

Revive '15: Women *Teaching* Women

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Divine Anointing:

Ministering the Word in the Power of the Spirit

Nancy Leigh DeMoss

*“Our gospel came to you not only in word,
but also in power and in the Holy Spirit
and with full conviction . . .” (1 Thess. 1:5)*

Anointing in Scripture

- Oil — symbol of the _____
- Consecration for _____
- Evidence of divine _____ and _____
- Bestows _____ and _____

Examples:

- Prophets

- Priests

- Kings

- Jesus

- Believers

Anointed Lives . . . Personal Preparation

Ezra 7:10; Psalm 39:3

1. We must let God _____ to us, before we _____
_____ to others.

- Moses (Ex. 34:34)

- Ezekiel (Ezek. 2:8—3:1, 10)

- Jesus (John 8:28, 38)

- Apostle John (1 John 1:1-3)

2. Our lives must _____ what we
proclaim to others. (1 Thess. 1:5-6; 2:10)

Anointed Lips . . . Powerful Proclamation

1. Cultivate and communicate reverential awe for the _____
_____. (Isaiah 66:2)

2. Consciously seek and rely on the _____ of the _____ . Cry out to God for “_____ .” (1 Cor. 2:4-5; Luke 1:35; Psalm 92:10)

3. Constantly point people to _____ and the _____ . (2 Cor. 4:5; 1 Cor. 2:2; John 5:37f)

4. Communicate with fervency, _____ , and _____ . (Mark 1:22; 1 Peter 4:11a; 2 Cor. 5:11, 14, 20; Gal. 4:19)

5. Consider the _____ of the hearers. (John 16:12; Luke 8:4-15; 1 Thess. 5:14)

6. Concentrate on the _____. (Col. 1:9-10)

7. Confront the _____. (Acts 2:37; 7:54; Ezek. 3:17-19)

8. Call for a _____. (Acts 2:38-40;
Luke 8:11-15; James 1:22-25)

9. Confidently trust the _____
_____. (John 6:63)

Divine Anointing

E. M. Bounds

“The power of preaching lies in the divine anointing on the man . . . This is his consecration and qualification. Though he may have the tongue and wisdom of men and of angels, the power lies in the continuous anointing of the Spirit. . . . The lips that do not glow with the kindlings of this divine flame are impotent to speak for God. . . . (pp. 17–18)

“In the Christian system unction is the anointing of the Holy Ghost, separating unto God’s work and qualifying for it. This unction is the one divine enablement by which the preacher accomplishes the peculiar and saving ends of preaching. Without this unction there are no true spiritual results accomplished. . . . (p. 24)

“Without this unction on the preacher the gospel has no more power to propagate itself than any other system of truth. Unction in the preacher puts God in the gospel. Without the unction God is absent, and the gospel is left to the low and unsatisfactory forces that the ingenuity, interest, or talents of men can devise to enforce and project its doctrines. . . . Unctionless preaching makes every thing hard, dry, acrid, dead. (pp. 25–26)

“Nothing short of the baptism of the Holy Ghost qualifies the preacher. He needs power, the power to raise the spiritually dead, power to deliver from the slavery of Satan, power to enfranchise from the dominion of sin, power to bring the brightness of noonday to the midnight of sin and hell. The power of learning, the power of eloquence, the power of the brain will not qualify for this work. . . . (p. 39)

“An anointed pulpit is the most powerful of God’s institutions, the tenderest and the firmest, the gentlest and the strongest, the most quieting and the most disturbing, the most attractive and the most repulsive, the best loved and the most hated of things on earth. The one thing that gives God the greatest comfort and gives the devil the greatest trouble—God’s great demand, and the church’s great need—is a pulpit anointed by the Holy Ghost.” (p. 40)

From: *Powerful and Prayerful Pulpits* (Baker, 1993)

For Those Who Proclaim the Word

Nancy Leigh DeMoss

The biblical standards for those who preach the Word can be applied not only to those who pastor churches and stand behind pulpits, but also to those who teach Sunday school classes, lead Bible studies, and minister the Word in a variety of settings.

The following exercise is designed to help those of us who proclaim the Word examine our ministries in the light of God's standard. Put a check next to each question where the Holy Spirit convicts you of an area of need in your life or ministry. Then take time to prayerfully read the related Scriptures and to ask God to make you a more faithful and fruitful servant.

Personal Life Message

“You are witnesses, and God also, how holy and righteous and blameless was our conduct toward you believers.” (1 Thess. 2:10)

“The power of preaching must always be backed by a Christ-like life. The preacher's every act must be a sermon, his life the Bible illustrated, his holiness pure, the whitest flame.”

—E. M. Bounds

- Does my life back up and illustrate the truths that I teach? (1 Thess. 1:5)
- Do I seek to personally apply the Word to my own life before proclaiming it to others? (James 3:1)
- Is the Word consistently transforming my life? (1 Tim. 4:16)

Preparation

“Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.” (Ezra 7:10)

“When you yourself are gripped and moved in the preparation you will generally find that the same happens in the preaching. It is when you have been stirred in this way, when the message you are preparing comes with power to you, and does something to you, that it is likely to do the same to the people.”

“In the name of God, brethren, labor to awaken your own hearts, before you go to the pulpit that you may be fit to awaken the hearts of sinners A minister must take some special pains with his heart, before he is to go to the congregation: if it then be cold, how is he likely to warm the hearts of his hearers?”

—D. Martyn Lloyd-Jones

- Am I a careful, diligent student of God’s Word? Am I growing in my understanding of how to study the Scripture? (2 Tim. 2:15)
- Do I spend quality time in study and preparation before teaching others? (2 Tim. 2:15)
- Do I spend time in prayer, asking God to open my eyes and heart, and asking Him to open the eyes and hearts of those who hear? (Eph. 1:16–18)
- Do I pray for those to whom I am ministering? (Phil. 1:9–11)
- Do I wait on the Lord to know what He would have me teach? (John 12:49)

- ❑ Do I first listen to what God wants to say to me and take it to heart, before attempting to speak to others on His behalf? (Ezek. 3:1; 1 Sam. 3:21–4:1)

Proclamation

“My speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power.” (1 Cor. 2:4)

“You can have knowledge, and you can be meticulous in your preparation. But without the unction of the Holy Spirit you will have no power, and your preaching will not be effective. . . . Do you expect anything to happen when you get up to preach in a pulpit? Or do you just say to yourself, ‘Well, I have prepared my address, I am going to give them this address; some of them will appreciate it and some will not?’ Are you expecting it to be the turning point in someone’s life?”

—D. Martyn Lloyd-Jones

- ❑ Do I communicate God’s truth with conviction, fervency, and passion? Do I teach earnestly, in a way that people can tell I believe what I am saying? (2 Cor. 5:20)
- ❑ Is my teaching characterized by appropriate sobriety, in a way that evidences my awareness that I am dealing with eternal issues? (Titus 2:1)
- ❑ Do I actually read the Word of God to the people, rather than merely communicating my own words about His Word? (Josh. 8:34, 35; Neh. 8:3, 8, 18; 1 Tim. 4:13)
- ❑ Do I communicate the truth clearly, helping people understand the meaning of the Word? (Neh. 8:8)

- ❑ Do I communicate with the authority of “Thus says the Lord,” rather than merely sharing my own thoughts and opinions? (Luke 4:32, 36)
- ❑ Do I pray for and seek the anointing of the Holy Spirit on my ministry? (Luke 4:18; Acts 1:8)
- ❑ Am I providing a balanced diet for those I serve, by proclaiming the whole counsel of God, not just the portions of Scripture that are “easy to swallow”? (Acts 20:27)
- ❑ In proclaiming the Word, do I use methods that enhance the message, rather than merely entertaining my audience? (2 Tim. 2:16; 4:3)
- ❑ Am I more concerned about ministering in the power of the Holy Spirit than about impressing my hearers with my eloquence or communication skills? (1 Cor. 2:4)
- ❑ Do I make personal, direct, practical application of the Word to people’s lives? (1 Thess. 2:11)
- ❑ Do I earnestly appeal to people to respond to the truth? (2 Cor. 5:20)
- ❑ Am I faithful to warn my hearers of the dangers of neglecting the truth? (Heb. 2:1–3)
- ❑ Am I willing to speak the truth even when I know it may “ruffle feathers”? (Ezek. 2:6, 7)
- ❑ Am I willing, when necessary, to directly and specifically confront sin in the lives of those I am ministering to, rather than avoiding difficult issues or brushing them under the carpet? (1 Cor. 4:21–5:13)

Heart attitudes and motives

“For our exhortation does not come from error or impurity or by way of deceit; but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who examines our hearts.

For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness—nor did we seek glory from men.” (1 Thess. 2:3–6)

“To love to preach is one thing; to love those to whom we preach quite another.”

—Richard Cecil

- Do I consider it a privilege to communicate God’s Word to others? Do I have a deep sense of gratitude for that calling? (1 Tim. 1:12)
- Are my motives pure? Do I long for God’s approval, more than the approval of men? Am I more concerned about pleasing God than impressing my audience? (1 Thess. 2:4, 6; Gal. 1:10)
- Do I genuinely love and care for the people to whom I am ministering? (1 Thess. 2:8)
- Am I responsive to the oversight and direction of my spiritual leaders? Do I receive input and criticism with a spirit of humility? (1 Peter 5:5)
- Am I willing to endure rejection, if necessary, for proclaiming the truth? (1 Cor. 4:9, 13; 1 Thess. 2:2)
- Do I deflect any human commendation or praise back to God? (2 Cor. 3:4)

- ❑ Do I ever weep over the lives and needs of my “flock”?
(Acts 20:31; 2 Cor. 2:4)
- ❑ Do I grieve over those who are still unrepentant and separated from Christ? (Rom. 9:2, 3)
- ❑ Am I dependent upon the power of the Holy Spirit to illuminate the Word to His people, to quicken their hearts with conviction, and to enable them to obey?
(1 Cor. 2:10–16)

Lord, speak to me, that I may speak
 In living echoes of Thy tone;
 As Thou hast sought, so let me seek
 Thine erring children lost and lone.

O teach me, Lord, that I may teach
 The precious things Thou dost impart;
 And wing my words that they may reach
 The hidden depths of many a heart.

O fill me with Thy fulness, Lord,
 Until my very heart o'erflow
 In kindling thought and glowing word,
 Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
 Just as Thou wilt, and when, and where,
 Until Thy blessed face I see—
 Thy rest, Thy joy, Thy glory share.

Frances R. Havergal, 1872

For Those Who Proclaim the Word

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Helps for Annotating

Jen Wilkin

Comprehension: What does it say?

- Read the passage **repetitively**.
- Read the passage in **multiple translations**.
- Look up key words in the **dictionary**. Write synonyms next to key words that fit the context.
- Write a **main idea** or draw a **picture** in the margin next to the section it describes.

- Note any **literary techniques** that the author is using. Pay attention to **genre** rules.

- Look for **repeated ideas**, connected ideas, or progressions of thought and mark them.

- Look for what the passage teaches is true about God (**attributes**) and write what you find in the margin.

- Ask **questions** in the margins.

Interpretation: What does it mean?

- Explore why the author would have used a particular word or phrase, or why he would have made a particular point the way he made it. Keep in mind the textual, historical and cultural **context**.

- Make connections to other parts of the book or other parts of the Bible (**cross-references**).

- **Paraphrase**, or **summarize** part or all of the passage.

Application: How should it change me?

- Consider how what the passage teaches about God should change the way you think, speak or act.

- Make meaningful connections to your own life experiences or the experiences of those you teach.
 - Is there a **Sin** to confess?
 - Is there a **Promise** to claim?
 - Is there an **Attitude** to change?
 - Is there a **Command** to obey?
 - Is there an **Example** to follow?
 - Is there a **Prayer** to pray?
 - Is there an **Error** to avoid?
 - Is there a **Truth** to believe?
 - Is there **Something** for which to praise God?

Matthew 6:5-15 (ESV)

5 “And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. 6 But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

7 “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. 8 Do not be like them, for your Father knows what you need before you ask him. 9 Pray then like this:

“Our Father in heaven,
hallowed be your name. [a]

10 Your kingdom come,
your will be done, [b]
on earth as it is in heaven.

11 Give us this day our daily bread, [c]
12 and forgive us our debts,
as we also have forgiven our debtors.

13 And lead us not into temptation,
but deliver us from evil. [d]

14 For if you forgive others their trespasses,
your heavenly Father will also
forgive you, 15 but if you do not forgive
others their trespasses, neither will your
Father forgive your trespasses.

Footnotes:

- a. Matthew 6:9 Or *Let your name be kept holy, or Let your name be treated with reverence*
- b. Matthew 6:10 Or *Let your kingdom come, let your will be done*
- c. Matthew 6:11 Or *our bread for tomorrow*
- d. Matthew 6:13 Or *the evil one; some manuscripts add For yours is the kingdom and the power and the glory, forever. Amen*

*“The Lord gives the word;
the women who announce
the news are a great host.”*

— Psalm 68:11

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