a person who once carried God:

“The Spirit of the LORD departed from Saul.”

Think about that. Saul was still sitting on the throne. He was still living in the palace. He was still wearing the crown. People still called him king. Soldiers still obeyed his commands. The machinery of his position continued to function. But something had departed.

The throne remained after the oil was gone.

That should terrify anyone who thinks position is proof of God's presence. You can still have a platform after the oil has lifted. You can still have an audience. You can still have a building. You can still have employees. You can still have people calling you by your title. You can still know how to preach. You can still understand how the organization works. The machinery can continue moving long after the glory has departed.

That is what makes this so dangerous. If everything collapsed the moment the oil left, everybody would know. But sometimes it does not collapse. Sometimes the lights still come on. The music still plays. The microphone still works. People still attend. The program still runs. The title still hangs on the door. And if we are measuring everything by outward success, we can convince ourselves that nothing has changed. But Heaven knows.

People can continue applauding what Heaven has already stopped breathing upon.

There is an Old Testament word that captures this tragedy. Ichabod. The name was given during one of Israel's darkest moments, when the ark of God had been captured. The ark represented the presence and glory of God among His people. And the declaration came:

“The glory has departed.”

Ichabod. The glory is gone. What a frightening possibility. To still have the structure but lose the glory. To still have the language but lose the weight. To still have the form but lose the fire. To still wear the mantle but no longer carry the oil.

Religion knows how to preserve the furniture after the glory has left the room.

The ark had been at the center of Israel's spiritual identity. But Israel had reached a place where they began treating the ark almost like a religious object that could guarantee victory regardless of their relationship with God. They wanted the symbol of presence without honoring the God whose presence the symbol represented. That is still possible today. We can want the atmosphere without pursuing God. We can want manifestations without holiness. We can want power without obedience.

We can want oil without remaining near the One who pours it. We can want the mantle because we like what it represents while neglecting the presence that gives it weight.

Never confuse the symbol of yesterday's encounter with the reality of today's presence.

A church building is not the presence of God. A title is not the presence of God. A mantle is not the presence of God. A successful ministry is not the presence of God. A large crowd is not the presence of God. Even yesterday's anointing is not today's encounter. Saul teaches us that

God can genuinely call a person and that person can still reach a place where what once rested upon them is no longer operating in the same way.

That is why we cannot live merely from the memory of being anointed. We need fresh oil. We need His presence now. We need the glory now. We need to know that what we are doing today still carries the breath of God.

Yesterday's oil can become today's testimony while today's life remains empty.

And there was an even more striking contrast taking place while Saul sat on the throne. David was in the field. Saul had the crown. David had the oil. Saul had the palace. David had the presence. Saul had recognition. David had been marked by Heaven. Saul looked like the king. David carried what the next season required.

Saul had the position without the oil. David had the oil without the position.

If I have to choose between those two places, give me the field with oil. Give me obscurity with God. Give me the pasture with His presence. Give me the cave with fresh oil. Give me a place nobody recognizes if Heaven recognizes what I carry.

I would rather carry oil in a field than wear a crown without the presence.

The crown can come later. The platform can come later. The recognition can come later. But never exchange the presence of God for the appearance of success. Because eventually the difference between Saul and David became visible. One was desperately trying to hold onto a position Heaven was removing. The other was learning how to carry something Heaven was increasing. Saul began chasing David because David's oil exposed Saul's emptiness. David did not need Saul's throne to prove what he carried.

The presence of God had already marked him.

When the oil is real, you do not have to fight everybody for recognition. Heaven knows what it placed upon you.

This is why protecting the oil matters more than protecting the title. If God gave you a mantle, honor it. If He entrusted you with an assignment, take it seriously. But never become more committed to keeping the position than keeping the presence. Never protect the throne at the expense of the oil. Never protect your reputation at the expense of obedience. Never protect the organization while neglecting God. Because there is something worse than losing a position.

It is keeping the position after the glory has departed.

Do Not Die in Somebody Else's Armor

There is another danger when we begin talking about mantles. Once people recognize what God is doing through somebody else, they often begin copying the outward expression of that person's calling. They copy how they preach. They copy how they pray. They copy their vocabulary. They copy their clothing. They copy their mannerisms. They copy the way they structure meetings. They copy the things that happened around that person's anointing and assume that reproducing the form will reproduce the power.

But God did not call you to become somebody else's imitation.

You do not need their mantle. You just need oil for yours.

David learned this before he ever faced Goliath. Saul looked at the young shepherd preparing to confront a giant and did what seemed logical. He gave David his armor. It was royal armor. It belonged to the king. It was probably the best armor available. There was nothing wrong with Saul's armor. It had been built for battle. It had protected Saul. It represented Saul's experience. But when David put it on, something was wrong.

It did not fit him. David tried to move in it. He tried to walk. And finally he took it off. He said, in effect:

"I cannot go with these. They were not made for me."

David understood something many people spend years learning:

Something can work for somebody else and still be wrong for you.

Saul's armor was not bad armor. It was simply Saul's armor. David had another history with God. He had faced a lion. He had faced a bear. He knew the sling. He knew the staff. He knew how God had trained his hands in the fields in private. David did not need to look like a warrior. He needed to use what God had already placed in his hands.

Someone else's armor can become your limitation.

Imagine David walking onto the battlefield trying to fight like Saul. The armor would have slowed him down. It would have changed the way he moved. It would have taken away the very mobility that made his sling effective. What looked like an upgrade could have become the thing that got him killed. There are people doing that spiritually. God gave them one kind of assignment, but they are trying to carry somebody else's expression.

They have abandoned the sling God trained them to use because somebody else's armor looks more impressive. They are trying to preach like someone else. Lead like someone else. Build like someone else. Pray like someone else. Operate like someone else. And all the while, the thing God actually placed in their hand is lying on the ground.

Imitation can make you abandon the weapon Heaven trained you to use.

Honor people. Learn from people. Receive impartation. Sit under people who carry something you need. There is nothing wrong with recognizing the oil on another person's life. Elisha did. But Elisha did not become Elijah. He carried what he received through his own assignment. David honored Saul as king, but he could not fight in Saul's armor. There is a difference between receiving from someone and becoming a copy of them.

Impartation should increase what God put in you, not erase who God made you to be.

Your mantle has a shape. Your assignment has requirements. God knows what He designed you to carry. A carpenter does not complain because his hammer does not look like a surgeon's scalpel. The hammer and the scalpel have different assignments. Both can be valuable. Both can be necessary. But confusion begins when the hammer becomes embarrassed that it is not a scalpel.

Different assignments require different tools.

The church does not need ten thousand copies of one successful minister. We need people carrying the oil of God into the assignment He actually gave them. One person's mantle may

take them before nations. Another person's mantle may take them into a classroom. One may build a ministry. Another may build businesses that finance the Kingdom. One may stand behind a pulpit. Another may sit across from one broken person at a table and change the direction of an entire family.

Do not measure the value of the mantle by how visible it is. Measure faithfulness by whether you are doing what God assigned you to do.

Visibility does not determine value. Assignment does.

The question is not whether your mantle looks impressive beside somebody else's. The question is whether you are carrying enough oil to fulfill yours. David did not defeat Goliath because he finally learned to look like Saul. David defeated Goliath because he stopped trying to look like Saul. He stepped onto the battlefield with what God had trained him to carry. A sling. Five stones. And a history with God. The giant saw a shepherd boy.

Heaven saw a king in training.

Do not despise what is in your hand because it does not look like what is in theirs.

There are battles your mantle was designed for. There are people your voice was designed to reach. There are rooms your assignment was designed to enter. There are problems your anointing was designed to confront. God knew all of that when He called you. You do not have to become someone else. You have to become faithful with what He placed upon you. Wear your mantle. Carry your oil. Use your sling.

And when somebody tries to dress you in an assignment that does not belong to you, have enough confidence in what God has done in your life to take the armor off.

The goal is not to look anointed.

The goal is to carry enough oil to do what God called you to do.

Chapter Four

How the Anointing Increases

God can pour without measure, but you can only carry according to capacity.

That may be one of the most important truths about increase. The limitation has never been Heaven. God is not running low on oil. He is not conserving power. He is not looking at the earth wondering whether He has enough left to pour. The issue is the vessel. How much can it hold? How much can it carry? How much can it release without breaking? You can stand underneath a waterfall with a teaspoon.

There is nothing wrong with the waterfall. There is more water falling than you could ever use. But when you walk away, you are still carrying a teaspoon. Bring a bucket and you carry more. Bring a barrel and you carry more. The source never changed.

The capacity did.

That is why asking God for more often begins with God doing something in us. We pray: "Lord, increase the anointing."

And sometimes His answer is:

"Then let Me increase the vessel."

More oil requires more capacity. More wine requires a wineskin capable of carrying it. More weight requires greater strength. More responsibility requires greater maturity.

The prayer for more is also a prayer to become more capable of carrying what you asked for.

That changes the conversation. Because perhaps God is not withholding the next outpouring. Perhaps He is preparing the next wineskin.

New Wine Needs a New Wineskin

Jesus said:

"No one puts new wine into old wineskins..."

Why? Because new wine moves. It expands. It places pressure on the container carrying it. An old wineskin that has become rigid cannot expand with what is happening inside it. So, Jesus said that if new wine is placed into an old wineskin, the wineskin bursts. The wine is spilled. And the vessel is ruined. Think about that. The problem was not the wine. The wine was new. The wine was good. The problem was the container.

Sometimes what God wants to pour next requires a version of you that can stretch farther than the version of you that carried what He poured before.

That is increase. We want more wine. God starts stretching the wineskin. We want more anointing. God starts enlarging capacity. We want greater authority. God starts dealing with character. We want more influence. God starts confronting insecurity. We want greater favor. God starts teaching us how to carry rejection without becoming offended. We want nations. God starts enlarging our ability to love people who do not think, speak, act, or worship like us. We want more.

And God begins stretching.

New wine creates new pressure.

That does not mean everything about you must be discarded. A new wineskin is still a wineskin. But it has flexibility. It can move. It can expand. It can carry something alive. There are people asking God for something new while insisting that nothing about them can change. Same habits. Same schedule. Same thinking. Same fears. Same offenses. Same limitations. Same methods. Same dependence upon what worked twenty years ago. But new wine does not ask permission from an old structure before it begins expanding.

You cannot ask God for a new pouring while demanding that He preserve every old limitation.

Sometimes increase feels uncomfortable because stretching is uncomfortable. Your prayer life gets stretched. Your faith gets stretched. Your relationships get stretched. Your schedule gets stretched. Your thinking gets stretched. Your capacity for pressure gets stretched. Your ability to forgive gets stretched. Your ability to lead gets stretched. Your dependence upon God gets stretched. And if you misunderstand the process, you may rebuke the very stretching you prayed for. You said:

“God, give me more.”

He said:

“Then I need more room.”

Do not curse the stretching that is creating capacity for the pouring.

Hunger Makes Room

Capacity begins with hunger. Jesus said:

“Blessed are those who hunger and thirst for righteousness, for they shall be filled.”

You cannot fill someone who has decided they are full. Hunger is the admission:

“There is more, and I want it.”

That is why spiritually hungry people are dangerous to stagnation. They refuse to make yesterday the ceiling for tomorrow. They are thankful for what God did. But gratitude for yesterday does not remove hunger for today. Elisha had watched Elijah. He had seen miracles. He had seen authority. He had seen what rested upon Elijah’s life. And when Elijah asked what he wanted, Elisha did not ask for Elijah’s reputation. He asked for a double portion.

Hunger does not stand at a distance admiring the oil. Hunger reaches for what God has made available.

The woman with the issue of blood had a different kind of hunger. A crowd surrounded Jesus. Everybody was close. Everybody was touching. But one woman reached with expectation. The crowd had proximity. She had hunger. And hunger turned contact into reception. That is why two people can stand in the same atmosphere and leave carrying different things. Same worship. Same message. Same room. Same anointing. Different appetite. One observes. The other reaches.

Hunger creates room where familiarity creates ceilings.

Be careful with familiarity. Familiarity can hear a powerful word and say:

"I've heard this before."

Hunger says:

"God, say it again until something in me changes."

Familiarity can stand beside an anointed person and see personality. Hunger recognizes oil. Familiarity can attend revival and learn the schedule. Hunger looks for the fire. Familiarity can stand beside a river and die thirsty.

Never become so accustomed to the things of God that you stop reaching for the God from whom the anointing comes.

Stay hungry. Because appetite is evidence that there is still room in you.

Stay Close Enough to Catch What Is Flowing

Hunger reaches. Proximity remains. There are things you can receive in a moment. There are other things that get into you because you remained around them long enough. Stand beside a fire and eventually you feel the heat. Stand in smoke and eventually your clothes carry the smell. Spend enough time in sunlight and eventually your skin shows evidence of exposure.

Whatever you remain around long enough begins leaving evidence.

The disciples did not merely attend a Jesus conference. They lived with Him. They walked with Him. They listened when the crowds were present. Then they listened when the crowds went home. They watched Him heal. They watched Him pray. They watched Him confront demons. They watched Him handle criticism. They watched compassion move Him. They watched how He responded when people misunderstood Him. They watched how He lived. Then He sent them.

Before they carried His ministry, they carried His company.

That is still a pattern. We want God to send us. He says:

"Stay with Me."

We want power. He says:

"Follow Me."

We want the public result. He develops the private proximity. Because anointing is not merely something you learn how to operate. It comes from somewhere. And if the oil comes from His presence, then proximity to His presence can never become optional. But God also uses people. Elisha remained near Elijah. When Elijah moved, Elisha moved. Bethel. Jericho. Jordan. Elijah repeatedly gave him an opportunity to remain behind. Elisha repeatedly refused. He was not leaving.

Why? He recognized that something was available. And sometimes receiving requires refusing to leave too early.

There are impartations that happen through the laying on of hands, and there are impartations that happen because you stayed in the room long enough.

You learn things through proximity that cannot be communicated in a sermon. How someone thinks. How they respond under pressure. How they pray when nobody is watching. How they hear God. How they make decisions. How they carry success. How they survive

disappointment. How they protect the presence. You can receive information from a distance. Some things require proximity.

Some things are taught. Other things get on you.

That does not make the person your source. God remains the Source. But if He chooses to pour through a vessel, humility knows how to receive. Pride says:

“I do not need anyone.”

Hunger says:

“God, I will receive through whatever channel You choose.”

New Oil Requires a Clean Vessel

New wineskin speaks of capacity. Consecration speaks of what the vessel is reserved for. There were vessels in Scripture that were common. And there were vessels set apart for sacred use. They could be made from the same material. Gold was still gold. Silver was still silver. What changed was purpose. One vessel was available for anything. The other belonged to God. Consecration is when you stop being available for everything because you have become available for Someone.

That is different from legalism. Consecration is not trying to earn the anointing. It is recognizing the value of what you want to carry. You do not pour expensive oil into a container filled with garbage. You prepare the vessel. You clean it. You empty what does not belong. Then you pour. There are things God may ask you to remove because they are sinful. But there are other things He may ask you to remove simply because there is no longer room for them.

Not everything that costs you oil is evil. Sometimes it is just expensive.

Some things are not wrong. They are simply too expensive for where God is taking you.

A runner can carry a chair while running a race. There is nothing sinful about the chair. But eventually he has to decide whether he wants the chair or the finish line. Some seasons require you to travel lighter. Old distractions. Old relationships. Old appetites. Old offenses. Old routines. The constant need for noise. The constant need for approval. The constant need to be seen. God begins saying:

“I need that space.”

Why? Because new wine is coming. Fresh oil is coming. Greater responsibility is coming.

Consecration is not God emptying your life to leave you empty. It is God clearing room for what He intends to pour.

You Need Fresh Oil

There is something else you need to understand about oil.

Oil needs to stay fresh.

The Psalmist said:

“I have been anointed with fresh oil.”

Not merely oil.

Fresh oil!

That word matters. You can have oil and still need fresh oil. Think about your car. The engine was designed to have oil flowing through it. That oil has a specific job. It lubricates the moving parts. Metal is moving against metal at tremendous speed. Heat is being generated. Pressure is being created. And the oil creates a protective layer between those moving parts so the engine can continue functioning without tearing itself apart. The oil is not decoration.

The oil is necessary.

The engine can have power and still destroy itself without oil.

But here is the problem. Oil does not remain fresh forever. Eventually you need an oil change. Why? Because old oil begins to break down. Heat affects it. Contaminants get into it. The color and substance changes. Its ability to lubricate and protect the engine diminishes. The engine may still have oil in it. But simply having oil is no longer enough.

The question is not only, “Do you have oil?” The question is, “Is the oil fresh?”

There are people who can tell you about the oil they received twenty years ago. They can tell you about the revival. The conference. The altar. The encounter. The prophecy. The night God touched them. The moment hands were laid upon them. And I am not questioning whether that oil was real. It may have been completely genuine. But it was yesterday's oil. And there comes a point when yesterday's oil cannot be your answer for today's assignment.

Do not live your entire life on the testimony of the last time God poured.

Thank God for yesterday. But you need fresh oil today.

You need a fresh encounter in His presence that leaves fresh residue upon your life.

There should be something current happening between you and God. Because old oil eventually stops doing what fresh oil was designed to do. Imagine telling your mechanic:

“I don't need an oil change. There is already oil in there.”

He would tell you:

“That is exactly why you need the oil change. The oil that is in there is old.”

The issue is not the absence of oil.

The issue is the condition of the oil.

And if you continually run an engine on degraded oil, friction increases. Heat increases. Wear increases. The protective layer begins failing. Eventually metal begins damaging metal. And if you ignore it long enough, the same engine that was built to carry you somewhere can begin destroying itself from the inside. There is a spiritual picture there.

Old oil can keep you moving for a while. Fresh oil keeps you healthy while you move.

That is why activity is not proof of freshness. You can still preach. Still pray. Still lead. Still operate in a gift. Still know what to say. Still know how to create an atmosphere. Still know how to conduct the meeting. Experience can keep the machinery moving. But when was the last time you received fresh oil? When was the last time you were in His presence and something new got on you? When was the last time God refreshed your spirit?

When was the last time the oil was fresh?

Yesterday's encounter can become today's routine if you never return to the Source.

There is also a danger in stagnation. Oil was designed to move. Oil that is never used is not fulfilling its purpose. God did not pour something upon your life so you could preserve it in a bottle and admire it. The oil is supposed to flow. It is supposed to move through your assignment. It is supposed to touch people. It is supposed to accomplish something. And then you return to the Source for more.

Pour. Receive. Pour. Receive. Pour. Receive. That is a healthy life with God.

Fresh oil was never meant to become stagnant oil.

The tragedy is when somebody had a genuine encounter with God and then built their entire spiritual identity around that one encounter. They stop moving. They stop receiving. They stop expecting. They stop stretching. They stop asking for more. And eventually they are protecting the memory of an old pouring instead of standing underneath a new one. Do not preserve yesterday's oil when God is offering you fresh oil.

Yesterday's oil proves God touched you. Fresh oil proves you are still staying close enough to be touched.

Maybe that is why David's language is so powerful:

"I have been anointed with fresh oil."

He did not merely want to remember the oil. He wanted another pouring. And so should we. God, thank You for what You poured yesterday. Thank You for every encounter. Thank You for every impartation. Thank You for every season when Your hand rested upon my life. But I do not want to live on yesterday's oil. I do not want to minister from an old encounter. I do not want to survive on the memory of what You once did.

Give me fresh oil.

Fresh oil for today's assignment. Fresh oil for today's battles. Fresh oil for today's people. Fresh oil for the doors opening now. Fresh oil for the places You are sending me next. Because the farther the car travels, the more important the oil becomes. And the greater the assignment becomes, the more desperately I need what comes freshly from His presence.

Yesterday's oil brought you this far.

Fresh oil will carry you where God is taking you next.

Oil Grows Through Flow

Oil was meant to move. We have already seen it. The oil poured upon Aaron's head did not remain on the crown of his head. It flowed. Head. Beard. Garments. Oil moves. And spiritually, what God gives you often increases in usefulness when you begin releasing it. Jesus was anointed. Then He went. He preached. He healed. He delivered. He touched. He obeyed. The anointing had an assignment.

Oil sitting in the bottle may be genuine oil, but it is not accomplishing anything.

Some people are asking for greater anointing while refusing to use what they already carry. "God, give me a healing anointing."

Someone sick stands in front of them and they are afraid to pray.
“God, send me to nations.”

They will not speak to the person next door.
“God, use me prophetically.”

They never step out when He gives them something. There comes a moment when prayer for more must become obedience with what you already have.

Sometimes the next level of oil is waiting on the other side of using the oil already in your hand.

David did not learn warfare by reading about lions. He fought one. Then a bear. Then a giant. Capacity grew through obedience. The disciples were sent before they understood everything. They ministered. They returned amazed. They learned while moving. That is important. Because some people are waiting until they feel completely ready. You may never feel completely ready. Step out. Pray. Lay hands. Speak. Serve. Build. Obey.

The oil often teaches you while it is flowing.

This is stewardship. Jesus repeatedly taught that faithfulness with little prepares us for more. Not because you purchase the anointing with good behavior. Because responsibility develops capacity. If God can trust you with what He gave you, He can begin trusting you with more.

Increase follows stewardship because Heaven does not waste oil.

Impartation Can Deposit What Development Has Not Yet Produced

Not every increase happens slowly. Some things grow. Some things are deposited. That is impartation. Moses laid hands upon Joshua. Paul laid hands upon Timothy. Elijah's mantle fell to Elisha. Believers received through the laying on of hands. God can use another vessel to place something into you that was not operating in you before.

Impartation can create acceleration.

Think about seed. A farmer can spend years developing a particular crop. Then he places seed from that harvest into your hand. You did not spend the years he spent producing the seed. But you genuinely received something from what he cultivated. That is one way to understand impartation.

What took years to develop in one vessel can sometimes enter another vessel as seed in a moment.

But seed is not harvest. That distinction matters. If someone lays hands upon you and God deposits something, receive it. Honor it. But then cultivate it. Paul told Timothy to stir up the gift that was in him through the laying on of Paul's hands. Something was there. But Timothy still had responsibility. Impartation does not eliminate stewardship. It increases it. Thus, use it or lose it.

Impartation gives you something to carry. Stewardship determines what that deposit becomes.

Plant it. Water it. Use it. Develop it. Protect it. Stay near God. Let what was deposited mature through obedience. And do not make the mistake of thinking receiving from another person

requires becoming another person. Elisha received from Elijah. He did not become Elijah. Joshua received from Moses. He was still Joshua. Timothy received from Paul. He remained Timothy.

Impartation should increase what God put in you, not erase who God made you to be.

Receive the oil. Then carry it through your mantle.

Chapter Five

Gifted Does Not Mean Anointed

One of the most dangerous things about a gift is that it can keep working after you have stopped carrying fresh oil.

That is what makes this subject so important. If everything stopped functioning the moment your spiritual life became dry, the problem would be obvious. The preacher would lose the ability to preach. The singer would lose the ability to sing. The leader would forget how to lead. The communicator would lose their words. The musician would forget how to play. The prophet would forget the language of prophecy. Everything would suddenly shut down. And everybody would know:

Something is wrong. But that is not usually what happens. A gift can keep functioning. Skill can keep functioning. Experience can keep functioning. Personality can keep functioning. Training can keep functioning. A person can still know what to say. Still know when to say it. Still know how to move a room. Still know how to build a message. Still know how to create an emotional response. Still know how to make people laugh. Still know how to make people cry. Still know how to conduct a service. And because something is still happening, we can assume the oil must still be fresh. But gifting and anointing are not the same thing.

A gift reveals an ability. The anointing brings God's empowerment upon that ability for His purpose.

You should develop your gift. You should become excellent. You should study. You should practice. You should learn. You should prepare. But never confuse sharpening the tool with supplying the oil. A sharp tool is valuable. But a sharp tool still needs a hand. A beautiful lamp is valuable. But a beautiful lamp still needs oil.

The Lamp Can Be Beautiful and Still Be Empty

Jesus told a story about ten virgins carrying lamps. All ten had lamps. All ten were waiting. All ten looked prepared enough to be standing in the same place expecting the same bridegroom. But there was a difference. Five had oil. Five did not have enough. That difference did not become obvious while everybody was standing in daylight. It became obvious when darkness came. That is what darkness does.

Darkness reveals whether the lamp contains more than appearance.

You can decorate a lamp. Polish it. Make it impressive. Put your name on it. Build a platform beneath it. Photograph it. Advertise it. Put thousands of people around it. But when darkness enters the room, the question becomes very simple: Does it burn? Because nobody needs a beautiful lamp in darkness. They need light.

The oil nobody sees becomes the light everybody needs.

That is how the anointing often works. People see the message. They see the worship. They see the ministry. They see the platform. They see the manifestation. But they do not see the hidden oil. They do not see the hours when nobody applauded. They do not see the private

prayer. They do not see the decisions to obey. They do not see the consecration. They do not see the hunger. They do not see the time spent in His presence.

They see the light. God sees the oil. And eventually the light reveals whether oil was really there.

What is hidden in the vessel eventually determines what happens when darkness arrives.

That is why I do not want merely a beautiful lamp. I want one that burns.

Excellence Builds the Lamp. Oil Makes It Burn.

Excellence matters. I believe in excellence. If you are going to preach, learn how to communicate. If you are going to write, become a better writer. If you are going to sing, develop your voice. If you are going to lead, grow as a leader. If God gives you a gift, honor Him by developing it. Excellence is not the enemy of the anointing. Sloppiness is not spirituality. Being unprepared does not make you more dependent upon the Holy Spirit.

But excellence has a limitation.

Excellence can prepare the lamp. Only oil can make it burn.

You can build an excellent altar. You can arrange the wood. Prepare the sacrifice. Put everything in order. But Elijah still needed fire. That is the difference. Do everything you know to do. Prepare. Study. Practice. Organize. Build. Then remain dependent upon what only God can do.

Excellence builds the altar. Only God sends the fire.

There are churches that have learned excellence. The lighting is excellent. The sound is excellent. The videos are excellent. The musicians are excellent. The transitions are excellent. The preaching is polished. The branding is beautiful. Nothing is necessarily wrong with any of that. I would much rather do something well than carelessly. But excellence cannot become our substitute for fresh anointing. A perfectly built altar without fire is still an altar waiting for God. We can create atmosphere.

God creates encounter. We can prepare the room. God fills it. We can tune the instruments. God touches hearts. We can prepare the sermon. God gives it weight.

Preparation can position us for the moment. It cannot manufacture the moment.

That keeps excellence in its proper place. Use everything God gave you. Just never ask your gift to produce what only His presence can provide.

Volume Is Not Anointing

One of the easiest things to confuse with anointing is intensity. Someone gets louder. They speak faster. The music rises. People stand. The room becomes emotionally charged. And we say:

“The anointing is increasing.”

Maybe. But maybe just the volume increased. Those are not necessarily the same thing. I have watched people speak almost in a whisper and carry extraordinary weight. And I have watched people scream while carrying very little.

Volume can amplify a voice. It cannot manufacture authority.

There is nothing wrong with shouting. There is nothing wrong with excitement. There are moments when fire should sound like fire. I am not arguing for lifeless ministry. I am saying that anointing cannot be measured in decibels. A microphone makes you louder. It does not make you anointed. That sounds obvious until we realize how often people have learned to imitate the external signals we associate with power. The pause. The tone. The phrase.

The music underneath the prayer. The sudden shout. The cadence. The bodily movement. The vocabulary. The manifestation. You can learn all of that. It can become part of ministry culture. But you can reproduce the sound of something without reproducing its source. Someone can learn how a preacher sounds when the anointing comes upon them and imitate the sound. But imitation does not contain oil. The seven sons of Sceva proved this.

The microphone can magnify what is coming out of you. It cannot put something inside you.

That happens somewhere else. In His presence.

Your Gift May Open the Door

A gift is powerful. Scripture says a person's gift can make room for them. That is true. A gifted communicator gets noticed. A gifted musician gets opportunities. A gifted leader attracts people. A gifted writer gains readers. A gifted entrepreneur creates opportunity. A gifted preacher may receive invitations. Talent can open doors. But an open door creates a new question: What happens after you walk through it?

Your gift may open the door, but the anointing determines what happens after you enter the room.

A gift can get attention. The anointing can turn attention toward God. A gift can gather people. The anointing can change people. A gift can impress. The anointing can transform. A gift can create a moment. The anointing can leave residue. That is why your goal should never merely be to become more impressive. Becoming more impressive can increase your opportunities without increasing your ability to carry what those opportunities demand. You can become excellent enough to enter a room your character and spiritual capacity are not ready to carry.

That is why success can actually become dangerous. The door opened. The crowd came. People noticed. And now the gift is being asked to carry weight it was never designed to carry by itself.

Opportunity increases the need for oil.

The larger the room, the greater your dependence upon God should become. Not less. More. The more gifted you become, the more carefully you should protect your dependence. Because gifts create options. Oil creates effectiveness.

Samson Still Knew How to Move

Samson gives us one of the most frightening pictures of this. The anointing upon his life from birth was extraordinary. He had experienced supernatural strength repeatedly. When God's power came upon him, phenomenal things happened. He had a history with the anointing. He

knew what it felt like when power moved. He knew what happened when he responded. Then came one of the saddest moments in his story. After Delilah had his hair cut, Samson woke and said:

“I will go out as before, at other times, and shake myself free!”

As before. That phrase is terrifying. Samson knew the movement. He knew the routine. He knew what he had done before. He expected yesterday's pattern to produce yesterday's power. But Scripture says:

“He did not know that the LORD had departed from him.”

Think about that. He knew how to move. He no longer recognized what had been moving through him.

Samson remembered the motion after he stopped recognizing the Source.

That can happen in ministry. You know how to preach as before. Sing as before. Pray as before. Lead as before. Prophecy as before. Organize as before. Shake yourself as before. You remember what worked. But there is a question more important than:

“Can I still do this?”

The question is:

“Is God still breathing upon what I am doing?”

That is different. Samson's tragedy was not that he had never carried power. He had. That is what made the story tragic. He had history. He had testimony. He had gifting. He had experience. But experience had made the movement familiar enough that he assumed the power would be there because the motion was still there.

Never become so skilled at the motion that you stop checking for the oil.

The Gift Can Remain While the Person Is Breaking

This is where we have to become mature. God can use someone who still has serious areas of immaturity. The Corinthian church makes that obvious. Paul told them they had all the spiritual gifts. Think about that. They had gifts. Prophecy. Tongues. Miracles. Spiritual manifestations. But they also had division. Pride. Immaturity. Sexual sin. Competition. Confusion. They were gifted. And immature. At the same time. That should permanently destroy the assumption that supernatural gifting automatically proves spiritual maturity.

A gift reveals what God can do through you. Character reveals what you have allowed God to do in you.

You need both. Do not despise the gifts. Paul certainly did not. He taught the Corinthians how to operate in them properly. He told them to desire spiritual gifts. He did not solve abuse by eliminating power. He brought order and maturity to power. That matters. Sometimes the church sees someone misuse a gift and decides gifts are dangerous. No. Immaturity is dangerous. The answer to immature power is not powerless maturity. It is mature power.

God does not want to choose between character and anointing. He wants a vessel capable of carrying both.

That is the target. Power with love. Authority with humility. Boldness with wisdom. Gift with character. Fire with holiness. Anointing with maturity. Because what you carry publicly should never outgrow who you are becoming privately.

Never Confuse Being Used With Being Approved

There is another uncomfortable truth. God using you does not mean God approves of everything in you. That distinction can save your life. God may use you because He loves the person in front of you. He may heal someone through you. He may give you a word for someone. He may use your message. He may touch people during your worship. And because God moved, you can assume:

“Everything must be fine.”

That is dangerous.

Never mistake God's willingness to use you for God's approval of everything within you.

The gift is His. The person receiving ministry belongs to Him. God's compassion for them is not necessarily an endorsement of every area of your life. That is why success cannot become your spiritual thermometer.

“The meeting was powerful.”

Good. But how is your heart?

“People were healed.”

Wonderful. But are you obeying God?

“The prophetic words were accurate.”

Praise God. But are you becoming more like Jesus?

“The church is growing.”

Excellent. But is your private life healthy?

“We had thousands respond.”

Thank God. But are you still tender in His presence? Results matter. Fruit matters. But public results cannot replace private examination.

What God does through you should never become an excuse to stop letting God work in you.

That is maturity. The more He uses you, the more grateful you become. The more dependent you become. The more willing you become to let Him search you. Because the goal is not merely:

“God, use me.”

The deeper prayer is:

“God, form me while You use me.”

Applause Cannot Tell You Whether There Is Oil

Crowds are unreliable measuring devices. People can applaud something God is no longer breathing upon. People can also criticize something God strongly approves. So applause

cannot become your confirmation. Neither can criticism become your condemnation. You must know the difference between response and oil. A gifted speaker can receive applause. A talented singer can receive applause. A charismatic leader can attract a crowd. People respond to personality. People respond to excellence. People respond to entertainment.

People respond to emotion. None of those things are inherently wrong. But none of them prove anointing.

The anointing does not become real when people notice it. People eventually notice because something real is there.

David had oil before Israel had applause. He was anointed while still largely unknown. Nobody built a conference around him. Nobody was lining up for his autograph. He went back to sheep. But Heaven had already marked him. That should free you. You do not need everybody to recognize what God put on you. Protect the oil. If recognition comes, steward it. If applause comes, do not drink it. If criticism comes, do not let it poison you.

If doors open, walk through them humbly. If doors stay closed, keep carrying God.

The oil is valuable before anyone notices the shine.

Do Not Name Your Future Ichabod

There is one more picture in Scripture that belongs here. Ichabod. Israel had gone into battle against the Philistines. The ark of God was captured. Eli's sons were killed. When the news reached Eli, he fell backward, broke his neck, and died. Then the wife of Phinehas went into labor. In the middle of her pain, she gave birth to a son. And she named him:

Ichabod.

"The glory has departed."

Think about what happened. Something had been lost in one generation, and the loss became the name placed upon what was being born in the next. That is where I see a warning.

Do not let what left yesterday name what God wants to birth tomorrow.

Maybe you once carried something more strongly than you carry it now. Maybe there was a season when prayer was alive. A season when His presence was overwhelming. A season when the Word burned inside you. A season when the gifts flowed more freely. A season when you could not wait to get alone with God. And now something feels different. Recognize it. Be honest about it. But do not name your future after what you lost.

Do not say:

"That was my season."

"I guess those days are over."

"I used to carry that."

"God used to move through me that way."

"I will probably never experience that again."

No.

Ichabod describes a loss. It does not have to become your identity.

There is fresh oil. There is another encounter. There is more of God. The answer to recognizing that something has diminished is not nostalgia. It is hunger. The answer is not to spend the rest of your life protecting the memory of yesterday's glory. Press in again. Seek Him again. Get hungry again. Make room again. Consecrate yourself again. Return to the Source again. Because the same God who poured before has not run out of oil.

What departed does not determine what God can pour next.

And there is something else in the story that I love. The ark did not remain in Philistine territory forever. What had been taken came back. Later, David would bring the ark toward Jerusalem with celebration, sacrifice, worship, and extravagant hunger for the presence of God. Ichabod was not the last chapter. There was another movement. There was another pursuit. There was another generation that said, in effect:

We want the presence of God among us.

That should be the response of anyone who realizes the oil is not as fresh as it once was. Do not become condemned. Become hungry. There is a difference. Condemnation says:

"Look what you lost."

Hunger says:

"God, I want You again."

Condemnation makes you stare backward. Hunger makes you reach forward. Condemnation turns yesterday into a grave. Hunger turns today into an altar.

The correct response to Ichabod is pursuit.

If the glory has departed, seek His face. If the fire has diminished, put wood on the altar again. If your hunger has weakened, begin feeding it again. If the oil is old, return for fresh oil. If the residue is from an encounter twenty years ago, get close enough for new residue. Do not fake it. Do not manufacture it. Do not imitate somebody else's oil. And do not become satisfied because your gift still works.

Go after God. That is the difference between someone who merely wants to remain useful and someone who wants to remain close. I do not merely want God to use what He gave me years ago.

I want something current from His presence upon my life.

I want today's oil. Today's fire. Today's encounter. Today's sensitivity. Today's revelation. Today's empowerment for today's assignment. Because yesterday deserves gratitude. But yesterday does not get to become my ceiling. And yesterday's loss does not get to name my future. So when you recognize dryness, let it awaken hunger. When you recognize distance, move closer. When you recognize that you have become too dependent upon your gift, return to dependence upon the Giver. When you realize you have been living on residue, go back to where the oil is poured.

Never become more committed to preserving yesterday's reputation than pursuing today's anointing.

You may be gifted. Thank God for the gift. You may be experienced. Thank God for the experience. You may be skilled. Thank God for the skill. But there is something worth wanting more. Him. His presence. Fresh oil. And if you have ever known what it is for God to rest upon your life, refuse to become satisfied merely remembering it. Press in. There is more.

Do not name your future Ichabod.

Go back to the Source and get fresh oil.

Chapter Six

When the Oil Touches the Yoke

When the residue of God's presence comes upon you in power it is to empower you for assignment, and that includes breaking yokes of slavery.

If it is a yoke, it can break.

It does not matter how long it has been there. It does not matter how many generations have carried it. It does not matter how comfortable it has become. It does not matter how many times someone has tried to get free and failed. Isaiah 10:27 said:

“The yoke will be destroyed because of the anointing oil.”

Not weakened. Not managed. Not made easier to carry.

Destroyed.

That is what the anointing does. The anointing does not confront bondage hoping bondage will cooperate. It confronts bondage to absolutely annihilate the yoke. Because the oil did not come to negotiate with the yoke.

The oil came to destroy it.

A yoke exists for control. Put a yoke on an ox and you do not remove its strength. The ox is still powerful. It can still pull. It can still move. But now the yoke is in control, determining where that strength goes. That is bondage.

A yoke does not have to make you weak to keep you bound. It only has to control your direction.

That is why you can meet strong people who are still yoked. Successful people. Gifted people. Educated people. People who love God. People who know Scripture. People who lead businesses. People who lead churches. Strong people. But there is an area where something else keeps determining the direction. Fear says:

“You cannot go there.”

Shame says:

“You cannot become that.”

Addiction says:

“You are coming back.”

Lust says:

“You will obey me.”

Bitterness says:

“You will never release what they did.”

The demonic says:
"This territory belongs to me."

The correct response is an emphatic "no!".

Anything Jesus purchased belongs to Jesus.

There are moments when someone does not need another lesson about the yoke. They need the yoke destroyed. Some things need discipline. Some things require repentance. Some things require renewing your mind. All of that matters. But Isaiah said something else also matters:

There are yokes that break because the anointing shows up.

That is supernatural Christianity. Jesus did not stand in the synagogue and say:
"The Spirit of the Lord is upon Me because He has anointed Me to explain oppression."

He said He was anointed to set the oppressed free. There is a difference. Explanation can identify the prison.

The anointing opens the door to freedom.

When the anointing confronts fear, the goal is not merely to make someone feel better.

Fear needs to break.

When the anointing confronts demonic influence, the goal is not coexistence.

It needs to go.

When addiction has controlled someone for years, the number of years does not intimidate Heaven. Time does not make bondage sovereign.

Jesus is still Lord over something that has controlled you for thirty years.

Never measure the power of the oil by the age of the yoke. A chain does not become stronger than Jesus because somebody wore it longer. A stronghold does not become entitled to remain because it came through your family. A demon does not receive ownership because it has occupied territory for years.

Longevity is not legality.

If Jesus purchased you, bondage does not have the final word. So when the oil touches the yoke, expect something to happen. Expect chains to break. Expect minds to clear. Expect demons to flee. Expect fear to lose its voice. Expect people who entered bound to discover they can walk out free.

We do not need an anointing that only sounds powerful.

We need the kind of oil that leaves broken yokes on the floor.

The Yoke Cannot Fit What the Oil Has Enlarged

There is another picture hidden inside Isaiah's words that makes this even more powerful. Some translations describe the yoke being broken because of **fatness**. It is the picture of an

animal becoming so enlarged that the old yoke can no longer remain around its neck. Think about that. The yoke once fit. It once controlled the animal. It once dictated direction. But something changed. The animal grew. And eventually what once held it could no longer contain it.

The yoke did not get bigger. The ox did.

That is a picture of what happens when the anointing begins increasing in your life. Something in you grows. Faith grows. Authority grows. Revelation grows. Identity grows. Boldness grows. Your awareness of who Jesus is grows. Your understanding of what He purchased grows. And eventually things that once controlled you begin discovering:

You do not fit inside that bondage anymore.

Shame once fit. But now you understand too much about who you are in Christ. The approval of people once controlled you. But now you have spent enough time in His presence to know whose voice actually matters. The demonic once intimidated you. But now you understand your authority. Something grew. And the old yoke started getting tight. That is what happens when oil gets on a life.

The anointing does not merely change what is around you. It enlarges what God has placed within you.

There are things you once tolerated that you cannot tolerate anymore. Things you once believed that no longer make sense. Places you once felt comfortable that now feel restrictive. Voices that once controlled your decisions that no longer carry the same weight. Why? You grew. This is what happens when revelation becomes more than information. You cannot really see Jesus differently and continue seeing yourself exactly the same. You cannot continually encounter freedom and remain comfortable with chains.

You cannot keep standing in the presence of God and continue making peace with something He wants destroyed. At some point, the yoke stops fitting.

Growth creates incompatibility with old bondage.

This is why the enemy fights revelation. Because revelation enlarges you. The moment you discover:

“I do not have to live this way,”

the yoke has a problem. The moment you discover:

“This does not belong to me,”

the yoke has a problem. The moment you discover:

“I have authority over what has been intimidating me,”

the yoke has a problem. Because bondage depends upon agreement. It needs you to believe:

“This is who I am.”

“This is how it will always be.”

“This is stronger than me.”

“This runs in my family.”

“I cannot change.”

“I cannot get free.”

Then the anointing comes and revelation begins stretching the neck. No. That is not who you are. No. That does not own you. No. Your family history does not have greater authority than the blood of Jesus. No. What happened to you does not determine what has to remain attached to you.

The anointing makes room in you for a reality bigger than the bondage around you.

And eventually something has to give.

The yoke has to break.

That is why freedom is more than having something removed. God wants you enlarged. Because if all He does is remove the yoke while your thinking remains exactly the same size, you may eventually put another one on. But when revelation has enlarged you, you begin looking at the old yoke differently. You remember what once controlled you and think:

“How did I ever fit inside that?”

That is growth. The old environment feels too small. The old mentality feels too small. The old fear feels too small. The old identity feels too small. Not because you became arrogant. Because you encountered something greater.

You encountered the anointing of Jesus.

And once He begins enlarging your understanding of freedom, bondage starts losing its ability to define your boundaries. That is why you do not simply need the yoke removed. You need the oil. You need revelation. You need the presence of God. You need the Holy Spirit expanding the way you think, the way you believe, the way you see yourself, and the way you see what Jesus accomplished. Because the goal is not merely:

“Get this thing off me.”

The goal is:

“God, make me expand, and in doing that it will become impossible for this yoke to fit again.”

That is freedom with growth attached to it. That is why the anointing matters. The oil does not merely deal with what has been controlling you. It develops something inside you that bondage cannot comfortably contain. So let God enlarge you. Let Him increase your faith. Let Him renew your mind. Let Him establish your identity. Let Him strengthen your authority. Let revelation keep stretching you. Until eventually the enemy discovers something:

The yoke that once controlled your life no longer fits the person you have become in His presence.

The Residue Still Has Power

This is where we have to remember what the anointing actually is. It is not inspiration. It is not religious excitement. It is not simply a strong emotion produced in the presence of God.

The anointing is spiritual substance.

It comes from His presence. It empowers. It rests upon people. It gets on things. It leaves residue. And the residue carries something. That is why one of the strangest miracles in the Old Testament matters so much to me. Elisha had died. His ministry was over. His body had been placed in a tomb. Later, some Israelites were burying another man when suddenly they saw a band of raiders coming. They needed to get out of there quickly.

So they threw the dead man's body into Elisha's tomb. The man's body touched Elisha's bones. And Scripture says:

"When the man was let down and touched the bones of Elisha, he revived and stood on his feet."

Read that again. Elisha did not pray. Elisha did not lay hands on him. Elisha did not prophesy. Elisha did not command the man to rise. Elisha was dead. But the moment a dead body came into contact with what remained of a man who had carried extraordinary anointing, something happened. **Death touched residue and life answered through resurrection. ** That is an extraordinary picture. The encounter that originally produced the oil had happened years earlier.

Elijah was gone. The mantle had fallen. Elisha had carried the double portion. He had ministered. He had poured. He had completed his assignment. Then Elisha himself died. But apparently death had not erased every trace of what God had placed upon his life. Something remained. Residue. And when death came into contact with that residue, death could not remain unchanged.

That is the kind of anointing we are talking about.

Not something imagined. Not something symbolic only. Not something that merely makes a meeting feel spiritual. Something from God had rested upon Elisha's life with such power that Scripture records a dead man touching his bones and standing back up. The residue still had power. That should completely change the way you think about carrying the anointing. Because if the anointing is residue from His presence, then what gets on you through encounter with God is not spiritually meaningless once the encounter is over.

The moment may end while the substance remains.

The meeting can end. The worship can stop. The prayer can finish. The person who laid hands upon you can leave. The conference can close. But what God deposited does not have to disappear when the moment ends. You carry something out. That is residue. And residue is not merely proof that something happened.

Residue carries evidence of what touched it.

Put your hand in wet paint and pull it away. The wall keeps the mark of your hand. Walk through smoke and leave the room. Your clothing still carries the smell of where you have been. Touch oil and walk away from the container. The oil comes with you. That is residue. Except the anointing is not merely natural residue. It is spiritual substance. Something from God has gotten on the vessel. And because it came from Him, it carries His empowerment for assignment.

That means when the residue comes into contact with bondage, something greater than human ability has entered the confrontation.

The yoke is no longer dealing merely with you.

It is dealing with what you carry. That is why the size of the yoke is not the deciding factor. The history of the yoke is not the deciding factor. The stubbornness of the yoke is not the deciding factor. The question becomes:

What happens when that yoke encounters the oil?

Death had a very strong argument against the man thrown into Elisha's tomb. The man was dead. There was no debate about his condition. No positive confession was going to change the medical facts. He did not need encouragement. He did not need motivation. He did not need someone to convince him to try harder. He was dead. Then he touched the residue. And suddenly the condition that appeared absolute was no longer absolute.

The presence of a greater power changed what had looked irreversible.

That is what the supernatural does. It introduces another reality into a situation that looked final. Cancer says one thing. The anointing says something else. Bondage says one thing. The anointing says something else. The demonic says one thing. The authority of Jesus says something else. Death said:

“This man belongs here.”

Then the residue of an anointed life said otherwise. And the man stood up. That is why we cannot reduce the anointing to good teaching about better living. Teaching matters. Revelation matters. Renewing the mind matters. But the anointing brings something else into the equation.

Power.

Power that did not originate in the person receiving ministry. Power that did not originate in the person carrying the oil. Power that came from God. The vessel carries it. But God is the Source. And when what comes from God encounters what opposes God, the outcome does not have to be determined by what was there first.

A yoke may have arrived first. The oil can still have the final word.

That is what I want you to see. The residue is not an afterthought. It is not spiritual perfume that merely proves you were once close to God. The fragrance matters. The evidence matters. But the residue also carries empowerment. It is what remains upon a life that has been touched by His presence. And what remains can still confront something. What remains can still break something. What remains can still release something. What remains can still carry life into a place where death believed it had already won.

Elisha's bones preach a message:

Never underestimate what can remain on a vessel that has spent its life carrying God.

The man who touched those bones did not encounter Elisha's personality. He did not encounter Elisha's education. He did not encounter Elisha's reputation. He encountered the residue of a life upon which God had rested. And death lost. This is why you stay near His presence. This is why you hunger for fresh oil. This is why you make room. This is why you

protect what God places upon you. This is why you refuse to reduce the anointing to religious vocabulary.

Because somewhere the residue you carry is going to come into contact with something that needs to break. And when it does, do not expect the oil to remain passive.

The residue of His presence was never meant merely to mark you.

It was meant to empower you.

And when that empowerment touches a yoke—

the yoke has a problem.

The Oil Invades What Darkness Occupied

Acts 10:38 shows us what happens when this spiritual substance begins moving:

“God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil...”

Look at the progression. God anointed Jesus. With the Holy Spirit. With power. Then Jesus went. The anointing moved toward oppression. That is important.

The anointing is not defensive. It is invasive.

Light does not stand outside a dark room negotiating with darkness. Turn on the light. Darkness moves. Not because darkness agreed. Because something greater entered the room. That is what happens when the anointing enters territory darkness has occupied. The darkness may have been there first. The bondage may have been there for years. The oppression may have become familiar. The demonic may have established patterns. But occupation does not equal ownership.

Occupation is not ownership.

An invading army can occupy territory that legally belongs to somebody else. They can build there. Sleep there. Establish routines there. Raise their flag there. They can become comfortable there. But their comfort does not establish rightful ownership. They are still occupying something that does not belong to them. That is exactly what oppression does. Something enters. Something establishes influence. Something begins determining behavior. Something begins controlling territory. And after enough time, what is occupying the territory begins acting as though it owns it.

Then the anointing arrives. And suddenly another Kingdom is represented. Another authority has entered. Another power is present.

The residue of God's presence carries the authority of the Kingdom it came from.

That is why Jesus said:

“If I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.”

Think about that. A demon leaving was more than deliverance. It was evidence. Evidence that another Kingdom had arrived. The kingdom of darkness had occupied territory. Then the Kingdom of God came upon it. And something had to move.

Deliverance is what happens when an inferior kingdom encounters superior authority.

That is why demons recognized Jesus. They knew what had entered the territory. People were still asking:

“Who is this?”

Demons were asking:

“Have You come to destroy us?”

They recognized the threat. Not merely a teacher. Not merely a carpenter. Not merely another religious voice. Jesus carried the Holy Spirit and power. He carried the authority of Heaven. And when what He carried came into contact with what darkness had occupied, oppression began losing territory. That is what the oil does. The vessel may look ordinary. Hands look ordinary. A voice sounds ordinary. A body is ordinary. But the substance resting upon the vessel did not originate in the vessel.

The vessel is earthly. The residue is from Heaven.

And that changes the confrontation. The yoke may be dealing with a human being. But it is also dealing with what that human being carries. Darkness may see flesh. But Heaven has placed oil upon the flesh. And that oil represents another Kingdom. This is why the anointing cannot be reduced to personality. Personality cannot reclaim territory from darkness. Talent cannot command demons. Charisma cannot destroy a yoke. Education cannot manufacture spiritual authority. But when spiritual substance from God's presence rests upon a person, the equation changes.

Heaven has entered the confrontation.

The oil announces: Jesus has authority here. Jesus has authority over this mind. Jesus has authority over this body. Jesus has authority over this bondage. Jesus has authority over this demonic power. Jesus has authority over this family. Jesus has authority over this territory. The enemy may have occupied something. But occupation never made him Lord. Jesus is Lord. And when the oil carries the authority of Jesus into occupied territory, darkness has just been challenged.

The anointing does not recognize illegal occupation as permanent possession.

Imagine someone illegally living in a house. They have been there so long that they know every room. They have rearranged the furniture. They sleep in the bedroom. They use the kitchen. They receive mail there. They behave like owners. Then the rightful owner arrives with the legal authority to remove them. Suddenly the length of their stay becomes irrelevant. They may say:

“But I have been here for years.”

That does not make the house theirs. They may say:

“I am comfortable here.”

That does not make the house theirs. They may say:

“Nobody has removed me before.”

That does not make the house theirs. The rightful owner has arrived.

Longevity did not create legality, and occupation never created ownership.

That is why the anointing can walk into something that has existed for decades without being intimidated by its history. The oil came from a Kingdom with greater authority. And that Kingdom has a King. Jesus. So when the residue of His presence comes into contact with something darkness has occupied, there should be an expectation: Territory can change hands. What controlled can lose control. What oppressed can be removed. What occupied can be expelled.

What was bound can become free. Because Acts 10:38 does not merely tell us that Jesus was anointed. It tells us what happened because He was anointed. He went. And oppressed people became free.

Oil moves toward the yoke because Heaven intends to reclaim what darkness has occupied.

Carry the Oil Toward the Yoke

Now the question becomes personal. Why did God allow residue from His presence to remain upon your life? Why give you oil? Why empower you? Why increase what you carry? Because assignment is waiting. Somewhere there is something that cannot remain the same when what God has placed upon you comes into contact with it. That is why the anointing must never become a trophy. You do not carry oil so people can admire the vessel.

You carry oil because somewhere there is a yoke.

Oil has an assignment.

Jesus did not receive the anointing and then protect Himself from broken people. He moved toward them. Toward sickness. Toward oppression. Toward demonic bondage. Toward impossible situations. Toward people everyone else had learned to avoid. The oil moved toward the need. That is what residue is for. The residue of His presence upon your life was never intended merely to become evidence that you had an encounter. It is empowerment that travels with you after the encounter.

You leave the prayer room carrying something. You leave the altar carrying something. You leave His presence carrying something. Then you walk into assignment.

The encounter produces the residue. The assignment gives the residue somewhere to go.

That means you cannot spend your entire life trying to protect the oil from the very situations it was given to confront. Carry it. Into the hospital. Into the prayer line. Into the home. Into the church. Into the workplace. Into the city. Into the nation. Into the place where darkness has been saying:

“This belongs to me.”

And let the oil answer. Because the authority is not found in how impressive the vessel looks. The authority comes from the Source. You were in His presence. Something got on you. That something remained. And what remained carries empowerment.

That is residue.

So when you encounter a yoke, do not merely describe it. Do not admire how strong it is. Do not become intimidated by how long it has been there. Do not make its history greater than the oil. Bring what God placed upon you into contact with it. Pray. Lay hands. Speak with authority. Release what you carry. And expect the spiritual substance of God's presence to do what Isaiah said it would do.

Destroy the yoke.

Because somewhere there is bondage waiting to encounter freedom. Somewhere there is darkness about to encounter light. Somewhere there is oppression about to encounter the authority of another Kingdom. Somewhere there is a yoke about to encounter oil. And when it does—

the residue should leave evidence.

Not merely evidence that you were there.

Evidence that God was.



About the Author

Dr. Aaron Winter is an international evangelist, apostolic leader, author, and revivalist whose ministry is marked by a passion to see people encounter the presence and power of God.

Through international Gospel campaigns and ministry initiatives, more than one million people have responded to the Gospel of Jesus Christ through his ministry. His international work has been marked by salvation, healing, miracles, deliverance, and a call for authentic revival that transforms individuals, churches, cities, and nations.

Dr. Winter is the founder of Hearts of Fire International Ministries and the Senior Pastor of Hearts of Fire Church in Federal Way, Washington. Through crusades, conferences, local church ministry, books, media, teaching, and leadership development, he works to equip believers to experience God, become empowered by the Holy Spirit, and fulfill the assignments God has placed upon their lives.

His ministry has taken him before audiences around the world, from local churches and international evangelistic fields to influential ministry and leadership settings. He has been featured on the cover of ***Charisma Magazine*** and on international television, including ***Winning Souls***.

Dr. Winter holds a Doctorate in Divinity from Destiny Christian University and has spent more than two decades in pastoral ministry, international evangelism, leadership development, and equipping believers for supernatural Kingdom ministry.

At the heart of his message is a conviction that Christ was never intended to be merely understood—He was meant to be encountered. His desire is to see believers know the presence of God, carry His power, walk in spiritual authority, and become living evidence of what happens when Heaven touches a human life.

Dr. Winter lives in the Seattle area with his wife, Mehak, and their family.

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Continue the Journey

If something in these pages awakened a greater hunger in you for the presence of God, do not let the hunger end with the final page.

Keep pursuing Him.

Keep expecting fresh oil.

Keep growing in faith.

Keep believing for the supernatural.

Keep carrying what God places upon your life.

Dr. Aaron Winter and Hearts of Fire International Ministries exist to help believers experience God, become empowered, and be activated for Kingdom purpose.

For additional teachings, messages, events, books, crusades, and ministry resources, visit:

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Connect with Dr. Aaron Winter through Hearts of Fire International Ministries and join a growing community of believers pursuing revival, supernatural faith, and the advancement of the Gospel throughout cities and nations.

Experience God.

Be Empowered.

Become Activated.