



Open Water Ministries

# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

[www.chapel-flock.com](http://www.chapel-flock.com)



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## Worship Music

[Move-Mercy Me](#)

[Beautiful-Mercy Me](#)

[Revelation Song-  
Kari Jobe](#)

[Here-Kari Jobe](#)

## Prayer

Lord, I am so thankful that You have overcome the world and given me the power to overcome it. I am so sorry for the times I've allowed my flesh to whine and complain when I should have been digging in my heels and latching on to the power of the Holy Spirit. I know that even though victory is mine, I must take it and make it my own. Please help me take charge of my whining, complaining flesh so I can reach out by faith to seize the power of the Holy Spirit—the very thing I need to make me a winner in my situation today. I thank You in advance for this inflow of Your will and for Your protection, lead me in the right way to go always. Keep me and protect me, in Jesus' name. Amen....

Sparkling Gems from the Greek.

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[chapel-flock@sbcglobal.net](mailto:chapel-flock@sbcglobal.net)

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1 SO THE men of Kiriath-jearim came and took the ark of the Lord and brought it into the house of Abinadab on the hill and consecrated Eleazar his son to have charge of the ark of the Lord. 2 And the ark remained in Kiriath-jearim a very long time [nearly 100 years, through Samuel's entire judgeship, Saul's reign, and well into David's, when it was brought to Jerusalem]. For it was twenty years before all the house of Israel lamented after the Lord. 3 Then Samuel said to all the house of Israel, If you are returning to the Lord with all your hearts, then put away the foreign gods and the Ashtaroth [female deities] from among you and direct your hearts to the Lord and serve Him only, and He will deliver you out of the hand of the Philistines. 4 So the Israelites put away the Baals and the Ashtaroth, and served the Lord only. 5 Samuel said, Gather all Israel to Mizpah and I will pray to the Lord for you. 6 So they gathered at Mizpah and drew water and poured it out before the Lord and fasted on that day and said there, We have sinned against the Lord. And Samuel judged the Israelites at Mizpah. 7 Now when the Philistines heard that the Israelites had gathered at Mizpah, the lords of the Philistines went up against Israel. And when the Israelites heard of it, they were afraid of the Philistines. 8 And the Israelites said to Samuel, Do not cease to cry to the Lord our God for us, that He may save us from the hand of the Philistines. 9 So Samuel took a sucking lamb and offered it as a whole burnt offering to the Lord; and Samuel cried to the Lord for Israel, and the Lord answered him. 10 As Samuel was offering up the burnt offering, the Philistines drew near to attack Israel. But the Lord thundered with a great voice that day against the Philistines and threw them into confusion, and they were defeated before Israel. 11 And the men of Israel went out of Mizpah and pursued the Philistines and smote them as far as below Beth-car. 12 Then Samuel took a stone and set it between Mizpah and Shen, and he called the name of it Ebenezer [stone of help], saying, Heretofore the Lord has helped us. 13 So the Philistines were subdued and came no more into Israelite territory. And the hand of the Lord was against the Philistines all the days of Samuel. 14 The cities the Philistines had taken from Israel were restored to Israel, from Ekron to Gath, and Israel rescued [the cities'] territory from the Philistines. There was peace also between Israel and the Amorites. 15 And Samuel judged Israel all his days. 16 And he went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and was judge for Israel in all those places. 17 Then he would return to Ramah, for his home was there; there he judged Israel, and there he built an altar to the Lord.

### Chapter 7

And so the men of Kirjathjearim came, and they took the ark of the Lord; and they brought it to the house of Abinadab on the hill, and sanctified Eleazar the son to keep the ark of the Lord. And it came to pass, while the ark was there at Kirjathjearim, it was there for a long time; for twenty years: and all the house of Israel lamented after the Lord. And Samuel spake to all the house of Israel, saying, If you do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth [Now Ashtaroth was the goddess of sexual love, and the fertility goddess, and they were, the children of Israel worshiping Ashtaroth, and he said, "Put away the gods and Ashtaroth,"] from among you, and prepare your hearts to the Lord, serve him only: and he will deliver you out of the hand of the Philistines. So the children of Israel put away Baalim and Ashtaroth, and they served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And so they gathered together at Mizpeh, and they drew water, and poured it out before the Lord, and he fasted on that day, and said, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh. Now when the Philistines heard that they had gathered to Mizpeh, they set up the army against them. And the children of Israel were afraid of the Philistines. And they said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. And Samuel took a suckling lamb, and offered it as a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him. [Now Samuel beginning to exercise his ministry of intercessory prayer.] And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day on the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came to Bethcar. And then Samuel took a stone, and set it between Mizpeh and Shen, and called it Ebenezer, saying, Hitherto hath the Lord helped us (1Sa 7:1-12).

The Ebenezer stone. The word means "the stone of help". Now we sing the song, "Come the fount of every blessing to my heart to sing thy praise. Streams of mercy never ceasing, call for songs of loudest praise." Second verse, "Here I raise mine Ebenezer", and you've probably been singing that all your life. What in the world are you raising? "Here I raise mine Ebenezer, hither by Thy help that comes." Actually, it's a stone of memorial, it's a memory kind of a stone. Here I set the stone. God has helped me thus far. God has brought me this far along.

Now actually that's something we can set up every day. You set up Ebenezer, "Well, God brought me this far." Now in that there is always encouragement and hope. For God brought me this far not to dump me. If He wanted to dump me, He would've dumped me a long time ago. Hitherto hath the Lord helped me. The help of the Lord in the past is a prophecy of the help of the Lord in the future. The fact that God has helped me up to this point, gives me assurance He's gonna see me all the way. For the Lord will complete that which concerns you, having begun a good work in your life, He is going to finish it, He's going to complete it. So it is healthy sometimes to set up that memorial "Well God has brought me this far, surely He's not gonna leave me now. He's not gonna forsake me now. Hitherto hath the Lord helped us."

So this was the beginning of the turn of the tide against the Philistines. Up to this point the Philistines had been beating them at every turn, every battle. Now this is the first turn of the tide against the Philistines, and as they came out he set up that stone, he said, "All right the Lord has helped us this far." The first of the beginning of God's work in bringing them victory over their enemies.

So as God brings victories in your lives, set up your Ebenezer stone, "Well, praise the Lord He helped me this far." Stones that mark the places of victory and God's work in my life.

So the Philistines were subdued, they came no more into the coast of Israel: during all the days of Samuel. And the cities which the Philistines had taken from Israel were restored, from Ekron even to Gath; there was peace between Israel and the Amorites. And Samuel judged all the days of his life, judged Israel. And then he went from year to year in a circuit [So he was sort of a circuit prophet.] and he would go from Bethel, to Gilgal, to Mizpeh, and then return to his home in Ramah (1Sa 7:13-17);

Which is the modern city of Ram Allah just north of Israel.  
( Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986 )

#### IX. BEGIN THE DAY WITH PRAYER

"I ought to pray before seeing any one. Often when I sleep long, or meet with others early, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ arose before day and went into a solitary place. David says: "Early will I seek thee"; "Thou shalt early hear my voice." Family prayer loses much of its power and sweetness, and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp not trimmed. Then when in secret prayer the soul is often out of tune, I feel it is far better to begin with God--to see his face first, to get my soul near him before it is near another."-- Robert Murray McCheyne

The men who have done the most for God in this world have been early on their knees. He who fritters away the early morning, its opportunity and freshness, in other pursuits than seeking God will make poor headway seeking him the rest of the day. If God is not first in our thoughts and efforts in the morning, he will be in the last place the remainder of the day.

Behind this early rising and early praying is the ardent desire which presses us into this pursuit after God. Morning listlessness is the index to a listless heart. The heart which is behindhand in seeking God in the morning has lost its relish for God. David's heart was ardent after God. He hungered and thirsted after God, and so he sought God early, before daylight. The bed and sleep could not chain his soul in its eagerness after God. Christ longed for communion with God; and so, rising a great while before day, he would go out into the mountain to pray. The disciples, when fully awake and ashamed of their indulgence, would know where to find him. We might go through the list of men who have mightily impressed the world for God, and we would find them early after God.

A desire for God which cannot break the chains of sleep is a weak thing and will do but little good for God after it has indulged itself fully. The desire for God that keeps so far behind the devil and the world at the beginning of the day will never catch up.

It is not simply the getting up that puts men to the front and makes them captain generals in God's hosts, but it is the ardent desire which stirs and breaks all self-indulgent chains. But the getting up gives vent, increase, and strength to the desire. If they had lain in bed and indulged themselves, the desire would have been quenched. The desire aroused them and put them on the stretch for God, and this heeding and acting on the call gave their faith its grasp on God and gave to their hearts the sweetest and fullest revelation of God, and this strength of faith and fullness of revelation made them saints by eminence, and the halo of their sainthood has come down to us, and we have entered on the enjoyment of their conquests. But we take our fill in enjoyment, and not in productions. We build their tombs and write their epitaphs, but are careful not to follow their examples.

We need a generation of preachers who seek God and seek him early, who give the freshness and dew of effort to God, and secure in return the freshness and fullness of his power that he may be as the dew to them, full of gladness and strength, through all the heat and labor of the day. Our laziness after God is our crying sin. The children of this world are far wiser than we. They are at it early and late. We do not seek God with ardor and diligence. No man gets God who does not follow hard after him, and no soul follows hard after God who is not after him in early morn.

#### X. PRAYER AND DEVOTION UNITED

"There is a manifest want of spiritual influence on the ministry of the present day. I feel it in my own case and I see it in that of others. I am afraid there is too much of a low, managing, contriving, maneuvering temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices. The ministry is a grand and holy affair, and it should find in us a simple habit of spirit and a holy but humble indifference to all consequences. The leading defect in Christian ministers is want of a devotional habit."--Richard Cecil

Never was there greater need for saintly men and women; more imperative still is the call for saintly, God-devoted preachers. The world moves with gigantic strides. Satan has his hold and rule on the world, and labors to make all its movements subserve his ends. Religion must do its best work, present its most attractive and perfect models. By every means, modern sainthood must be inspired by the loftiest ideals and by the largest possibilities through the Spirit. Paul lived on his knees, that the Ephesian Church might measure the heights, breadths, and depths of an unmeasurable saintliness, and "be filled with all the fullness of God." Epaphras laid himself out with the exhaustive toil and strenuous conflict of fervent prayer, that the Colossian Church might "stand perfect and complete in all the will of God." Everywhere, everything in apostolic times was on the stretch that the people of God might each and "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." No premium was given to dwarfs; no encouragement to an old babyhood. The babies were to grow; the old, instead of feebleness and infirmities, were to bear fruit in old age, and be fat and flourishing. The divinest thing in religion is holy men and holy women.

No amount of money, genius, or culture can move things for God. Holiness energizing the soul, the whole man aflame with love, with desire for more faith, more prayer, more zeal, more consecration--this is the secret of power. These we need and must have, and men

must be the incarnation of this God-inflamed devotedness. God's advance has been stayed, his cause crippled: his name dishonored for their lack. Genius (though the loftiest and most gifted), education (though the most learned and refined), position, dignity, place, honored names, high ecclesiastics cannot move this chariot of our God. It is a fiery one, and fiery forces only can move it. The genius of a Milton fails. The imperial strength of a Leo fails. Brainerd's spirit can move it. Brainerd's spirit was on fire for God, on fire for souls. Nothing earthly, worldly, selfish came in to abate in the least the intensity of this all-impelling and all-consuming force and flame.

Prayer is the creator as well as the channel of devotion. The spirit of devotion is the spirit of prayer. Prayer and devotion are united as soul and body are united, as life and the heart are united. There is no real prayer without devotion, no devotion without prayer. The preacher must be surrendered to God in the holiest devotion. He is not a professional man, his ministry is not a profession; it is a divine institution, a divine devotion. He is devoted to God. His aim, aspirations, ambition are for God and to God, and to such prayer is as essential as food is to life.

The preacher, above everything else, must be devoted to God. The preacher's relations to God are the insignia and credentials of his ministry. These must be clear, conclusive, unmistakable. No common, surface type of piety must be his. If he does not excel in grace, he does not excel at all. If he does not preach by life, character, conduct, he does not preach at all. If his piety be light, his preaching may be as soft and as sweet as music, as gifted as Apollo, yet its weight will be a feather's weight, visionary, fleeting as the morning cloud or the early dew. Devotion to God--there is no substitute for this in the preacher's character and conduct. Devotion to a Church, to opinions, to an organization, to orthodoxy--these are paltry, misleading, and vain when they become the source of inspiration, the animus of a call. God must be the mainspring of the preacher's effort, the fountain and crown of all his toil. The name and honor of Jesus Christ, the advance of his cause, must be all in all. The preacher must have no inspiration but the name of Jesus Christ, no ambition but to have him glorified, no toil but for him. Then prayer will be a source of his illuminations, the means of perpetual advance, the gauge of his success. The perpetual aim, the only ambition, the preacher can cherish is to have God with him.

Never did the cause of God need perfect illustrations of the possibilities of prayer more than in this age. No age, no person, will be ensamples of the gospel power except the ages or persons of deep and earnest prayer. A prayerless age will have but scant models of divine power. Prayerless hearts will never rise to these Alpine heights. The age may be a better age than the past, but there is an infinite distance between the betterment of an age by the force of an advancing civilization and its betterment by the increase of holiness and Christlikeness by the energy of prayer. The Jews were much better when Christ came than in the ages before. It was the golden age of their Pharisaic religion. Their golden religious age crucified Christ. Never more praying, never less praying; never more sacrifices, never less sacrifice; never less idolatry, never more idolatry; never more of temple worship, never less of God worship; never more of lip service, never less of heart service (God worshiped by lips whose hearts and hands crucified God's Son!); never more of churchgoers, never less of saints.

It is prayer-force which makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying; the more of praying, the more of true saints.

#### XI. AN EXAMPLE OF DEVOTION

"I urge upon you communion with Christ a growing communion. There are curtains to be drawn aside in Christ that we never saw, and new foldings of love in him. I despair that I shall ever win to the far end of that love, there are so many plies in it. Therefore dig deep, and sweat and labor and take pains for him, and set by as much time in the day for him as you can. We will be won in the labor."--Samuel Rutherford

God has now, and has had, many of these devoted, prayerful preachers--men in whose lives prayer has been a mighty, controlling, conspicuous force. The world has felt their power, God has felt and honored their power, God's cause has moved mightily and swiftly by their prayers, holiness has shone out in their characters with a divine effulgence.

God found one of the men he was looking for in David Brainerd, whose work and name have gone into history. He was no ordinary man, but was capable of shining in any company, the peer of the wise and gifted ones, eminently suited to fill the most attractive pulpits and to labor among the most refined and the cultured, who were so anxious to secure him for their pastor. President Edwards bears testimony that he was "a young man of distinguished talents, had extraordinary knowledge of men and things, had rare conversational powers, excelled in his knowledge of theology, and was truly, for one so young, an extraordinary divine, and especially in all matters relating to experimental religion. I never knew his equal of his age and standing for clear and accurate notions of the nature and essence of true religion. His manner in prayer was almost inimitable, such as I have very rarely known equaled. His learning was very considerable, and he had extraordinary gifts for the pulpit."

No sublimer story has been recorded in earthly annals than that of David Brainerd; no miracle attests with diviner force the truth of Christianity than the life and work of such a man. Alone in the savage wilds of America, struggling day and night with a mortal disease, unschooled in the care of souls, having access to the Indians for a large portion of time only through the bungling medium of a pagan interpreter, with the Word of God in his heart and in his hand, his soul fired with the divine flame, a place and time to pour out his soul to God in prayer, he fully established the worship of God and secured all its gracious results. The Indians were changed with a great change from the lowest besotments of an ignorant and debased heathenism to pure, devout, intelligent Christians; all vice reformed, the external duties of Christianity at once embraced and acted on; family prayer set up; the Sabbath instituted and religiously observed; the internal graces of religion exhibited with growing sweetness and strength. The solution of these results is found in David Brainerd

himself, not in the conditions or accidents but in the man Brainerd. He was God's man, for God first and last and all the time. God could flow unhindered through him. The omnipotence of grace was neither arrested nor straightened by the conditions of his heart; the whole channel was broadened and cleaned out for God's fullest and most powerful passage, so that God with all his mighty forces could come down on the hopeless, savage wilderness, and transform it into his blooming and fruitful garden; for nothing is too hard for God to do if he can get the right kind of a man to do it with.

Brainerd lived the life of holiness and prayer. His diary is full and monotonous with the record of his seasons of fasting, meditation, and retirement. The time he spent in private prayer amounted to many hours daily. "When I return home," he said, "and give myself to meditation, prayer, and fasting, my soul longs for mortification, self-denial, humility, and divorcement from all things of the world." "I have nothing to do," he said, "with earth but only to labor in it honestly for God. I do not desire to live one minute for anything which earth can afford." After this high order did he pray: "Feeling somewhat of the sweetness of communion with God and the constraining force of his love, and how admirably it captivates the soul and makes all the desires and affections to center in God, I set apart this day for secret fasting and prayer, to entreat God to direct and bless me with regard to the great work which I have in view of preaching the gospel, and that the Lord would return to me and show me the light of his countenance. I had little life and power in the forenoon. Near the middle of the afternoon God enabled me to wrestle ardently in intercession for my absent friends, but just at night the Lord visited me marvelously in prayer. I think my soul was never in such agony before. I felt no restraint, for the treasures of divine grace were opened to me. I wrestled for absent friends, for the ingathering of souls, for multitudes of poor souls, and for many that I thought were the children of God, personally, in many distant places. I was in such agony from sun half an hour high till near dark that I was all over wet with sweat, but yet it seemed to me I had done nothing. O, my dear Saviour did sweat blood for poor souls! I longed for more compassion toward them. I felt still in a sweet frame, under a sense of divine love and grace, and went to bed in such a frame, with my heart set on God." It was prayer which gave to his life and ministry their marvelous power.

The men of mighty prayer are men of spiritual might. Prayers never die. Brainerd's whole life was a life of prayer. By day and by night he prayed. Before preaching and after preaching he prayed. Riding through the interminable solitudes of the forests he prayed. On his bed of straw he prayed. Retiring to the dense and lonely forests, he prayed. Hour by hour, day after day, early morn and late at night, he was praying and fasting, pouring out his soul, interceding, communing with God. He was with God mightily in prayer, and God was with him mightily, and by it he being dead yet speaketh and worketh, and will speak and work till the end comes, and among the glorious ones of that glorious day he will be with the first.

Jonathan Edwards says of him: "His life shows the right way to success in the works of the ministry. He sought it as the soldier seeks victory in a siege or battle; or as a man that runs a race for a great prize. Animated with love to Christ and souls, how did he labor? Always fervently. Not only in word and doctrine, in public and in private, but in prayers by day and night, wrestling with God in secret and travailing in birth with unutterable groans and agonies, until Christ was formed in the hearts of the people to whom he was sent. Like a true son of Jacob, he persevered in wrestling through all the darkness of the night, until the breaking of the day!"

## XII. HEART PREPARATION NECESSARY

"For nothing reaches the heart but what is from the heart or pierces the conscience but what comes from a living conscience."--William Penn

"In the morning was more engaged in preparing the head than the heart. This has been frequently my error, and I have always felt the evil of it especially in prayer. Reform it then, O Lord! Enlarge my heart and I shall preach."--Robert Murray McCheyne

"A sermon that has more head infused into it than heart will not borne home with efficacy to the hearers."--Richard Cecil

Prayer, with its manifold and many-sided forces, helps the mouth to utter the truth in its fullness and freedom. The preacher is to be prayed for, the preacher is made by prayer. The preacher's mouth is to be prayed for; his mouth is to be opened and filled by prayer. A holy mouth is made by praying, by much praying; a brave mouth is made by praying, by much praying. The Church and the world, God and heaven, owe much to Paul's mouth; Paul's mouth owed its power to prayer.

How manifold, illimitable, valuable, and helpful prayer is to the preacher in so many ways, at so many points, in every way! One great value is, it helps his heart.

Praying makes the preacher a heart preacher. Prayer puts the preacher's heart into the preacher's sermon; prayer puts the preacher's sermon into the preacher's heart.

The heart makes the preacher. Men of great hearts are great preachers. Men of bad hearts may do a measure of good, but this is rare. The hireling and the stranger may help the sheep at some points, but it is the good shepherd with the good shepherd's heart who will bless the sheep and answer the full measure of the shepherd's place.

We have emphasized sermon-preparation until we have lost sight of the important thing to be prepared--the heart. A prepared heart is much better than a prepared sermon. A prepared heart will make a prepared sermon.

Volumes have been written laying down the mechanics and taste of sermon-making, until we have become possessed with the idea that this scaffolding is the building. The young preacher has been taught to lay out all his strength on the form, taste, and beauty of his sermon as a mechanical and intellectual product. We have thereby cultivated a vicious taste among the people and raised the clamor for

talent instead of grace, eloquence instead of piety, rhetoric instead of revelation, reputation and brilliancy instead of holiness. By it we have lost the true idea of preaching, lost preaching power, lost pungent conviction for sin, lost the rich experience and elevated Christian character, lost the authority over consciences and lives which always results from genuine preaching.

It would not do to say that preachers study too much. Some of them do not study at all; others do not study enough. Numbers do not study the right way to show themselves workmen approved of God. But our great lack is not in head culture, but in heart culture; not lack of knowledge but lack of holiness is our sad and telling defect--not that we know too much, but that we do not meditate on God and his word and watch and fast and pray enough. The heart is the great hindrance to our preaching. Words pregnant with divine truth find in our hearts nonconductors; arrested, they fall shorn and powerless.

Can ambition, that lusts after praise and place, preach the gospel of Him who made himself of no reputation and took on Him the form of a servant? Can the proud, the vain, the egotistical preach the gospel of him who was meek and lowly? Can the bad-tempered, passionate, selfish, hard, worldly man preach the system which teems with long-suffering, self-denial, tenderness, which imperatively demands separation from enmity and crucifixion to the world? Can the hireling official, heartless, perfunctory, preach the gospel which demands the shepherd to give his life for the sheep? Can the covetous man, who counts salary and money, preach the gospel till he has gleaned his heart and can say in the spirit of Christ and Paul in the words of Wesley: "I count it dung and dross; I trample it under my feet; I (yet not I, but the grace of God in me) esteem it just as the mire of the streets, I desire it not, I seek it not?" God's revelation does not need the light of human genius, the polish and strength of human culture, the brilliancy of human thought, the force of human brains to adorn or enforce it; but it does demand the simplicity, the docility, humility, and faith of a child's heart.

It was this surrender and subordination of intellect and genius to the divine and spiritual forces which made Paul peerless among the apostles. It was this which gave Wesley his power and radicated his labors in the history of humanity. This gave to Loyola the strength to arrest the retreating forces of Catholicism.

Our great need is heart-preparation. Luther held it as an axiom: "He who has prayed well has studied well." We do not say that men are not to think and use their intellects; but he will use his intellect best who cultivates his heart most. We do not say that preachers should not be students; but we do say that their great study should be the Bible, and he studies the Bible best who has kept his heart with diligence. We do not say that the preacher should not know men, but he will be the greater adept in human nature who has fathomed the depths and intricacies of his own heart. We do say that while the channel of preaching is the mind, its fountain is the heart; you may broaden and deepen the channel, but if you do not look well to the purity and depth of the fountain, you will have a dry or polluted channel. We do say that almost any man of common intelligence has sense enough to preach the gospel, but very few have grace enough to do so. We do say that he who has struggled with his own heart and conquered it; who has taught it humility, faith, love, truth, mercy, sympathy, courage; who can pour the rich treasures of the heart thus trained, through a manly intellect, all surcharged with the power of the gospel on the consciences of his hearers--such a one will be the truest, most successful preacher in the esteem of his Lord.

("Power Through Prayer" ; EM Bounds; Chapter 9-12 ; Edward McKendree Bounds (August 15, 1835 – August 24, 1913) was a clergyman of the Methodist Episcopal Church South and author of eleven books, nine of which focused on the subject of prayer.)

1Sa 1:1 — THERE WAS a certain man of Ramathaim-zophim, of the hill country of Ephraim, named Elkanah son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

1Sa 1:19 — The family rose early the next morning, worshiped before the Lord, and returned to their home in Ramah. Elkanah knew Hannah his wife, and the Lord remembered her.

1Sa 8:4 — All the elders of Israel assembled and came to Samuel at Ramah

1Sa 19:18-23 — So David fled and escaped and came to Samuel at Ramah and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. 19 And it was told Saul, Behold, David is at Naioth in Ramah. 20 And Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing as appointed head over them, the Spirit of God came upon the messengers of Saul and they also prophesied. 21 When it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied. 22 Then Saul himself went to Ramah and came to a great well that is in Secu; and he asked, Where are Samuel and David? And he was told, They are at Naioth in Ramah. 23 So he went on to Naioth in Ramah; and the Spirit of God came upon him also, and as he went on he prophesied until he came to Naioth in Ramah.

( Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 424-426)

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