

THERE IS MORE!

THE SECRET TO EXPERIENCING GOD'S
POWER TO CHANGE YOUR LIFE

RANDY CLARK



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Randy Clark, *There is More!*

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I dedicate this book to the people who laid hands upon me and from whom I received an impartation. In chronological order, they are John Wimber, Blaine Cook, Rodney Howard-Browne, Benny Hinn, Omar Cabrera Sr. and Carlos Annacondia.

In addition, I dedicate this book to the many people whom I have laid hands upon, who have received a sovereign impartation from God and have gone forth empowered by His grace and tangibly demonstrating His love to people.

And finally, I dedicate this book to my wife, DeAnne, and to my children: Josh and his wife, Tonya, Johannah and her husband, David Leach, Josiah and his wife, Allie, and Jeremiah. And, of course, to my grandchildren, Simeon and Selah.

Contents

Foreword by Bill Johnson 9

Introduction 11

Part 1: The Reality of Impartation

1. The Biblical Foundation for Impartation 15
2. A Man Made Ready: My Testimony of Impartation 29
3. How to Receive an Impartation 41

Part 2: Into the Harvest Field Fruit That Will Last

4. The Fruits of Impartation 63
5. Impartation to See 87

Part 3: Evangelism and Missions The Power Factor

6. Why Impartations? Why Signs and Wonders? 101
7. Radical Obedience: Impartation for the Power to Die 125
8. Clothed with Power: Nobody Is Safe! 139

Part 4: Restoring the Lost Doctrine of Impartation

- 9. The Heritage of the Saints: Impartation and Visitation 157
- 10. Winds of Change: Preparation for Restoration 193
- 11. Building Bridges so Others Might Receive 211

Conclusion: Living Out Impartation 219

Notes 229

Bibliography 237

Index 243

Foreword

Few people in modern history have had the kind of effect on the Church around the world that Randy Clark has had. His humble approach to ministry and his abandonment to the move of God have kept him on the cutting edge of revival.

There are times when God gives an impartation to an individual. I have received that when Randy has laid hands on me. And yet, there are times when an impartation is given to a whole church. Such was the case during Randy's visit to Redding. The impartation he brought to Bethel Church impacted hundreds of us, and we have never been the same since.

One of the greatest privileges of my life has been my friendship and partnership with Randy. The impartation that he received has been passed on to countless others, who are now changing their world. As I tell our young people, at least four other giants were killed in the Bible besides Goliath—and they were all killed by men who followed David. If you want to kill giants, follow a giant killer.

And that is the story of impartation.

Pastor Bill Johnson, Bethel Church,
Redding, California

Introduction

There is more! This “more” is the reality of God drawing near, rending the heavens and coming down. It is the difference between times of revival and times of decline in the Church. Revivals are led by people who have been touched by the “more,” whether that experience is described in the language of entire consecration, sanctification or baptism in the Holy Spirit. Periods of revival are characterized by people who believe the life they are living and the things the Church is experiencing are beneath what is possible and available in God. This belief causes them to seek Him for an impartation of more.

This book is about the impartation of that “more.” But what exactly is the more? It is many things: more love for God and humankind, more power, more anointing, more joy, more burden of the Lord for the lost, more revelation from God regarding the needs of others, more conviction over sin, more faith in prayer, more conversions, more gifts, more healings, more deliverances, more churches planted and more of the culture being leavened by the Kingdom of God.

People who have received impartations of God's enabling graces become history makers. They may not always become national or international history makers, but they change their personal history and the history of those around them at the local church and community level. A powerful impartation produces fruit for the Kingdom of God. It is not a matter of talk, but a demonstration of power.

The impartation experience I am speaking about is not just receiving a blessing from God. Neither is it a matter of being strengthened by the Holy Spirit or by an angel. It is more than that. There is destiny connected with the impartation. Many times it is accompanied by a prophetic word that reveals this destiny. At other times, a person's destiny has already been revealed to them, and later they receive an impartation that enables them to accomplish that God-given destiny.

The following pages are full of testimonies that attest to the title of this book, *There is More!* In writing this book, I hope to stir up a greater hunger for this "more" of God. Many Christians, especially in the Western Church, do not even know that there is more beyond the routines of their church culture. As you read these pages, I hope that you will desire to experience more of God's empowering presence, desire to receive a personal impartation and desire to be more powerfully used by God in your local church, your community, your city and the world.

The Reality of Impartation

For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

~ 2 Timothy 1:6

Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit."

~ John 20:21-22

1

The Biblical Foundation for Impartation

Is there a biblical precedent for the impartation of anointing? Is this doctrine and practice a part of our orthodox Christian heritage, or is it just a bizarre blip on the time line?

These questions about impartation stir up a whole range of opinions and cause controversy that still swirls around today's renewal movement. It is my heart's desire to provide some common ground in the area of a scriptural and historical understanding of impartation, with the aim being to "make every effort to keep the unity of the Spirit through the bond of peace" (Ephesians 4:3).

The writer of Hebrews clearly considers "the laying on of hands" as so basic to the Christian life that he refers to it as foundational and as an elementary teaching of the apostolic Church:

Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, instruction about baptisms, *the laying on of hands*, the resurrection of the dead, and eternal judgment. And God permitting, we will do so.

Hebrews 6:1–3, emphasis added

The Bible teaches in both the Old and New Testaments the principle of a person receiving an anointing from God. This anointing may be a gift or gifts of the Spirit, a filling of the Holy Spirit (especially for power) or the baptism in the Holy Spirit. This idea of impartation or transference of anointing is a strong biblical concept. In Brazil, where I frequently minister, the best translation of the English word *impartation* is, in fact, the phrase “transference of the anointing.” I believe this understanding will be helpful for those who are unfamiliar with the term *impartation*.

As we look at biblical examples, we see that this anointing often came through the laying on of hands. But let me make an important clarification: The laying on of hands is certainly not the *only* way of receiving an impartation from God. It is simply one of two ways seen in Scripture. The other way is waiting on God through prayer. That second way is a means often forgotten and neglected by the Church, so I have therefore emphasized it a number of times in this book.

Old Testament Impartation

Let’s take a look at some Old Testament passages documenting this idea of impartation. The first reference to the concept of impartation is in Numbers 11:16–18 (emphasis added):

The LORD said to Moses: “Bring me seventy of Israel’s elders who are known to you as leaders and officials among the people. Have them come to the Tent of Meeting, that they may stand there with you. I will come down and speak with you there, *and I will take of the Spirit that is on you and put the Spirit on them.* They will help you carry the burden of the people so that you will not have to carry it alone.”

This passage makes no mention of Moses laying his hands on the elders for them to receive, but the concept of a transference of the anointing that is on one man to the others is clearly present. Equally evident from the Numbers text is the principle that this is not something man can do; it is an act of God, totally dependent on *His* calling and anointing.

In Deuteronomy 34:9, again we see a transference of anointing: “Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him.” This time, specific mention is made of Joshua receiving or being filled with the spirit of wisdom *because* Moses laid hands on him. With or without the actual laying on of hands, though, the transference of anointing is clearly a biblically documented, God-initiated event.

Another example is found in 2 Kings 2:9–15, the famous passage that tells of Elijah’s anointing being transferred to his spiritual son, Elisha. This passage indicates that it is possible to receive an anointing similar to that of another person. When Elisha begged, “Let me inherit a double portion of your spirit” (verse 9), he was not asking for the power of Elijah’s human spirit, but for the Spirit of God to work through him as it did through his teacher. Likewise, when the people said, “The spirit of Elijah is resting on Elisha” (verse 15), they did not mean that Elisha had received power literally from

the spirit of the man Elijah, but that the Spirit of God was indeed working through Elisha in a powerful way similar to what they had witnessed in Elijah.

New Testament Impartation

New Testament examples also reflect the two ways we can receive power, gifts, anointing, fillings or baptisms in the Holy Spirit. As I said, one of the ways is through praying and waiting on God, and the other is through the laying on of hands. What did the “laying on of hands” refer to in Hebrews 6:1–3, which I quoted at the start? Several things: the act of ordination, healing and/or blessing and, significantly for us, impartation. Let’s look at each of these, along with some Scripture connected to them.

The Act of Ordination

First Timothy 4:14 is most likely a reference to Timothy’s ordination. “Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you.” And 1 Timothy 5:22 is most likely another reference to the laying on of hands and ordination. “Do not be hasty in the laying on of hands, and do not share in the sins of others.” The same thing is found in Acts 6:6, in what many consider to be the ordination of the first deacons. “They presented these men to the apostles, who prayed and laid their hands on them.”

The first commissioning or ordaining service for missionaries is recorded in Acts 13:1–3, especially in verse 3. “So after they had fasted and prayed, they placed their hands on them and sent them off.” As we later see with Timothy,

these services were not mere rituals, but were the occasions when the Holy Spirit imparted gifts and empowered believers for ministry. Also, these gifts were often accompanied by prophecies.

Healing and/or Blessing

The laying on of hands was not just for ordination, but also for healing and/or blessing. Matthew 19:13–15 (emphasis added) tells us,

Then little children were brought to Jesus for him *to place his hands on them* and pray for them. But the disciples rebuked those who brought them.

Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.” When he had *placed his hands on them*, he went on from there.

This particular reference does not say whether Jesus placed His hands on the children for blessing or for healing, but we know that Jesus did both. Mark 10:16 is a passage that clearly refers to Him laying His hands on people for blessing. “And he took the children in his arms, put his hands on them and blessed them.” Another passage, Mark 5:23, this time clearly refers to Jesus laying His hands on someone for healing. Jairus pleaded earnestly with Jesus, “My little daughter is dying. Please come and put your hands on her so that she will be healed and live,” and Jesus did so.

Although Jesus healed in many ways other than the laying on of hands, many gospel references connect the laying on of hands to the ministry of healing. Here are some examples:

He [Jesus] could not do any miracles there, except lay his hands on a few sick people and heal them.

Mark 6:5

He took the blind man by the hand and led him outside the village. When he had spit on the man's eyes *and put his hands on him*, Jesus asked, "Do you see anything?"

He looked up and said, "I see people; they look like trees walking around."

Once more *Jesus put his hands on the man's eyes*. Then his eyes were opened, his sight was restored, and he saw everything clearly.

Mark 8:23–25, emphasis added

When the sun was setting, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them.

Luke 4:40

Then he put his hands on her, and immediately she straightened up and praised God.

Indignant because Jesus had healed on the Sabbath, the synagogue ruler said to the people, "There are six days for work. So come and be healed on those days, not on the Sabbath."

Luke 13:13–14

The disciples were also to follow the example of Jesus and lay their hands upon the sick for healing. Mark 16:18 says of believers, "They will place their hands on sick people, and they will get well." In Acts 28:8–9, Paul followed the practice of laying on of hands for healing. On the island of Malta, a man was sick in bed, suffering from fever and dysentery. "Paul went in to see him and, after prayer, placed his hands

on him and healed him. When this had happened, the rest of the sick on the island came and were cured.”

Paul not only ministered healing, but he also received healing through the laying on of hands:

Then Ananias went to the house and entered it. *Placing his hands on Saul*, he said, “Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.” Immediately, something like scales fell from Saul’s eyes, and he could see again. He got up and was baptized, and after taking some food, he regained his strength.

Acts 9:17–19, emphasis added

Although it is not expressly stated, this passage seems to imply that Paul not only received healing, but also the infilling of the Holy Spirit when Ananias laid hands on him.

Impartation

Another aspect of the doctrine of laying on of hands is connected to impartation. The impartations we see in the Bible were both for gifts of the Spirit and for being filled with or baptized in the Holy Spirit. Luke is the historian of the Holy Spirit. I believe he wrote his gospel of Luke and the book of Acts with consideration for the theological significance of the history he was recording. In Acts he recounts more than one instance where people were filled with the Holy Spirit *without* any mention of the laying on of hands:

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of

fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Acts 2:1–4

“Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus.”

After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.

Acts 4:29–31

While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and praising God.

Then Peter said, “Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have.”

Acts 10:44–47

In Acts 2 and 4, the Holy Spirit came on believers who were looking to God for enabling power. In Acts 10, as Peter preached for the first time to the Gentiles, the Holy Spirit came on everyone who heard the message, even as they were being saved.

Note also that the Day of Pentecost was not the day when the disciples *first* received the Holy Spirit, but rather the day when they were *filled* with the Holy Spirit. According to John 20:21–22, the disciples *first* received the Holy Spirit when

Jesus breathed on them on the evening of His resurrection day. “Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you.’ And with that he breathed on them and said, ‘Receive the Holy Spirit.’”

More pertinent to our topic, however, are Luke’s accounts of where the Holy Spirit or gifts of the Spirit were imparted *with* the laying on of hands. In Acts 8:14–17 (emphasis added), we read about the revival in Samaria:

When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. When they arrived, they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Then Peter and John *placed their hands on them*, and they received the Holy Spirit.

Apparently, the giving of the Holy Spirit was accompanied by some visible manifestation, because Luke continues with the reaction of Simon the sorcerer in verses 18–19. “When Simon saw that the Spirit was given at the laying on of the apostles’ hands, he offered them money and said, ‘Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit.’”

The second such passage involving impartation with the laying on of hands is found in Luke’s theological-historical account in Acts 19:6. Paul, rather than Peter and John, places his hands on newly baptized believers in Ephesus. “When Paul *placed his hands on them*, the Holy Spirit came on them, and they spoke in tongues and prophesied. There were about twelve men in all” (emphasis added).

In both of these stories, Samaria and Ephesus, it is significant that the experience of receiving the Holy Spirit came

after the experience of believing. Some teach that the baptism in the Holy Spirit happens at salvation, but one is hard-pressed to prove this from the writings of Luke. It did not happen that way in any of his passages we have discussed so far. These are all references from the earliest history of the New Testament Church that deal with when and how people received the Holy Spirit or that indicate what it looked like when the Spirit “came upon” or “filled” believers. The focus of these events is a distinct *impartation* of the Holy Spirit, rather than the regeneration of the Holy Spirit that occurs at salvation.

In Romans 1:11–12 we again find the concept of impartation. This time it is for the impartation of some spiritual gift to the Christians at Rome. Paul writes, “I long to see you so that I may impart to you some spiritual gift to make you strong—that is, that you and I may be mutually encouraged by each other’s faith.”

The activity of the Holy Spirit was vital to Paul’s understanding of his role as an apostle. At the end of his letter to the Romans, Paul emphasizes the connection between his proclamation of the word and the empowerment of the Spirit. He states in Romans 15:17–19,

Therefore I glory in Christ Jesus in my service to God. I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done—by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ.

In this passage, Paul seems to understand that the effectiveness of his ministry was not simply the result of what he

preached, but of what he did as well—“by the power of signs and miracles, through the power of the Spirit.”

I am indebted to Dr. Gordon Fee, who brought to my attention that the apostle Paul’s most foundational doctrine was the experience of the Spirit as the basis for the certainty of one’s salvation. The basis for an assurance of one’s salvation is the realization of God’s empowering presence in one’s life. The experience of God’s empowering presence was even more foundational for Paul than justification by grace through faith. Being justified by grace through faith was Paul’s second most important foundation of belief. Dr. Fee writes,

Indeed, the experience of the promised eschatological Spirit, not righteousness by faith, forms the core of Paul’s argumentation in the one letter (Galatians) devoted primarily to this issue. The death of Christ brought an end to the curse of the law—that one had to live by “doing the law” and thus not “by faith” (Gal. 3:10–14). The gift of the Spirit makes the law’s function of identifying God’s people obsolete. “Those who are led by the Spirit,” Paul says, “are not under ‘Torah’” (5:18). For those in whom the fruit of the Spirit is growing “there is no law” (v. 23). For Paul the Spirit thus marks the effective end of Torah. How so? Because the Spirit is sufficient to do what Torah was not able to do in terms of righteousness, namely to “fulfill in us who walk by the Spirit the righteous commandment of Torah” (Romans 8:4).¹

With such an emphasis on receiving the empowering presence of God through His Spirit, and the realization that the presence and activity of the Holy Spirit was the true source of his own fruitfulness as a minister of the Gospel, it should not surprise us to see Paul wanting to come to the Romans to impart to them some spiritual gift. Nor should it surprise us

to see Paul reminding Timothy, his beloved son in the ministry, to “fan into flame the gift of God, which is in you through the laying on of my hands” (2 Timothy 1:6).

For Paul, Timothy, Peter, John and by logical inference, the entire early Christian Church, the impartation of anointing through the laying on of hands was an important catalyst for effective ministry characterized by the manifest presence of God, and for operating in the complete gifts of the Holy Spirit. It was this first Church—small, despised and poor—that changed the world!

God has promised another final and radical outpouring among the nations before His Son returns. Again, He will bring it about through His people. Jesus said, “As the Father has sent me, I am sending you” (John 20:21). If we are to walk in this high calling, we can neither forget nor neglect the resources of heaven made available to those who are humble and hungry enough to receive. God is not looking for the well financed, the well educated nor even the well experienced in “ministry.” He is simply looking for those who are willing to yield their hearts and lives to all He wants to do working through them. He is looking for those who are willing to believe for more, because there is more!

Having considered the reality of impartation from the biblical perspective, now let’s consider it from the personal perspective. In the next chapter, I want to share with you how God brought me personally into such an understanding of impartation. I will share my journey of how God powerfully touched me and changed my life. There is much more to my story than I share here, but because the focus of this book is impartation, I will concentrate on the parts of my story that involve my growth in that area. It is important to know

that I was not raised in a charismatic or Pentecostal church or denomination. It is the grace of God that has made it possible for me to understand impartation. I did not enter into these things because of my will, but by God's grace. But before I move into my story, let me pray for you.

Lord, create right now in the person who is reading these pages a hunger for the “more”—more of an impartation of Your Spirit and Your gifts. Create faith in this reader to receive gifts through impartation, and to receive a new and stronger filling of Your Spirit through impartation. I ask this in the authority and power of the name of Jesus, Amen.