

Scriptures and Doctrine :: Does God honor an unanointed preached word?

Does God honor an unanointed preached word? - posted by KingJimmy (), on: 2008/5/4 0:07

Here is a theological question I have been wrestling with of late, and would like your input on it. It is often said and taught that God honors the preaching of the gospel, even if the word that is being spoken is not an anointed "now" sort of word... all simply because the preacher at some point in his postured sermonizing rattled off a few verses from his bible. Is this true?

I ask because I'm attempting to wrestle with something I saw at a "revival" meeting, where the preacher did a pitiful and horrible job preaching Psalm 23. And by that I mean he did what a lot of preachers do: read a passage and then offer the first thought that pops in their head, nevermind that thought has nothing to do with what was just read. It had no anointing on the message. Yet, he received a tremendous response for his "prayer line" in which some things happened that were absolutely fleshly/soulish.

Yet, even in this I believe at some point, something of God was birthed into it all. I did eventually sense God's presence in a strong way, and people really seemed to be blessed. What do you think?

Re: Does God honor an unanointed preached word? - posted by BVO (), on: 2008/5/4 8:15

I heard said of Thomas Boston, puritan, that he had a dream in which he saw satan preaching the gospel from the pulpit. In disbelief he asked how that could be. The response was as long as I preach without the power of the Holy Spirit I can do more damage to the kingdom of God than good.

I have seen what appeared to be results from a very soulish youth event and wondered at it. I have seen people be "affected" by christian entertainment that was false and my conclusion is that God is God and can save a life by the mouth of a donkey, but long term reality and fruit come from anointed truth. I am constantly amazed at the events that end up with 50 decisions out of 300 attending. That's great except they just attempted to duplicate the same weak message and soulishness that got the decision in the first place. I saw a while ago a quote that I don't remember who said but it was roughly that those who enter at the wide gate very seldom seek the narrow way. This has shown itself to be true in my experience. God bless you as you seek Him in this for understanding and wisdom. Love in Christ, Barry

Re: - posted by KingJimmy (), on: 2008/5/4 8:29

Barry,

Thank you very much for good thoughts. Anybody else?

Re: Does God honor an unanointed preached word?, on: 2008/5/4 12:16

edit:NT:5548

chrio (khree'-o); probably akin to NT:5530 through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service:

KJV - anoint.

God's Word makes it plain that no preaching is anointed by great swelling words but the simple message of gospel truth. When the Apostle Paul was led by the Holy Spirit and wrote most of the New Testament, if you will notice, at times he ran sentences together, in the world's site anyway, as if he was only rambling or babbling.

There is nothing wrong with and it is good for a preacher to study the text that is on his heart to preach, but most preachers today will not even think about getting in the pulpit unless they have everything outlined, laid out in a pre-planned fashion, a 5 point or 7 point sermon.

Most of the anointed sermons come from preachers who stand up before the people, as Peter did on the Day of Pentecost, with the word of God in their heart and preach it unrehearsed from their heart totally dependent and naked before him. Not in naked in clothing but in dependency upon him.

Unlike the Apostle Paul, most of today's preachers will not vary very far from their outline, in fear of saying something that is wrong or fear the WORD will offend, and the sinner will feel their sinfulness, which is the only state we can come to the cross and be accepted and receive HIS forgiveness and HIS mercy and grace.

When a preacher, as the devil does, preaches a 99% truth and one lie, the sermon is not anointed, but God can still use HIS truth, not the preachers lie, and HE will use HIS truth to reach the lost. This type scenario happens much today in the church, a percentage of truth and a percentage of lies. It is up to the hearers to discern, by the Holy Spirit, exactly what the perfect and acceptable will of God is, so we can be equipped for every good work.

There is only one way one does that, if God allows us to discern truth. Many people are not dependant enough upon God, in any way, for HIM to allow them to discern truth, much less have their life totally surrendered to him, so God allows them to be deceived. In every area if we are not totally Dependant upon God, whether it is preaching or listening, we can be deceived. Especially when we get puffed up over our knowledge and our ability to use great swelling words in speech.

The devil is most effective when he can convince a person to believe that they are hearing truth from God, but it is not. In other words, since they heard some of the message is truth, it is all got to be truth, but that where the deception is. I don't know if this was the exactly the question that was asked here but I hope it sheds some light on the subject.

Even many born again Christians don't study their Bible enough and spend time in prayer enough to discern whether the preacher is lying to them or not.

Re: anointed preaching - posted by roadsign (), on: 2008/5/4 14:59

I admit, I am not sure what is meant by "anointed". A lady once told me that her flute was anointed during worship. The meaning of the word seems somewhat subjective – the term we apply to something that feels God-like – implies that he's "in it", using it, or empowering it. By our standards, I suppose Jonathan Edwards' sermon "Sinners in the Hand of an Angry God" would not have seemed very anointed when he preached it (or rather read it with a monotone), but the results were remarkable. Still, if someone were to read that sermon today in the pulpit, it will not likely register the same way (or we'd all try it!). There is, of course, much more going on than just the words spoken in a sermon. We can't easily measure what God is doing.

He can use "donkeys" and fools to bring conviction and revelation. He can use one sentence of a bad sermon. Let's not underestimate the power of God where there are truly broken and contrite hearts.

God has used in my life some of the worst characters around, yes liberal preachers, even unbelievers to bring deep conviction to me through their messages. (I'm convinced that God's Spirit empowered them for that purpose, because what they said wasn't even congruent with their beliefs)

Let's not underestimate God!

Most important, I think we need to be extremely cautious when criticizing a message. God may have used it to touch someone deeply, and the last thing they need to hear is how lousy it was.

I tend to be quick to criticize. Therefore I need to be "anointed" enough to be sensitive to what's going on in the Spirit – so that I don't cause my brother or sister to stumble (over any hurdle I may have erected).

EDIT: Of course none of this is meant to debunk the important discipline of good homiletics.

Diane

Re: Does God honor an unanointed preached word? - posted by Baohongen (), on: 2008/5/4 22:41

On a college mission trip I easily heard the worst sermon I have ever heard preached. After it was over a woman ran down the aisle with tears streaming from her eyes and repented of her sin putting her trust in Christ. I decided it is true: God does work in mysterious ways.

It was an awful sermon. It made no logical sense, and yet the Holy Spirit used that preacher on that day and spoke to that woman's heart. As a result I do not think of anointed as having much to do with quality and much more to do with the power of the Holy Spirit at work through the preacher and the preached word.

I believe that without the presence of the Holy Spirit at work, a message preached on holiness for example can lead to legalism. That same message preached in the power of the Holy Spirit will bring conviction. The Holy Spirit works to bring people into relationship with God and away from stale religious ritual. It's about changing lives and not just changing minds. The work is not always visible at the invitation, but a deep work is taking place within the church and each member. I find my best sermons have me flat on my face the night before thinking "I'm in trouble." Almost every week the Holy Spirit leads me to the end of myself, so that he might reign and speak his word through me.

This is all of course just my opinion. I am still learning about these things, and I fully expect that to be a lifelong process.

Heath Powers

Re: Does God honor an unanointed preached word? - posted by dohzman (), on: 2008/5/4 23:18

Anointing is something set apart for God's service, in pentecostal circles it has become known for a type of the moving of the Holy Spirit, a quickening to life, fruitfulness, etc... but the truth is it's supposed to be something/someone set apart for God's service (consecrated). I have seen backslidden ministers pray for people and they get healed, big major manifest healings. Some might be quick to give the devil credit, but I see God the Father circumventing the pulpit and touching His own blood bought child. I'm not so quick to give the devil credit because I believe in the sovereignty of God in all things. I was recently visiting a church where the pastor's sermon seemed ok but during altar time he proclaimed that he had the "anointing" and under the anointing he said that there would be 7 more years of prosperity and blessing, I got up and left.

I believe God will honor His Word no matter what. If people are at a service seeking I believe if just the Word of God is read out loud, no commentary/preaching/teaching nothing, just the Word Read, hungry hearts will hear the voice of God and respond. And the Father who knows the hearts of His children will move toward them in compassion.

Re: the "danger" of preaching - posted by roadsign (), on: 2008/5/5 9:04

Quote:
----- I believe that without the presence of the Holy Spirit at work, a message preached on holiness for example can lead to legalism. That same message preached in the power of the Holy Spirit will bring conviction. The Holy Spirit works to bring people into relationship with God and away from stale religious ritual.

Heath, your words bless and encourage me!

I confess, in my past I got turned off of preaching. Sermons deposited on me heavy loads, and, unknown to me, caused guilt to intensify over the years. This burden came to a head through severe trials when I was unable to fulfill normal responsibilities—let alone the demands of a “better” Christian. More than a few sermons nearly pushed me over the edge.

In a sense, a preacher holds a “bullet” in his hands. How he discharges it is a matter of life and death. A preacher can destroy listeners or he can lead them to the springs of eternal life. I praise God that he has used broken preachers, authors, friends, etc such as you to lead me to the Springs.

That reminds me of words by Richard Baxter:
“preaching as a dying man to dying men,”

and Ian Hall:

“What you ARE, your preaching IS. ...
Remember, you can only preach what is truly yours.”

The act of preaching violates all natural predispositions. We want to cling to our own ability and strength, and to wrap it around ourselves like a security garment. And when entering that pulpit, oh, how tempting it is to wrap that garment still tighter. After all, the risk is enormous. Preaching is a spiritual duty deployed in a typically unspiritual environment. Congregants are absorbed in the temporal issues of life. Unless hearts are softened by the Spirit, there is a good chance that they will misinterpret the message: squeeze it into their own views of life. They may criticize the preacher, falsely accuse. The risk of being turfed is an ever present reality in this battle for the kingdom of God. But far more serious is the risk of preaching for the sake of popularity and the approval of man: self-preservation. And in that way the Spirit is quenched.

Quote:
----- I find my best sermons have me flat on my face the night before thinking "I'm in trouble." Almost every week the Holy Spirit leads me to the end of myself, so that he might reign and speak his word through me.

Praise God! And the result:

“Men spoke from God as they were carried along by the Holy Spirit.” 2 Pet. 1:21

Quote:
-----This is all of course just my opinion. I am still learning about these things, and I fully expect that to be a lifelong process.

May this be so!

“It is God who works in you to will and to act according to his good purpose.”

Diane Eaton

Re: Does God honor an unanointed preached word? - posted by PreachParsly (), on: 2008/5/5 10:46

Quote:
-----Here is a theological question I have been wrestling with of late, and would like your input on it. It is often said and taught that God honors the preaching of the gospel, even if the word that is being spoken is not an anointed "now" sort of word... all simply because the preacher at some point in his postured sermonizing rattled off a few verses from his bible. Is this true?

How do these verses fit in the mix?

Phl 1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Phl 1:15 Some indeed preach Christ even of envy and strife; and some also of good will:

Phl 1:16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

Phl 1:17 But the other of love, knowing that I am set for the defence of the gospel.

Phl 1:18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

Phl 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

Phl 1:20 According to my earnest expectation and hope, that in nothing I shall be ashamed, but with all boldness, as always, now also Christ shall be magnified in my body, whether by life, or by death.

Paul rejoiced even though the man might preach "Christ of contention." Surely a man who with preaching like that would n't be considered "anointed."

"For I know that this shall turn to my salvation through your prayer." I'm curious as to why he says that right after he talks about some preaching with wrong motives? What is "this"? Is it those preaching "in pretence, or in truth?"

Re:, on: 2008/5/5 11:29

I think the first question should be... what does "unannointed" mean?

Obviously a blatantly false teaching is not annointed.

But KJ, you say the preacher did a horrible job preaching on the passage he read. What does that mean? You're trained, so you probably have a very systematic way of preaching, and a systematic way you like to hear preaching. There is nothing wrong with that. But I know for me, there have been times when I've brought a teaching to our body of believers where I had the teaching all mapped out and knew where I was going, and all the points I felt God wanted me to make... and in the course of the teaching I veered from where I thought I was going into a completely different direction... and did n't end up anywhere near where I thought I would... and God moved among those who were listening.

And if a stranger was there, and heard it, they might have come away with the same conclusion... that was a horrible teaching on that first verse he started out with. Yea, it might have been, but God took the whole thing in a different direction because He had somethings He wanted to do in a few hearts.

So... what is meant by annointed?

There are those who believe goosebumps are the standard by which we should judge annointing. We seem to be seeing a growing number of those folks popping up on this forum. Scripture is no longer the measuring stick, goosebumps are.

Obviously that's horribly wrong and spiritually immature.

Are we all annointed to preach the gospel? We are commanded to go into all the world and preach and teach and make disciples. Thats not the "world of the elect", as the some of the Calvinists here believe. It's the "whole world". If we are commanded, are we not also then annointed to carry it out?

Krispy

Re:, on: 2008/5/5 11:37

Quote:

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Krispy

AMEN

Re: - posted by Ruach34 (), on: 2008/5/5 12:09

If our responses, even judgments, to the preached word and gifts of the Spirit are without grace and love we are, in fact, like the disciples of Christ wanting to 'call down fire' on those men and ridding themselves of the man that was casting out demons in Christ's name (Luke 9).

We cannot have that grace and love (truth) without the Holy Spirit of Christ Jesus.

Re: - posted by Tears_of_joy, on: 2008/5/5 12:31

Some food for thought:

OUR SUFFICIENCY IS OF GOD by E.M. Bounds

Taken from (<https://www.sermonindex.net/modules/articles/index.php?viewarticle&aid610>) **Power Through Prayer**

THE **sweetest** graces by a slight perversion may bear the **bitterest** fruit. The sun gives **life**, but sunstrokes are **death**. Preaching is to give **life**; it may **kill**. The preacher holds the keys; he may lock as well as unlock. Preaching is God's great institution for the planting and maturing of spiritual life. When properly executed, its **benefits** are untold; when wrongly executed, no evil can exceed its **damaging** results. It is an easy matter to destroy the flock if the shepherd be unwary or the pasture be destroyed, easy to capture the citadel if the watchmen be asleep or the food and water be poisoned. Invested with such gracious prerogatives, exposed to so great evils, involving so many grave responsibilities, it would be a parody on the shrewdness of the devil and a libel on his character and reputation if he did not bring his master influences to adulterate the preacher and the preaching.

In face of all this, the exclamatory interrogatory of Paul, "Who is sufficient for these things?" is never out of order.

Paul says: "Our sufficiency is of God, who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter **killeth**, but the **spirit giveth life**."

The true ministry is God-touched, God-enabled, and God-made. The Spirit of God is on the preacher in anointing power, the fruit of the Spirit is in his heart, the Spirit of God has vitalized the man and the word; his preaching gives life, gives life as the spring gives life; gives life as the resurrection gives life; gives ardent life as the summer gives ardent life; gives fruitful life as the autumn gives fruitful life.

The life-giving preacher is a man of God, whose heart is ever athirst for God, whose soul is ever following hard after God, whose eye is single to God, and in whom by the power of God's Spirit the flesh and the world have been crucified and his ministry is like the generous flood of a life-giving river.

The preaching that **kills** is non-spiritual preaching. The ability of the preaching is not from God. Lower sources than God have given to it energy and stimulant. The Spirit is not evident in the preacher nor his preaching. Many kinds of forces may be projected and stimulated by preaching that kills, but they are not spiritual forces. They may resemble spiritual forces, but are only the shadow, the counterfeit; life they may seem to have, but the life is magnetized. The preaching that kills is the letter; shapely and orderly it may be, but it is the letter still, the dry, husky letter, the empty, bald shell. The letter may have the germ of life in it, but it has no breath of spring to evoke it; winter seeds they are, as hard as the winter's soil, as icy as the winter's air, no thawing nor germinating by them. This letter-preaching has the truth. But even divine truth

has no life-giving energy alone; it must be energized by the Spirit, with all God's forces at its back. Truth unquickened by God's Spirit deadens as much as, or more than, error. It may be the truth without admixture; but without the Spirit its shade and touch are deadly, its truth error, its light darkness. The letter-preaching is ununctionless, neither mellowed nor oiled by the Spirit. There may be tears, but tears cannot run God's machinery; tears may be but summer's breath on a snow-covered iceberg, nothing but surface slush. Feelings and earnestness there may be, but it is the emotion of the actor and the earnestness of the attorney. The preacher may feel from the kindling of his own sparks, be eloquent over his own exegesis, earnest in delivering the product of his own brain; the professor may usurp the place and imitate the fire of the apostle; brains and nerves may serve the place and feign the work of God's Spirit, and by these forces the letter may glow and sparkle like an illumined text, but the glow and sparkle will be as barren of life as the field sown with pearls. The death-dealing element lies back of the words, back of the sermon, back of the occasion, back of the manner, back of the action. The great hindrance is in the preacher himself. He has not in himself the mighty life-creating forces. There may be no discount on his orthodoxy, honesty, cleanness, or earnestness; but somehow the man, the inner man, in its secret places has never broken down and surrendered to God, his inner life is not a great highway for the transmission of God's message, God's power. Somehow self and not God rules in the holy of holiest. Somewhere, all unconscious to himself, some spiritual nonconductor has touched his inner being, and the divine current has been arrested. His inner being has never felt its thorough spiritual bankruptcy, its utter powerlessness; he has never learned to cry out with an ineffable cry of self-despair and self-helplessness till God's power and God's fire comes in and fills, purifies, empowers. Self-esteem, self-ability in some pernicious shape has defamed and violated the temple which should be held sacred for God. *Life-giving preaching costs the preacher much -- death to self, crucifixion to the world, the travail of his own soul.* **Crucified preaching only can give life. Crucified preaching can come only from a crucified man.**

Re: - posted by KingJimmy (), on: 2008/5/5 13:11

Quote:

But KJ, you say the preacher did a horrible job preaching on the passage he read. What does that mean?

What I mean is the message had no life in it. One sensed nothing of God's presence or glory in it. Even though I am trained and do care for a certain style of preaching, it is not on the basis of this by which I made my assessment. I simply could not hear my Masters voice in the man speaking.

He was rambling on and on, saying 2 or 3 sentences or telling a short story that had nothing to do with anything he previously had said, nor anything with the text which he had read. He could have very well said what he said by reading Leviticus 27. He got plenty of excited, and his excitement stirred up the excitement of many others. But, for the life of me, I could not see anything he said that was worth getting excited over. He said nothing that was biblically wrong or contradictory. But his message was not derived from the Scripture and seemed to have no backing whatsoever of the Spirit.

Re: - posted by Tears_of_joy, on: 2008/5/5 13:26

KingJimmy wrote:

Quote:

What I mean is the message had **no life in it**. One sensed nothing of **God's presence or glory in it**.

Quote:

He said nothing that was biblically wrong or contradictory. But his message was not derived from the Scripture and seemed to have no backing whatsoever of the Spirit.

Yes, brother, I understand what you mean here.

Here are some more food for thought that goes in that direction:

THE LETTER KILLETH by E.M.Bounds

Taken from (http://www.biblebelievers.com/em_bounds/em-bounds_ch03.html) Power Through Prayer

THE preaching that **kills** may be, and often is, orthodox -- dogmatically, inviolably orthodox. We love orthodoxy. It is good. It is the best. It is the clean, clear-cut teaching of God's Word, the trophies won by truth in its conflict with error, the levies which faith has raised against the desolating floods of honest or reckless misbelief or unbelief; but orthodoxy, clear and hard as crystal, suspicious and militant, may be but the letter well-shaped, well-named, and well-learned, the letter which kills. Nothing is so **dead as a dead** orthodoxy, too dead to speculate, too dead to think, to study, or to pray.

The preaching that kills may have insight and grasp of principles, may be scholarly and critical in taste, may have every minutia of the derivation and grammar of the letter, may be able to trim the letter into its perfect pattern, and illumine it as Plato and Cicero may be illumined, may study it as a lawyer studies his text-books to form his brief or to defend his case, and yet be like a frost, a killing frost. Letter-preaching may be eloquent, enameled with poetry and rhetoric, sprinkled with prayer spiced with sensation, illumined by genius and yet these be but the massive or chaste, costly mountings, the rare and beautiful flowers which coffin the corpse. The preaching which kills may be without scholarship, unmarked by any freshness of thought or feeling, clothed in tasteless generalities or vapid specialties, with style irregular, slovenly, savoring neither of closet nor of study, graced neither by thought, expression, or prayer. Under such preaching how wide and utter the desolation! how profound the spiritual death!

This letter-preaching deals with the surface and shadow of things, and not the things themselves. It does not penetrate to the inner part. **It has no deep insight into, no strong grasp of, the hidden life of God's Word.** It is true to the outside, but the outside is the hull which must be broken and penetrated for the **kernel**. The letter may be dressed so as to attract and be fashionable, but the attraction is not toward God nor is the fashion for heaven. The failure is in the preacher. God has not made him. He has never been in the hands of God like clay in the hands of the potter. *He has been busy about the sermon, its thought and finish, its drawing and impressive forces; but the deep things of God have never been sought, studied, fathomed, experienced by him.* He has never stood before "the throne high and lifted up," never heard the seraphim song, never seen the vision nor felt the rush of that awful holiness, and cried out in utter abandon and despair under the sense of weakness and guilt, and had his life renewed, his heart touched, purged, inflamed by the live coal **from God's altar**. His ministry may draw people to him, to the Church, to the form and ceremony; but no true drawings to God, no sweet, holy, divine communion induced. The Church has been frescoed but not edified, pleased but not sanctified. Life is suppressed; a chill is on the summer air; the soil is baked. The city of our God becomes the city of the dead; the Church a graveyard, not an embattled army. Praise and prayer are stifled; worship is dead. The preacher and the preaching have helped sin, not holiness; peopled hell, not heaven.

Preaching which kills is prayerless preaching. Without prayer the preacher creates death, and not life. The preacher who is feeble in prayer is feeble in life-giving forces. The preacher who has retired prayer as a conspicuous and largely prevailing element in his own character has shorn his preaching of its distinctive life-giving power. Professional praying there is and will be, but professional praying helps the preaching to its deadly work. Professional praying chills and kills both preaching and praying. Much of the lax devotion and lazy, irreverent attitudes in congregational praying are attributable to professional praying in the pulpit. Long, discursive, dry, and inane are the prayers in many pulpits. Without unction or heart, they fall like a killing frost on all the graces of worship. Death-dealing prayers they are. Every vestige of devotion has perished under their breath. The deader they are the longer they grow. A plea for short praying, live praying, real heart praying, praying by the Holy Spirit -- direct, specific, ardent, simple, unctuous in the pulpit -- is in order. A school to teach preachers how to pray, as God counts praying, would be more beneficial to true piety, true worship, and true preaching than all theological schools.

Stop! Pause! Consider! Where are we? What are we doing? Preaching to kill? Praying to kill? Praying to God! the great God, the Maker of all worlds, the Judge of all men! What reverence! what simplicity! what sincerity! what truth in the inward parts is demanded! How real we must be! How hearty! Prayer to God the noblest exercise, the loftiest effort of man, the most real thing! Shall we not discard forever accursed preaching that kills and prayer that kills, and do the real thing, the mightiest thing -- prayerful praying, life-creating preaching, bring the mightiest force to bear on heaven and earth and draw on God's exhaustless and open treasure for the need and beggary of man?

Also - posted by dohzman (), on: 2008/5/5 14:35

One more thing, John Wesley preached before he was saved, I believe the Word of God alone is anointed. I believe that a wicked, evil person can read God's written Word out loud and it will have an affect on the hearers because The Holy Word is not man's words but God's Words, it is Spirit breathed, therefore it carries with it, an anointing of itself.

Re: Also - posted by roadsign (), on: 2008/5/5 15:11

Quote:

----- Does God honor an unanointed preached word?

It seems that we are accepting the possibility that God can burst any faltering means to speak to people.

Yet, I share another possibility: that God uses bad words in themselves -- yes, bad preaching, bad preachers BECAUSE they are bad. Certainly I speak for myself. Faltering preaching has helped me face my idolatrous reliance on the preacher. (Really, it's a bigger problem than just me. The way the structure functions incubates the problem by keeping parishioners dependent.) God shook me from my idolatrous dependency through bitter disappointments. I needed to grow up and learn to lean on him. I needed Jesus to be my mediator not any human. I needed to dig into the word for myself, etc.

If God had placed only good preachers in my life, I would have happily continued to rely on them, and never consider the need to launch out in faith - into that uncertain domain: reliance on the Spirit.

I believe that our concern here has less to do with bad preaching, and even whether is usable or not than about what God is doing in our own lives through it. It's always easy to discuss a problem far removed from ourselves -- those we cannot do anything about anyway. But that may miss the point. Our frustration, anger or criticism towards bad preaching may be a thin veneer concealing idolatry. It's a bit like a wife who discovers she married a "lemon" -- and then gets angry, critical and frustrated. Her manner of dealing with this may be an indication that she is trusting in hubby to be for her what only God can be.

Likewise, God uses a not-so-ideal pastor to shake people from their idolatrous dependencies. The "few" will awaken, but the "many" will cling to their rigid expectations and find a way to have them met. That could include "beating" up the preacher for failing them rather than considering how they can to minister to him (or her).

... And then we wonder why they aren't measuring up.

Quote:

-----If our responses, even judgments, to the preached word and gifts of the Spirit are without grace and love we are, in fact, like the disciples of Christ wanting to 'call down fire' on those men and ridding themselves of the man that was casting out demons in Christ's name (Luke 9).

Diane

Re: - posted by Tears_of_joy, on: 2008/5/5 15:33

It's not about good preaching or bad preaching. Good preacher or bad preacher.

It's about preaching or preacher who conducts life or death.

Re:, on: 2008/5/5 15:37

Quote:
-----What I mean is the message had no life in it. One sensed nothing of God's presence or glory in it. Even though I am trained and do care for a certain style of preaching, it is not on the basis of this by which I made my assessment. I simply could not hear my Masters voice in the man speaking.

One thing that I have always found fascinating is that two people can hear the same sermon and come away with completely different effects. One would say "what a blessing that was... God really spoke to my heart!" and the other will say "I got nothing out of that at all!"

One day I might read a portion of scripture and get nothing out of it... a year later that same portion of scripture will drive me to my knees.

It's all in how the Holy Spirit is working. Has nothing to do with us, or the man who's preaching. God's Word is what is anointed at all times. I don't think "the anointing" is on the preacher as much as it is on the hearer. If a man's heart is receptive, then the Holy Spirit will do His work. If a man is not receptive, and is unteachable and hard headed... then the Holy Spirit will not work. It's not that He isn't able to... it's that He won't.

So, just because to you it wasn't "anointed" doesn't mean someone else didn't come away completely blessed... and obviously some were as evidenced by the reception at the altar.

And it doesn't mean that because your response was different (or indifferent) that you were unteachable or unopen... just means the Holy Spirit may be doing something different in you at that time. Rejoice that some there were blessed by the Word.

It's wonderful to think that God used a preacher who maybe isn't that great of an orator to bring people into a deeper walk. He will use the foolish things of the world! Praise God.

Krispy

Re: - posted by tjservant (), on: 2008/5/5 16:33

Quote:

KrispyKrittr wrote:

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I started Ten Shekels and a Shirt at least 5 times before I finished it. I thought it was dull and dry...but I kept trying to listen...wondering what all the "hype" was about because of all the good things I had heard about it.

When I finally finished it I realized it was ME not him (Paris Reidhead) that was the problem.

Not saying this is the case in the KJ situation...just adding to Krispy's insights.

Re: - posted by tjservant (), on: 2008/5/5 16:49

Quote:
-----Are we all anointed to preach the gospel? We are commanded to go into all the world and preach and teach and make disciples. That's not the "world of the elect", as some of the Calvinists here believe. It's the "whole world".

Good point. Do people from this "world of the elect" have special identifying marks so others know who to preach too or not waste their time on?

I have never personally come across a hyper-Calvinist who truly did not believe in doing evangelism. Sad...very sad.

Quote:
----- If we are commanded, are we not also then anointed to carry it out?

I look forward to the replies to this...

Re: - posted by hmmhmm (), on: 2008/5/6 2:09

I once saw a documentary about a magician and a "trickster" (don't know what to call it). But he was a master at fooling people.

And he said before hand I have no faith in God what so ever, he was an unbeliever. But he would be playing a preacher in a church in England, there was a small congregation and he started talking to them and he asked questions and he was "prophetic" and he if I remember right prayed for them.

But what moved me to tears, was there was one man, so broken, he came forward in tears and asking God to forgive him. I thought about this, first I was upset how they could toy with men and women like this, this man was very serious, I came to the conclusion God saw this man's heart even if to all other men it was a theater and a "tv-fun-show".

And also a man may be handing out tracts, and some man or woman may be saved by these tracts, reading the message on them, but the fellow handing them out may end up in hell.

And I believe if God has sent you he will anoint you, the problem is I think many went who were not sent. Not by God anyway.

Another is we have had much imprinted in our minds how the anointing looks and sounds like. Jeremiah we would agree was anointed, and also Jesus, yet Jesus preached away several thousands of people, how many followed Jeremiah's anointed message?

maybe it is the anointing manifestation we have a problem with and misunderstand?

Re:, on: 2008/5/6 7:44

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I believe that is right. Many have a false definitions branded in their minds, as to exactly how to recognize the LOVE of God. The fullest expression of love is recognized by God through obedience of the gospel. God is LOVE. God is HOLY. God is JUST.

Acts 5:29

29 Then Peter and the other apostles answered and said, We ought to **obey God rather than men.**

KJV

Acts 5:32

32 And we are his witnesses of these things; and so is also the Holy Ghost, **whom God hath given to them that obey him.**

KJV

Rom 2:8-9

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

KJV

Acts 5:32

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him

KJV

Zech 6:15-7:1

15 And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

KJV

Acts 2:39-42

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

KJV

John 14:15-16

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

KJV

John 14:23-26

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the **Holy Ghost**, whom the Father will send in my name, he shall **teach you all things**, and bring all things to your remembrance, whatsoever I have said unto you.

KJV

John 8:51

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

KJV

There are many different theologies out there, on the process in receiving the Holy Spirit. The verses above should shed light on that. How many out there in the world are keeping his sayings, and/or remembering HIS sayings? The greatest deceivers out there in the world, are NOT those people who claim there is no God but those claim special anointings and have departed from the delivered doctrine, the gospel that is contained in the word of God. There are many! That is why our forefathers so diligently sought to meet together and teach the word, in schools and everywhere, proclaim HIS name from the public square. Beware of anyone who teaches that this former practice is not ethical or Godly.

Re: - posted by roadsign (), on: 2008/5/6 8:29

Quote:

----- I have never personally come across a hyper-Calvinist who truly did not believe in doing evangelism.

TJ, IÂ'm in the same boat as you. From my point of view, having grown up in a hyper Calvinist environment, IÂ'd agree with you. Of course, the point of this thread is not about what the preacher should or should not do, but the possibility of God using even a failing preacher.

God used some of those voices in my past nevertheless to teach me important truths. I learned also that you canÂ't buy everything you hear from the pulpit. You have to develop critical judgment.

There is nothing like a bit of irritating Â"sandpaperÂ" to spur you on. More than a few times frustration and anger motivated me to grab my bible and see what God had to say on the matter. I learned a lot that way. Praise God for the "irritants"!

Diane