



**THE ANNOITING.** In Phylipsiyah (Philippians) 1:19, the Sholiach Saul (Paul the Apostle) declares, *"I pray that you'll begin to understand the incredible greatness of His power."* Signs, Wonders, Miracles, Healing, and Deliverance marked the ministry of Yeshua. However, what distinguished his ministry from that of the Prophets in the TaNaK was the healing and deliverance he performed. The Anointing of the Ruach haKodesh is the power behind ministry, surpassing talent or gifts in importance. True Torah-based ministry is not founded on talent, ordination, or service but on the Anointing of the Ruach haKodesh. YHWH reinforced this truth to the prophet Zechariah, saying: *"Not by might, nor by power, but by My Spirit, says YHWH of hosts"* Zecharyah (Zechariah) 4:6. The necessity of the Anointing was so significant that Yeshua himself did not begin his ministry until he had received the power of the Ruach haKodesh. John the Baptist bore witness to this event: *"I saw the Spirit descending from heaven like a dove, and it remained on Him"* Yochanan (John) 1:32. Following this, Scripture records: *"Yeshua, full of the Ruach haKodesh, returned from the Jordan and was led by the Ruach in the wilderness"* Luka (Luke) 4:1. Upon returning from his wilderness experience, Yeshua, now *"filled with the power of the Spirit, returned to Galilee, and a report about Him spread through all the surrounding country"* Luka 4:14. When Yeshua read the Scriptures in the synagogue on the Sabbath, he proclaimed with new authority: *"The Spirit of YHWH is upon Me, because He has anointed Me to bring good news to the poor. He has sent Me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of YHWH's favor"* Luka 4:18-19. At the conclusion of this passage, Yeshua boldly declared that the prophecy had been fulfilled. Although he had read this passage before, he could not declare its fulfillment until the Ruach haKodesh had anointed him. YHWH the Father deemed this Anointing a necessary prerequisite for ministry, refusing to allow even His own Son to begin without it. **THE NATURE OF THE ANOINTING.** Some scholars define the Anointing as the consecration, the power, or the presence of the Ruach haKodesh. In reality, the Anointing encompasses all three. Ma'aseh Shlichim (Acts) 10:38 vividly illustrates these aspects in the ministry of Yeshua: *"How Eloah anointed Yeshua of Nazareth with the Ruach haKodesh (the consecration) and with power; how He went about doing good and healing all who were oppressed by the devil (the power), for Eloah was with Him (the presence)."* This passage reveals that for the Anointing to function in its fullness, consecration, power, and presence must all be present and active. The Anointing is not merely a divine endorsement but an ongoing reality in the life of those who walk in alignment with the will of Eloah. Some believe varying degrees of Anointing exist, depending on a minister's personal walk with Yeshua and their divine calling. While this may hold some truth, the ultimate determining factor is how much of Yeshua's life the minister desires to embody and allows to manifest through them. The Anointing itself is without limit, but its expression is determined by the vessel—by how fully an individual surrenders to the Ruach haKodesh. Shaul (Paul) emphasizes this principle in Qorintyah Alef (1 Corinthians) 11:1, saying: *"Imitate me, just as I also imitate Messiah."* As the perfect example, Yeshua kept the Torah in its entirety, upholding the teachings of Moshe (Moses) and the Nevi'im (Prophets). He declared in Yochanan (John) 17:17, *"Your word is truth"*—referring to the Hebrew Scriptures, the only Scriptures available at that time: the Torah (Law), the Ketuvim (Writings), and the Nevi'im (Prophets), collectively known as the TaNaK. Dawid (David) affirms this truth twice in Tehillim (Psalms) 119:151 and 160, stating that the Torah is Emet (Truth). The Ruach haKodesh is drawn to those who walk in the truth—who uphold, obey, and cherish the Torah. Conversely, He is grieved and repelled by those who reject or deny the truth of the Torah. **THE DEPTH OF THE ANOINTING.** The Anointing has no limits in depth or height. It is not a one-time experience but a continuous infilling that increases as a believer walks in obedience to YHWH. The more one surrenders, the greater the flow of the Ruach haKodesh. Yeshua operated in the Anointing without measure because He fully



submitted to the Father's will (Yochanan 3:34). The same principle applies today—the more we yield, the more the anointing increases. Furthermore, the Anointing carries divine authority. The early believers demonstrated this reality. In Maaseh Shlichim (Acts) 5:15, even Peter's shadow healed the sick because of the Anointing upon him. This manifestation was not due to Peter himself but to the Ruach haKodesh flowing through him. Similarly, Shaul experienced extraordinary miracles, where handkerchiefs and aprons that had touched him carried healing power (Maaseh Shlichim 19:11-12). These accounts confirm that the Anointing is transferable and can be imparted to both people and objects. **THE SHADOW OF THE ANOINTING.** Under the Old Covenant, the Anointing was symbolized by the pouring of oil over a person's head (Shemoth (Exodus) 29:7) with specially prepared anointing oil (Shemoth 30:22-25). Only Kings, Prophets, and Priests received this Anointing, setting them apart for YHWH's service and divinely empowering them. Consequently, those anointed were revered, for the Ruach haKodesh was with them. YHWH commanded Moses to anoint all priests who served Him: *"...and anoint them, as you anointed their father, that they may serve Me as priests: and their anointing shall admit them to a perpetual priesthood throughout all generations to come"* (Shemoth 40:15). The Book of Psalms tells us that Yeshua's garments were infused with the same spices used in the anointing oil: *"...your robes are all fragrant with myrrh and aloes and cassia..."* (Tehillim (Psalms) 45:8). Anointing was the primary prerequisite for priestly service in YHWH's presence, a commandment that will continue in the Third Temple in Yerushalem. However, this Old Covenant pattern foreshadowed what we now experience as reality in the Renewed Covenant through Messiah Yeshua. The Apostle Paul in Qolesayah (Colossians) 2:16-17 refers to the ceremonial aspects of the Torah as "shadows," with Messiah as the "substance." *"Therefore, do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or Sabbaths. These are only a shadow of what is to come, but the substance is the Messiah."* This passage does not abolish YHWH's commandments but affirms that in Messiah, we experience their fullness. The anointing oil symbolizes the Ruach haKodesh, and the act of anointing with oil represents the baptism of the Ruach haKodesh. **THE SUBSTANCE OF THE ANOINTING.** The Anointing of the Ruach haKodesh is tangible and experiential, not merely a mystical or abstract concept. It can be felt, heard, seen, and even smelled. Though some scholars dismiss this as "experiential theology," seasoned ministers who walk with the Ruach haKodesh know otherwise. When the Anointing is present, ministry flows effortlessly; when it is absent, ministry ceases. It is as simple as that. The Anointing is not just for those in ministry; it is for every believer. YHWH desires all His children to walk in the fullness of the Ruach haKodesh. The Anointing equips believers to overcome, to minister effectively, and to manifest His power on Earth. To walk in this Anointing, one must seek YHWH continually, remain consecrated, and be obedient to His Word. Only then can the power, presence, and consecration of the Ruach haKodesh be fully realized in one's life. **THE PURPOSE OF THE ANOINTING.** If these principles of the Anointing guided the lives of Yeshua and His talmidim (disciples), should we consider ourselves an exception? Should we not also strive to align our lives with the truth so that we may walk in the fullness of the Anointing? We live in a time when our answer must be a resounding yes, even as the world grows darker and colder. Everywhere, even in so-called Christian nations, people are lonely, suffering, dying, and in pain—yet His children are preoccupied with vanity. What happened to the simple instruction of our Master, Yeshua? *"And He said to them, 'Go into all the world and proclaim the Besorah (Gospel) to every creature. Whoever believes and is immersed shall be saved, but whoever does not believe shall be condemned. And these signs will follow those who believe: In My Name, they will cast out shadim (demons); they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will not harm them; they will lay hands on the sick, and they will recover.'"* Marqus (Mark) 16:15-18. This is only possible with the Anointing.