

# Anointing of the Holy Spirit

by Gerhard Du Toit

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*The anointing of God's Spirit is a life of holiness, yieldedness, and prayerfulness, empowering believers to live a life of service to God and to preach the Gospel.*

**Duration:** 43:01

**Scripture:** Luke 4:18-19, Luke 4:21-22, Luke 4:24, Luke 4:29-31, Acts 1:8

**Topics:** "Holy Spirit"

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## Description

In the video, the speaker begins by expressing gratitude for the opportunity to share the session with Dr. Randall. He emphasizes the importance of seeking God's will for one's life and following it. The speaker highlights the significance of prayer in the life of Jesus, noting that the Gospel of Luke provides the most insight into his prayer life. The video concludes with the speaker reading a passage from Luke chapter four, where Jesus declares his mission to preach the gospel, heal the brokenhearted, and set captives free.

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## Transcript

Our Father, as we come this morning into Thy precious presence, is it such a privilege for us to realize that God has been with us. Thank you so much that we that you dwell with those who are of a broken heart and a contrite spirit. Thank you that you have said to us in your word that the sacrifices to God is a broken heart.

Lord, you have been doing some wonderful things in the midst of your people these days. You have broken our hearts again and again last night and during the sessions of yesterday and we want to pray at the very outset of our second day together and we recognize that this is the second last day. Do we want to pray this morning that you will not pass us by today.

We do not take it for granted that God is going to be with us in our sessions this day, but Lord, as a group of your people and as a student body, do we come this morning to humble ourselves before God. Father, we can't break ourselves. It needs to come from above.

We can't bring the power of God's Spirit down. It needs to be sent from the realms of the supernatural. And so this morning, our Father, we pray that you will touch our hearts.

Thank you that we are precious to God. Thank you that we are not just some little individual coming from a farm out here in a prairie or some young student sitting here this morning, but that we are absolutely vital in the presence of God. And we ask this morning that as we sit under the ministry of your Word during this day, that you will not condemn us, but that you will speak to us in your precious name we pray.

Amen. You may be seated. I'm not sure, is there a whistle coming through here? Is it this mic? Shall I do this? Or maybe this will help.

Just one or two things before we turn to God's Word this morning. Dr. Harris has asked me to mention to you that there is a conference on the subject of prayer on November the 19th. You know, I mentioned yesterday that out in British Columbia are we doing a lot of material with churches on the subject of prayer.

And I sometimes come across some very interesting things about prayer. I was reading some time ago about a little, about a family who used to pray together every night at the table. And every night at the table, the father would thank God for something that happened during that day.

Well, that specific day, everything went wrong. There was just nothing that went right. And so the kids during the day was wondering, now what is daddy going to pray about tonight? Because there is nothing that he can thank God for tonight.

And that night when they sat at the table, the father began to pray. And this is what he prayed. He said, Lord, we thank you that every day is not like today.

I was reading about two men who were praying, you know, and the one, they were praying all over the world, the one fellow, and praying for so many different countries. And he prayed so long that the other fellow fell asleep. And after the end, at the end of his prayer, he woke the other gentleman up, and he said to him, when did you fall asleep? He said, when you were in India.

I want to mention this to you because if you know the Lord Jesus as your Savior, there must be a longing in your heart to spend time in the presence of God. One theologian has said that man is a praying animal. And please take note of that, November the 19th, here at the tabernacle, and Becky Terabasi.

And there is a video, there is a video available, and there's some information as you leave the tabernacle. I think it's to your left, and we so much appreciate. Why don't you go and pray about this, and you ask God if God wants you to be here.

And I'm sure if you will come, it will be a tremendous blessing to you. Thank you so much. That means I get an extra minute to preach this morning as a result of this.

Turn with me in your Bible, if you will, to Luke chapter 4. We're going to read from Luke chapter 4. I just want to say, you know, it's a wonderful privilege this morning to share these sessions with Dr. Rendall. I've had the privilege of sharing conferences with him in the past. And you know, every time when I share with Dr. Rendall, I come with a tremendous sense of fear and tremble.

Dr. Rendall has got more books in his library than I would have here in my head, I suspect. And I've got about 2,000 books in my library, and he has influenced me in such a way that whenever my wife has got her birthday, I buy her a few things, but one of the things I buy her is a set of new commentary, and that normally lands up in my library. But it's wonderful to share with him.

Luke chapter 4, and we're going to read from verse number 16. If you turn to Luke's Gospel, verse number 16. And Jesus came to Nazareth where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day and stood up for to read.

And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found a place where it was written, the Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor. He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fixed upon him. And he began to say to them, this day is this scripture fulfilled in your ear? And all bearing witness and wondered at the gracious words which proceeded out of his mouth.

And they said, is this not Joseph's son? And he said to them, you will surely say to me the saying, the physician heal thyself. Whatsoever we have done in Capernaum, do also in thine own country. And he said to them, verily I say unto you, no prophet is accepted in his own country.

Then if you come down to verse number 28, and all they in the synagogue when they heard these things were full of wrath, and they rose up and thrust him out of the city, led him unto the brow of the hill wherein the city was built, so that they might cast him down. But he passing through the midst of them went his way. He came down to Capernaum, the city of Galilee, and he taught them on the Sabbath day.

And they were astonished at his doctrine, for his word came to them with great power. You know, I now and again love to read the life stories of the old Puritan. In fact, not too long ago, I just went through the life story of Samuel Rutherford.

And Rutherford was one of the Puritans. In fact, I found out that Samuel Rutherford was one of 35 children. I couldn't figure out how many mothers all he had, but it was a tremendous blessing to me.

But I, quite some time ago, began to read the life story of Thomas Boston, the Puritan. And Boston, the Puritan, had a dream one night that revolutionized his life. He was dreaming that he saw Satan preaching the gospel of the Lord Jesus Christ.

And in his dream that he go up to Satan and he said to him, why are you preaching the gospel of the Lord Jesus Christ? He said, surely you are doing harm to your own kingdom. And this is what Satan said to him. He said, Boston, I'm preaching the gospel of the Lord Jesus Christ without the anointing of the Spirit of God.

And he said, I have found myself effective instead of driving people away from the gospel of the Lord Jesus, have I found myself effective in actually, instead of bringing people to the gospel, have I found myself effective in actually driving people away from the gospel of the Lord Jesus. That dream revolutionized the life of Boston, the Puritan. I would like to speak to you this morning in the time that we have available on this tremendous subject of what does it mean to live a life in the presence of God's Spirit.

In other words, what does it mean for us to be anointed to the Spirit of God? What does it mean for my life to be effective in this kind of situation or world in which we are living today? Now, my brother and sister,

the Old Testament is revealed for us in the New Testament, and the New Testament lies hidden in the Old Testament. And we don't have time this morning to look at this wonderful subject of the Old Testament, but maybe I should just say to you that in the Old Testament, will you discover that there were no less than eight different material things that was anointed or that was affected by this concept of the anointing of God? For instance, in the Old Testament, we discover that there were about 12 different classes of people that was affected by the anointing of God. The priest was anointed so that he could be wholly set apart unto God.

The prophet was anointed so that he could become the mouthpiece of God to the people. And the king in the Old Testament was anointed so that the king could become the leader of God's people. And there were three different kinds of anointing.

The Bible is speaking to us about the anointing of spices. God's Word is speaking to us about the anointing of oil. And then in the Old Testament, does God's Word speak to us about the anointing of the Spirit of God? Now, I don't think this morning, is it possible for us to come to grips with this tremendous subject of the anointing of God's Spirit upon my life as a believer, if you and I will not recognize how this anointing of God's Spirit manifested itself upon the life of the Lord Jesus.

And I'm sure exactly the same would happen to you as what happened to me when I began to study this subject, because I said to myself, surely God does not want me to compare my life with a life in the ministry of the Lord Jesus. And yet you remember at the end of the Gospel of Luke, how the Lord Jesus turned to his disciples and he said to his disciples, I want you to tarry in Jerusalem until you have received this endowment from my Father. The Greek word is a very emphatic word.

In fact, it can also be translated that Jesus said to them, I want you to sit down until you have received this anointing of my Spirit upon your relationship with God. I would like us this morning to consider this under three possible headings, and maybe just for the sake of time, try to cover two. First of all, I want us to look at the promise of the anointing of God's Spirit upon the life of the Lord Jesus.

And secondly, I want us to consider the purpose of this anointing upon the life of the Savior. And thirdly, if time would allow us, I want us to consider the power of the anointing of God's Spirit. Let me just mention to you, because we won't have time, but you will discover, my brother and sister, that the Gospel of the Lord Jesus Christ never ever neutralized people.

Whenever the Lord Jesus opened His mouth, one or two things happened. They were all welcomed Him. All day there was a sense of wrath upon the lives of those people.

There were those that accepted Him, and there were those that rejected the Lord Jesus Christ. And that's the power of the sanction of the Spirit of God. But what is the promise of this anointing upon the life of the Lord Jesus? Well, first of all, there was the secret of His promise.

You see, you and I need to ask ourselves, this morning in our conference, why was it that the Lord Jesus was anointed to the Spirit of God? Well, I would suggest to you, first of all, it was because of a life of holiness unto His Father. You see, my brother and sister, I think in our conference, is there a sense in which you and I need to realize that the Spirit of God and the presence of God's Spirit is going to rest upon my life as an individual believer? Is there a sense in which my life as a Christian needs to be set apart unto God? What about the life and the ministry of the Lord Jesus Christ? Well, you remember in John chapter 17 when He prayed? He prayed that wonderful prayer, and this is what He said. He said, Father, I sanctify

myself for the sake of my disciple.

My brother and sister, there's a wonderful little verse in the epistle to the Hebrews when the writer to the Hebrews is saying to us about Jesus. He said He was holy, He was harmless, He was undefiled, and He was separate. And His relationship to His Father, He was the Holy Son of God.

And His relationship to His fellow men, He was absolutely harmless. And His relationship to His ministry, He was undefiled. And in His relationship to Himself, He became the prophet and the priest and the king.

And I wonder this morning if you would allow me to ask you, is our lives this day set apart unto God? You see, I can only be filled with the Holy Spirit of God to the capacity that my life as a believer is separated unto God. And I wonder this morning if you recognize that the meaning of this wonderful word, sanctification, is not so much for us to be set apart from this world, folks, as it means for us to be set apart unto God. You see, if my life is set apart unto God, I will experience that my relationship with God will be so taken up with the life and the ministry of the Lord Jesus, that the world and its influences will not have an effect upon my relationship with God.

There is a wonderful promise in 1 Thessalonians chapter 5, when the apostle Paul prayed for the church at Thessalonica. And this is how he prayed for them. He said, I pray that the very God of peace sanctify you through and through.

I love a German translation, because you know what it says? It says Heiligen durch und durch. And my brother and sister, we are dealing with two wonderful distinctive Greek words in that specific verse, because the first word actually means that God is able to sanctify me extensively as His child. And the second word means that God is able to sanctify me experientially in my relationship with God.

And I wonder this morning if I may ask you, is God the Holy Spirit in the process of sanctifying us as His people? You see, my friends, the Bible is saying to us, if we want to accept it or not. God is saying unto us, it's the will of God, even our sanctification. And as I travel from church to church in the province of British Columbia and across the border in the rest of Canada, I recognize this tremendous longing in the hearts of people to be separated unto God.

Secondly, it was not only a life of holiness unto the Father, but it was also a life of yieldedness unto God. You see, when we speak to one another about the life and the fullness of God's Spirit, folks, the fullness of God's Spirit is not a goal. It's not possible at this conference that you can maybe respond and somehow go there to the prayer room and surrender yourselves absolutely to Jesus and say, Lord Jesus, I want you to take my life.

I want to surrender myself to you. I want my life to be abandoned for God. And you walk out of that prayer room and you say, now my life is on the altar for God.

The fullness of God's Spirit has never meant to be a goal. It has simply meant to be a gateway. Those of us who sit here this morning and you say, well, Gerard, I remember there was a time in my life, maybe at a prairie conference like this, where God brought me to the place where he brought Moody and AB Simpson and all these great men of God.

And I surrendered myself to the Lord Jesus and I came to Romans chapter 12 and I asked him to take control of my life. Can I ask you this morning, are you growing in the grace of the Lord Jesus Christ? You say, what about the life of the Lord Jesus? Well, you know what the writer to the Hebrews is saying unto

us about the Lord Jesus? He said, Bow ye with the Son, yet learn the obedience by the things that he suffered. You see, my friends, there is a moment in the acts of the apostles when they were full to the Holy Spirit of God.

But my brother and my sister, there were many, many places where they were subsequently filled with the fullness of the Spirit of God. That marvelous bishop in England, Archbishop Temple, had a very interesting statement that he quite often made. He said, in the mornings when I wake up, he said, I would kneel at my bedside and I would say to God, God, this bed is the altar.

This life is the sacrifice. I ask you this morning that you take my life afresh, that you cleanse me and that you fill me with your Spirit. It was a life of yieldedness unto God.

You know, I was born and brought up in Africa. And when my wife and myself, when we met, we probably spent about two or three months together in ministry before we were married because of my kind of involvement in ministry in different countries and so on. But I remember I came to British Columbia and I was doing a series of conferences and Janice, being a graduate here of a school, was involved in children's work.

And I stayed with the pastor and she stayed with another family and with some other workers with us. And every night I preached my heart out in this church. And then after the service, the pastor and his wife took us for two or three hours through intensive marriage counseling.

Now you can imagine, stand in a pulpit and preach your heart out every night. And then you need to listen to all these texts about what does it mean to be married? And then you go to bed and you try to sleep after that. But you know, I would never forget the very first night as we sat down, this man who recognized that I was an independent bachelor, who recognized that I was from another country, realized my wife was going to be a Canadian.

And he turned to me and he pointed his finger right at me and he said to me, listen, if you are going to know the blessing of God upon your future relationship with Janice, he said, you need to recognize today it's going to be 100% giving without expecting anything back. Good night. I sat back and I said to myself, this is what this is all about.

And my friends, I have just discovered the opposite. My brother and my sister, I've discovered the more that I give myself to my wife, the more my wife responds to my love. And if you would allow me to say this, this very same principle could be applied in our relationships with God.

The more you give yourself to the Lord Jesus, the more the Lord Jesus is going to surrender the blessedness of his life to your relationship with God. Oswald Chambers, that amazing man made a statement once about this kind of a lifestyle. And you know what he said? He said Philippians chapter two is saying to us that God wants us to work out our salvation with fear and tremble.

And he said it actually needs to be translated that it's my responsibility to work out that which God has worked out in my relationship with God. I wonder this morning, my friends, may I ask you, is our lives yielded to God today? Ah, listen, young people, you know, I said to Dr. Harris the other night, I said, what a challenge to be at a conference like this. What a challenge to see these young people.

What a tremendous blessing to recognize the possibility of finding God's will for your life, following God's will for your life and finishing of the will of God for your life. My life must be available to God. Thirdly, it was

not only a life of holiness or a life of yieldedness, but I discovered that it was a life of prayerfulness.

Have you studied the prayer life of the Lord Jesus? Have you recognized that about 11 of those 15 incidents and the four gospels that he's giving us insight and the prayer life of a life of Christ is coming to us from the gospel of Luke. You see, my friends, Luke's gospel is giving us about 59 percent information, more information about the prayer life of the Lord Jesus than some of the other gospels all together. Why is it? Well, you see, in Luke's gospel, we see Jesus in his humanity.

And my friends, deity do not have a necessity to pray, but humanity have a necessity to pray. And in the gospel of Luke, we see the Son of Man as a man of intercessory prayer. Now, I wonder this morning if you would allow me to ask you, where do you and I stand when it comes to our responsibility to pray? Oh, folks, do we know the secret of what it means to spend time in the presence of God? I'm not asking you this morning if you spent three or five minutes in God's presence.

I'm asking you this morning, do you know the secret of the spirit of prayer that comes to rest upon my life as a believer? And I find the possibility and the experience of supplicating in the presence of God. I would like to say to you this morning, if I want to know the anointing of God's spirit upon my life, if it's in private conversation or if it's in public declaration, my friends, I need to spend time in the presence of God. I spent eight years in the British Isles and three of those years was in Northern Ireland.

And I would never forget reading in Northern Ireland about the 1921 revival when God began to use a Presbyterian minister with the name of William P. Nicholson. I knew this man had a wonderful life of prayer. One day I walk into a house and I turn to the lady and I said, I said, Madam, did you know Mr. Nicholson? Oh, yes, he said, I knew this man.

She said, in fact, I was but a little girl. And she said, Gerardi stayed in our house. I said, tell me about this man.

And she began to share with me. And you know what she said? She said, you see that little room up there? She said, this man stayed in that room. She said, one morning about six o'clock in the morning, we heard something up there in the room.

We thought maybe he wasn't well, maybe there was something wrong. And she said, Mommy and Daddy and myself, we climbed the steps up and we were wondering what was wrong. And she said, we opened the door.

And as we opened the door a few inches, somehow we looked down and this man was on his knees and on his face before God. I turned to her and I said, well, what is so unique about that? Ah, she said, you know what happened? This man was in intercessory prayer. And she said, Gerardi, as I watched him, as I kept my eye upon him, she said, one moment he was praying, seeking the face of God.

And she said, the next moment, suddenly the burden of God came upon this man. And he began to agonize and prevail and supplicate and sob as he sat within the presence of God. You know what she said to me? And I don't want you to misunderstand me.

But she said, as this man was agonizing before God, as the burden of God came upon him, there was a moment that he got so involved, it became so intense. She said, Gerardi, he took the sheets of that bed and he began to tear them apart as he supplicated before God. I walk out of the house and I said to myself, forget about the physical manifestation.

But what about that intensity in prayer? Ah, you know what the prophet is saying to us, my friend? See, we will see it tomorrow morning. He said, my eyes has affected my heart. You see, observation affects intercession.

And my brother and sister, listen, you know what the Bible is saying to us? The Bible is saying to us, when Zion prevailed, she brought forth her young. Can I read you something that I just came across in my quiet time this morning about David Braynard? This is what Ian Bound said. He said, by night and by day he prayed, before preaching and after preaching.

He prayed, he prayed in his bed of straw. He prayed retiring in the lonely dense forest. He prayed and he fasted hour by hour, day by day, early mornings, late at night.

He was praying, seeking the face of God, pouring out his soul in intercession and communion with God. He was mighty with God in prayer. But you know what happened? Listen to this.

David Braynard said, August the 8th, 1745, he said, in the afternoon I preached to the Indians. There was much visible concern among them. God seemed to descend upon the assembly like a rushing mighty wind and with astonishing energy bore down all before it.

He said, I stood amazed at the influence which seized the audience almost universally. You say, what was that? You know what that was? It was the spirit of intercession. Now I don't know this morning about you in this beautiful land that God has given unto us folks, but I wonder if I may ask you, do you sense the burden of God that is able to come upon our hearts when we pray? It was a life of intercessory prayer.

What was the secret? That was the secret. What was the symbol of this anointing of God's spirit upon his life? Do you know what I discovered? You remember at his baptism, the Bible says the spirit of God came upon the Lord Jesus in the form of a dove. My friends, what is that speaking of? Well, first of all, the dove is speaking to us about peace.

Secondly, it's speaking to us about purity. Thirdly, it's speaking to us about passion. And fourthly, it is speaking to us about power.

When the Holy Spirit came upon the life of the Lord Jesus, he came upon his life in the form of a dove. May I ask you this morning, young people, do you have peace with God? Ah, you say, Pastor, I have got peace with God, of course. But may I ask you, do you know the residence of the peace of God in your life? But somehow your life is available to God.

But somehow you can say to the Lord Jesus, Lord Jesus, whatever he wants to do in my life, my life is at God's disposal. Sometimes when we sit in a little conference like this, God's spirit began to speak to us about something. And God said that something in your heart needs to be sorted out.

I love praying for people, I'm sure we all do. But you know, the Lord rebuked me a number of weeks ago about the possibility of abusing people in the place of prayer. And I sat back, I thought, that's impossible.

It was, if God, the Holy Spirit, said to me, Gerard, just a moment. When you pray for someone and you're not praying according to the will of God, and you are manipulating the will of God for that person, you are actually abusing that person in the place of prayer, because you're trying to force your own opinion in prayer down upon the life of this person. It speaks of peace, you see, speaking to us about purity.

I wonder if you realize this morning that the dove is the only little bird that they say to us that do not possess of what we would speak of as the dowel. I remember in Africa where I was brought up Christmas time on the farm, it was time for us to to kill their chickens for Christmas. And you know, being Africans, you know, you'll never forgive me for saying this, but being Africans, we're an amazing way of killing chickens.

You know, we wildlife of Africa, we just grab them and swing them until head part from body. And my mother used to say to me in the African wildlife, she would say to me, now listen, son, whenever you are a chicken, do not touch that part of the chicken. And I would turn to mommy and say, mommy, why do you say that? She said, if you split the gall, it's going to destroy them.

There was no bitterness in the life of the Lord Jesus. Maybe last night in that message of Dr. Lutzer, God stir the pot in your life. You see, there are some areas where I'm angry against someone.

Someone has deeply hurt me. God wants to do a work of cleansing, speaking to us of passion. You say, why do you say it speaks of passion? Well, you know, Ezekiel chapter seven is a wonderful passage, and it speaks to us about the mourning or the coup of the dark.

And you discover this tremendous sense of passion. In fact, sometimes they say that if this little bird would lose his mate, that he could mourn himself to death. Then I look at the life of the Lord Jesus, and do you know what I discover? There was a moment that he stood up, and do you know what he said? He said, the zeal of thy house has eaten me up.

Walked through the temple and drove him out of the temple and stood to his feet, and he said, do you not recognize that the house of my father is called the house of prayer? And I wonder this morning, if I may ask you, what has happened to the passion in our hearts for God? Oh, my friends, I still try to figure out why in our North American culture, I see men and women get so excited about, I think, 22 men with crash helmets on their heads, dressed like a bunch of grizzly bears, chasing one bull. And I see Christians coming back from games like that, and their voices are gone, and they are passionately involved. And in today's society, we say you must not be so passionate for God.

Remember when you just got saved? Oh, God's Word was so wonderful. You were running to the church, you were sitting under the ministry of God's Word, you drank it in, your heart was so broken, you spoke about Jesus, and you had that tremendous sense of passion. You say, is that emotional passion? No, it's a deep, intense, spiritual passion.

I think of a little man in Scotland by the name of John Knox, as he stood on his knees before God, and he said, God, he said, give me Scotland or I die. George Fortune used to pray and say, give me soul, soul, take my soul away. Passion for people.

My time is virtually gone. It speaks of power. You know what J.C. Rouse said? He said, the way up is the way down.

My brother and sister, we speak about the gentleness of the doubt. You see, if we want to reach high, God wants us to begin low. And my friends, the most secure place in our relationships with God is when we are in the dust, in the presence of God.

That's where the power of God. What is the purpose of the anointing of God's Spirit? Well, two wonderful things. You sit here this morning and say, you know, Gerard, God wants to anoint me with His Spirit.

What is that going to mean? Does that mean that I'm going to live on an island? Not at all. But you know what Jesus said? He said, the Spirit of the Lord is upon me. He has anointed me, listen, to preach the gospel to the poor.

And he said he has anointed me to reach out to the lives of men and women. Listen, folks, this morning at this conference, if you and I as a believer is going to know the presence and the unction of God's Spirit upon my life as a pastor or as a minister or as someone in the faculty or as a student or as a believer who has come to be here, it simply means that it's going to mean reaching out to the lives of people. Preaching.

I love a wonderful statement that Dr. Martyn Lloyd-Jones made, and I want to read it to you. You know, he said, he said, preaching is theology flowing from the heart of the man who's on fire for God. Abraham Lincoln said, he said, I love to see a preacher preach.

And he said, as he preached, it seems to me that he's fighting off bumblebees all the time. You know what Richard Baxter said? He said, I preach as never sure to preach again. He said, I preach as a dying man to dying soul.

I had the privilege of pastoring a church on an interim basis for about close to two years. And you know, I learned some wonderful lessons. I learned that if you are a pastor of a church, that quite often there is someone in your congregation, and he's not a thorn in the flesh, but good night, he can be a pain in the neck.

I had a man like that in my church. In fact, he was one of my deacons, and every Sunday morning he sat there, and I tell you, you couldn't tell him anything. If you make some great statement out of a Greek New Testament, he would sit and say, heard that one before, couldn't do a thing to him.

One Sunday morning, I was involved in exposition, going through the first eight chapters of the Acts of the Apostles, and as I was preaching in the Spirit of God, witness to the word, and somehow God, the Holy Spirit took the word of God, and it was like a little arrow that went into his heart. And I stood in the pulpit, and unfortunately, I recognized that. God has forgiven me, but you know what I did? I turned all my guns upon him, and in my heart I said, Lord, let him have it.

Every Sunday morning, I would stand at the door, and he would come to me, and he would take my hand, and he would say to me, Pastor, he said, now this is what you should not have said this morning. And every Sunday morning, I was humiliated in front of my people. But that Sunday morning was different.

And he came, and he stood at the door, as I was standing at the door of a church. I took his hand, tears were streaming down his cheeks, and I said to him, I said, Terry, God spoke to you today, didn't he? Yes, he said, God did. I said, I'm not going to ask you what God said to you.

I said, well, I've got a message for you. I said, if you want to leave my church this morning, with your wife and your three children, and your financial support, which was substantial, I said, I want to tell you, you're free to go, and you are welcome to go to any other church in this area. He was absolutely shaken up.

He took my hand, he said, Gerard, why are you saying that? I said, I don't want you to leave, but I want to tell you that from today on, you are going to become God's responsibility. Listen, young people, this morning, at the end of the day, you are not the responsibility of Dr. Harris, or the faculty, or anyone on this campus. At the end of the day, you are God's responsibility.

And the sooner you come to grips with that, the sooner you will recognize that I need to find out what is God's plan for my life. God has sent these men to be a help to me, but I am God's responsibility, preaching the word of God, reaching out to the lives of people, reaching out to the lives of people. Well, you say, well, God has not called me to preach.

You know what I discovered in the Acts of the Apostles? There are about 105 verses that are speaking to us about the ministry of preaching. And if I understand my New Testament correct, I need to tell you there are about seven distinctive Greek words, and the two most dominant words in the Acts of the Apostles is the word that is speaking about public declaration, and the second word that is speaking to us about private conversation. That means winning people to the Lord Jesus Christ.

Now, I wonder this morning, if I may ask you, those of us especially who are here at this conference, do you know what it means to have a burden for the hearts and the lives of people, longing to see them coming to Christ? Do you ever ask God to give you a broken heart for people? Do you ever ask God to give you insight to see how we look at people? My friends say, absolutely not. They're not just those sinners out there. They are absolutely lost in the presence of God.

We're trying to relate to our neighbor, you know, and we are living in a very influential kind of an area in British Columbia, not because we have lots of money, but because the place was bought for about a thousand dollars 50 years ago, and now it's in the White Rock area, and is freelance journalists, and all these kind of things, and you know, very few of them are married in Christian Beach where we are. Now, a neighbor moved in. She was a single girl in her late 30s or early 40s, none of my business anyway, but we try to relate the gospel of the Lord Jesus to her.

We began to speak to her about this and that and the other, not necessarily about Christ. You know, in Canada, 75% of the people that you reach, you reach them through a warm friendship. Do you know what happened? This girl became instrumental in breaking up the family next door that we were trying to relate to also, and for weeks my heart was so broken up.

Being an African, I said to my wife, I said, Mommy, I'm going to speak to her about this, and my wife, being a Canadian who's got common sense, turned to me and said, Daddy, listen, you're wasting your time. She's just going to tell you, get out of my life. So, I was able to keep my mouth closed, but for weeks, you know, I had this burden.

Why did she do that? How can she break that family up? One morning about five o'clock in my quiet time on my knees, suddenly God, the Holy Spirit, came and broke my heart. And you see, God said to me, you must not ask me why she did that. Why did she do a thing like that? But you need to ask me what is going on in the depths of her heart.

My heart broke. For days, I wept for the soul. You know what happened when we pray, things begin to happen, and quite often they get worse.

Suddenly, she lost her mother. She was so broken up, and I said to my wife, I said, this is our opportunity. We must go.

We must show love. We took flowers. We didn't speak to her about Christ.

We just show love to this woman. Do you know what happened? Biter for coffee said, tell us about your mother. She must have been a wonderful woman.

One morning, I came down with carteresis, and I came down into the yard, and as I came down, she was coming out, and at night, we heard her sobbing how much she missed her mother. And she came out, dark, sunglasses on because of the brokenness, and I came out, and there she was. I said, God, how are you doing? God, she said, I'm just hanging in there.

I said, would you mind if I say something to you? He said, what? I said, Gail, since the day that you moved in next to us, I said, my wife and myself have been praying for you every day, and we love you, Gail, and we want to tell you that God loves you. You know what happened? She never got to work at noon. Couldn't believe that there was someone who loved her.

And folks, they go into hell in the fast lane. We sit in conferences like this, and they start doing a thing to us as the people of God.

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