

Impartation

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To be “*anointed*” and to have the ability to “*impart*” are different, but they relate and work together.

“The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor....” Luke 4:18

For us to be anointed means that a “*divine enabling*” rests upon us. Whatever we do or say, we will do it better, according to the level of anointing to which we have attained.

“For I long to see you, that I may impart to you some spiritual gift, to the end you may be established.”
Romans 1:11

The ability to “*impart*” includes, but goes beyond our being anointed. If we have this God given ability of impartation, then whatever we say or do, under an anointing, will deeply affect those who are hearing. Also, the very “*substance*” of His being (*Jesus*) will be imparted into the spirit of those who are responsive.

“I love them that love Me; and those that seek Me early shall find Me. That I may cause those that love Me to inherit substance; and I will fill their treasures.”
Proverbs 8:17, 21

Our “*treasures being filled*” can be understood as a branch receiving an impartation through the life of the vine. To receive, it must be properly attached to the vine.

“Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in Me. I am the vine, you are the branches: He that abides in Me, and I in him, the same brings forth much fruit: for without Me you can do nothing.” John 15:4-5

This ability to impart relates to our having a quality personal relationship with Jesus (*those who seek Me early*). This promise, “*I will fill their treasures*” is the direct result of impartation. A committed Christian who has this ability to “*impart*” will stand out from all others.

John W. Follette, who deeply affected my life and ministry, had resident within him an exceptional anointing, along with the ability to impart. Very often, when he finished speaking, people would say to him, “*Please, would you continue to speak?*” Or, “*I could listen to you for hours.*”

They were responding, not so much to the depth of the Word that he ministered, or to the exceptional anointing that rested upon him, but rather, to the “*impartation*” that was flowing through him, into their spirit. Through the gift of impartation, he became a conduit through which the very life of God flowed into their spirit. They were being fed spiritually and somehow knew that they were receiving something special (*divine substance*).

“It is the Spirit that quickens; the flesh profits nothing: The words that I speak to you, they are spirit and they are life.” John 6:63

The gift of “*prophetic revelation*” gives us what to say. Then, through our being anointed, it can be imparted to another. I pray much about my being both prophetic and anointed - with the ability to impart. I spend time in the presence of our Lord, that I might have within me “*spiritual substance*,” so I might impart that which I have received from the Lord.

The important thing is not the words themselves, nor the understanding of these words, but the impartation of “*spirit and life*” - spiritual substance flowing out through these anointed words, into the spirits of those who are receptive.

Prophetic revelation gives us the words to speak. The anointing enables us to speak these words that we have been given. Then, through impartation, these words become “*spirit and life*” and flow into the depths of those who have a “*hearing ear*.” Thus, those who are spiritually receptive will feel “*something*” (*divine substance*) flowing into them - the life of the vine (*Jesus*), flowing into the branch (*us*), apart from the message, and they will want more as they recognize that their spirit is being fed.

“So being desirous of you, we are well-pleased to impart to you not only the good news of God, but also our own souls, because beloved you have become to us.” I Thessalonians 2:8 Young’s Translation

Not only is the “*anointed word*” imparted, but the “*spiritual substance*” of the life of the one who ministers is also imparted. This ability to “*impart*” is developed through our spending quality time with Jesus, asking specifically for this ability to impart, which will feed the spirits of those who are spiritually hungry and open to receive that which we have to share with them.

To have logical facts and information is good, but in itself, these do not feed our spirit. The “*anointing*” will greatly improve our ability to speak these facts. But, only “*impartation*” will feed our spirit.

“But we speak the wisdom of God in a mystery (*impartation*), even the hidden wisdom, which God ordained before the world to our glory.” I Corinthians 2:7

Impartation is intangible, that is, it is a “*spiritual substance*” that is attached to the words. Then, as a “*hitchhiker*,” it rides into the spirit of those who are spiritually hungry. These may not understand what is happening, but they will know that they are being fed, and they will respond in appreciation.

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.” I Corinthians 2:1-4

Paul said that his speaking was not with the words of man’s wisdom, but in demonstration of the spirit. This “*demonstration of the spirit*” is the impartation that is taking place, which has nothing to do with the words themselves. It is divine life and energy flowing from the speaker into the one who is receptive.

“You also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” I Peter 2:5

Our being a “*lively stone*” means that we have become “*Christ active (divine radiation)*,” that is, wherever we are, or whatever we do or say, through *impartation*, we are transmitting what we have become – the life of our Lord imparted within us, through our times of fellowship and communion with Him.

May each of us have this ability to impart “*spirit and life*” as being “*spiritual substance*,” into those with whom we share the Word.