



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



Vol. 28 Issue 530

Oct. 23, 2012

Worship Music

[Show Me Your Glory-
Third Day](#)

[Nothing Compares-
Third Day](#)

[Voice Of Truth-
Third Day](#)

[Broken-Light House](#)

Prayer

Lord, help me to stay absolutely committed to the assignment You've given me, ready to do whatever is necessary to finish the job. Forgive me for giving up so easily in the past when I ran into barriers. Help me to get more creative the next time I hit an impasse so I can find a way to do what You've called me to do. I know that by the power of Your Spirit, I can show much more fortitude in the face of obstacles than I've done in the past. Forgive me for being so easy on myself. I ask You now to teach me how to operate in Your strength and wisdom when I encounter impasses so that I can forge ahead to finish the job You've given me to do. Fill me with God's will for me and plans, I ask it in Jesus' name. Amen.....

Sparkling Gems from the Greek.

[Video's / New Information/ Prayer Requests](#)

[“ How To Recognize False Teaching ” Francis Chan](#)

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

[Chuck Smith
Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-
Cathe Laurie](#)

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

1 WHEN SAMUEL was old, he made his sons judges over Israel. 2 Now the name of his firstborn was Joel and the name of his second, Abijah. They were judges in Beersheba. 3 His sons did not walk in his ways, but turned aside after gain, took bribes, and perverted justice. 4 All the elders of Israel assembled and came to Samuel at Ramah 5 And said to him, Behold, you are old, and your sons do not walk in your ways; now appoint us a king to rule over us like all the other nations. 6 But it displeased Samuel when they said, Give us a king to govern us. And Samuel prayed to the Lord. 7 And the Lord said to Samuel, Harken to the voice of the people in all they say to you; for they have not rejected you, but they have rejected Me, that I should not be King over them. 8 According to all the works which they have done since I brought them up out of Egypt even to this day, forsaking Me and serving other gods, so they also do to you. 9 So listen now to their voice; only solemnly warn them and show them the ways of the king who shall reign over them. 10 So Samuel told all the words of the Lord to the people who asked of him a king. 11 And he said, These will be the ways of the king who shall reign over you: he will take your sons and appoint them to his chariots and to be his horsemen and to run before his chariots. 12 He will appoint them for himself to be commanders over thousands and over fifties, and some to plow his ground and to reap his harvest and to make his implements of war and equipment for his chariots. 13 He will take your daughters to be perfumers, cooks, and bakers. 14 He will take your fields, your vineyards, and your olive orchards, even the best of them, and give them to his servants. 15 He will take a tenth of your grain and of your vineyards and give it to his officers and to his servants. 16 He will take your men and women servants and the best of your cattle and your donkeys and put them to his work. 17 He will take a tenth of your flocks, and you yourselves shall be his slaves. 18 In that day you will cry out because of your king you have chosen for yourselves, but the Lord will not hear you then. 19 Nevertheless, the people refused to listen to the voice of Samuel, and they said, No! We will have a king over us, 20 That we also may be like all the nations, and that our king may govern us and go out before us and fight our battles. 21 Samuel heard all the people's words and repeated them in the Lord's ears. 22 And the Lord said to Samuel, Harken to their voice and appoint them a king. And Samuel said to the men of Israel, Go every man to his city.

Chapter 8

Now it came to pass, when Samuel was old, he made his sons the judges over Israel. And the name of his firstborn was Joel; the second was Abiah: and they were judges in Beersheba. [Which is in the south.] But his sons did not walk in his ways, but they turned aside after lucre, they took bribes, and perverted judgment (1Sa 8:1-3).

So here's an unfortunate thing. A godly man Samuel, and yet his sons were crooked. These guys were taking bribes, they had coveted after money, they would pervert judgment for bribes.

So all the elders of Israel came to Samuel there at Ramah, And they said, Behold, you are old, but your sons are not walking in your ways: so make us a king to judge us like all the nations. [So now the demand of all of the elders of Israel in order that they might have a king like the rest of the nations.] The thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. The Lord said to Samuel, Harken unto the voice of the people: for they have not rejected you, but they have rejected me, from being king over them (1Sa 8:4-7).

Now a nation that is governed by God is a theocracy. These people were rejecting now a theocratic form of government and they were demanding now a monarchy. "We want a king like the other nations." It is a sad step down in their history when they rejected God from being king. However it was because God was not being faithfully represented to them by their rulers, that they were demanding a king like the other nations. The Lord said, "You tell them what a monarchy is going to entail."

So Samuel told the people all the words of the Lord. When you have a king that reign over you: He's gonna take your sons, he's gonna draft them, and appoint them for himself, and for his chariots, that they might be his horsemen; some shall run before his chariots. He's gonna appoint captains over the thousands, and over the fifties; and he will set them to ear his ground, or to till his soil, to reap his harvest, to make him instruments of war, and instruments of his chariots. And he will take your daughters that they might be his bakers, and cooks, and confectionaries. And he will take your fields, your vineyards, your oliveyards, and the best of them, and he will give them to his servants. You'll have to start paying taxes of ten percent. [They had it pretty good.] And he will take your menservants, and your maidservants, and your finest young men, your donkeys, and put them to his work. And he'll take a tenth of your sheep: you'll be his servants. And ye shall cry out in that day because of your king which ye shall have chosen; and the Lord will not hear you in that day. Nevertheless the people said, Fine we want a king that we might be like all the nations; that our king might judge us, go out before us, and fight our battles. So Samuel heard the people, he went back and he said, Lord they still want a king. So the Lord said, Harken to their voice, and make them a king. And Samuel said to the men of Israel, Go your way every man to his own city (1Sa 8:10-22).

(Through The Bible; C2000 series; Chuck Smith; Bible Commentaries; 1979-1986)

XIII. GRACE FROM THE HEART RATHER THAN THE HEAD

"Study not to be a fine preacher. Jerichos are blown down with rams' horns. Look simply unto Jesus for preaching food; and what is wanted will be given, and what is given will be blessed, whether it be a barley grain or a wheaten loaf, a crust or a crumb. Your mouth will be a flowing stream or a fountain sealed, according as your heart is. Avoid all controversy in preaching, talking, or writing; preach nothing down but the devil, and nothing up but Jesus Christ."--Berridge

~~The heart is the Saviour of the world.~~ Heads do not save. Genius, brains, brilliancy, strength, natural gifts do not save. The gospel flows through hearts. All the mightiest forces are heart forces. All the sweetest and loveliest graces are heart graces. Great hearts make great characters; great hearts make divine characters. God is love. There is nothing greater than love, nothing greater than God. Hearts make heaven; heaven is love. There is nothing higher, nothing sweeter, than heaven. It is the heart and not the head which makes God's great preachers. The heart counts much every way in religion. The heart must speak from the pulpit. The heart must hear in the pew. In fact, we serve God with our hearts. Head homage does not pass current in heaven.

We believe that one of the serious and most popular errors of the modern pulpit is the putting of more thought than prayer, of more head than of heart in its sermons. Big hearts make big preachers; good hearts make good preachers. A theological school to enlarge and cultivate the heart is the golden desideratum of the gospel. The pastor binds his people to him and rules his people by his heart. They may admire his gifts, they may be proud of his ability, they may be affected for the time by his sermons; but the stronghold of his power is his heart. His scepter is love. The throne of his power is his heart.

The good shepherd gives his life for the sheep. Heads never make martyrs. It is the heart which surrenders the life to love and fidelity. It takes great courage to be a faithful pastor, but the heart alone can supply this courage. Gifts and genius may be brave, but it is the gifts and genius of the heart and not of the head.

It is easier to fill the head than it is to prepare the heart. It is easier to make a brain sermon than a heart sermon. It was heart that drew the Son of God from heaven. It is heart that will draw men to heaven. Men of heart is what the world needs to sympathize with its woe, to kiss away its sorrows, to compassionate its misery, and to alleviate its pain. Christ was eminently the man of sorrows, because he was preeminently the man of heart.

"Give me thy heart," is God's requisition of men. "Give me thy heart!" is man's demand of man.

A professional ministry is a heartless ministry. When salary plays a great part in the ministry, the heart plays little part. We may make preaching our business, and not put our hearts in the business. He who puts self to the front in his preaching puts heart to the rear. He who does not sow with his heart in his study will never reap a harvest for God. The closet is the heart's study. We will learn more about how to preach and what to preach there than we can learn in our libraries. "Jesus wept" is the shortest and biggest verse in the Bible. It is he who goes forth weeping (not preaching great sermons), bearing precious seed, who shall come again rejoicing, bringing his sheaves with him.

Praying gives sense, brings wisdom, broadens and strengthens the mind. The closet is a perfect school-teacher and schoolhouse for the preacher. Thought is not only brightened and clarified in prayer, but thought is born in prayer. We can learn more in an hour praying, when praying indeed, than from many hours in the study. Books are in the closet which can be found and read nowhere else. Revelations are made in the closet which are made nowhere else.

XIV. UNCTION A NECESSITY

"One bright benison which private prayer brings down upon the ministry is an indescribable and inimitable something--an unction from the Holy One If the anointing which we bear come not from the Lord of hosts, we are deceivers, since only in prayer can we obtain it. Let us continue instant constant fervent in supplication. Let your fleece lie on the thrashing floor of supplication till it is wet with the dew of heaven."--Charles Haddon Spurgeon

Alexander Knox, a Christian philosopher of the days of Wesley, not an adherent but a strong personal friend of Wesley, and with much spiritual sympathy with the Wesleyan movement, writes: "It is strange and lamentable, but I verily believe the fact to be that except among Methodists and Methodistical clergyman, there is not much interesting preaching in England. The clergy, too generally have absolutely lost the art. There is, I conceive, in the great laws of the moral world a kind of secret understanding like the affinities in chemistry, between rightly promulgated religious truth and the deepest feelings of the human mind. Where the one is duly exhibited, the other will respond. Did not our hearts burn within us?--but to this devout feeling is indispensable in the speaker. Now, I am obliged to state from my own observation that this onction, as the French not unfitly term it, is beyond all comparison more likely to be found in England in a Methodist conventicle than in a parish Church. This, and this alone, seems really to be that which fills the Methodist houses and thins the Churches. I am, I verily think, no enthusiast; I am a most sincere and cordial churchman, a humble disciple of the School of Hale and Boyle, of Burnet and Leighton. Now I must aver that when I was in this country, two years ago, I did not hear a single preacher who taught me like my own great masters but such as are deemed Methodistical. And I now despair of getting an atom of heart instruction from any other quarter. The Methodist preachers (however I may not always approve of all their expressions) do most assuredly diffuse this true religion and undefiled. I felt real pleasure last Sunday. I can bear witness that the preacher did at once speak the words of truth and soberness. There was no eloquence--the honest man never dreamed of such a thing'but there was far better: a cordial communication of vitalized truth. I say vitalized because what he declared to others it was impossible not to feel he lived on himself."

This unction is the art of preaching. The preacher who never had this unction never had the art of preaching. The preacher who has lost this unction has lost the art of preaching. Whatever other arts he may have and retain?the art of sermon-making, the art of eloquence, the art of great, clear thinking, the art of pleasing an audience?he has lost the divine art of preaching. This unction makes God's truth powerful and interesting, draws and attracts, edifies, convicts, saves.

This unction vitalizes God's revealed truth, makes it living and life-giving. Even God's truth spoken without this unction is light, dead, and deadening. Though abounding in truth, though weighty with thought, though sparkling with rhetoric, though pointed by logic, though powerful by earnestness, without this divine unction it issues in death and not in life. Mr. Spurgeon says: "I wonder how long we might beat our brains before we could plainly put into word what is meant by preaching with unction. Yet he who preaches knows its presence, and he who hears soon detects its absence. Samaria, in famine, typifies a discourse without it. Jerusalem, with her feast of fat things, full of marrow, may represent a sermon enriched with it. Every one knows what the freshness of the morning is when orient pearls abound on every blade of grass, but who can describe it, much less produce it of itself? Such is the mystery of spiritual anointing. We know, but we cannot tell to others what it is. It is as easy as it is foolish, to counterfeit it. Unction is a thing which you cannot manufacture, and its counterfeits are worse than worthless. Yet it is, in itself, priceless, and beyond measure needful if you would edify believers and bring sinners to Christ."

XV. UNCTION, THE MARK OF TRUE GOSPEL PREACHING

"Speak for eternity. Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children."--Robert Murray McCheyne

Unction is that indefinable, indescribable something which an old, renowned Scotch preacher describes thus: "There is sometimes somewhat in preaching that cannot be ascribed either to matter or expression, and cannot be described what it is, or from whence it cometh, but with a sweet violence it pierceth into the heart and affections and comes immediately from the Word; but if there be any way to obtain such a thing, it is by the heavenly disposition of the speaker."

We call it unction. It is this unction which makes the word of God "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart." It is this unction which gives the words of the preacher such point, sharpness, and power, and which creates such friction and stir in many a dead congregation. The same truths have been told in the strictness of the letter, smooth as human oil could make them; but no signs of life, not a pulse throb; all as peaceful as the grave and as dead. The same preacher in the meanwhile receives a baptism of this unction, the divine inflatus is on him, the letter of the Word has been embellished and fired by this mysterious power, and the throbings of life begin--life which receives or life which resists. The unction pervades and convicts the conscience and breaks the heart.

This divine unction is the feature which separates and distinguishes true gospel preaching from all other methods of presenting the truth, and which creates a wide spiritual chasm between the preacher who has it and the one who has it not. It backs and impregnates revealed truth with all the energy of God. Unction is simply putting God in his own word and on his own preachers. By mighty and great prayerfulness and by continual prayerfulness, it is all potential and personal to the preacher; it inspires and clarifies his intellect, gives insight and grasp and projecting power; it gives to the preacher heart power, which is greater than head power; and tenderness, purity, force flow from the heart by it. Enlargement, freedom, fullness of thought, directness and simplicity of utterance are the fruits of this unction.

Often earnestness is mistaken for this unction. He who has the divine unction will be earnest in the very spiritual nature of things, but there may be a vast deal of earnestness without the least mixture of unction.

Earnestness and unction look alike from some points of view. Earnestness may be readily and without detection substituted or mistaken for unction. It requires a spiritual eye and a spiritual taste to discriminate.

Earnestness may be sincere, serious, ardent, and persevering. It goes at a thing with good will, pursues it with perseverance, and urges it with ardor; puts force in it. But all these forces do not rise higher than the mere human. The man is in it--the whole man, with all that he has of will and heart, of brain and genius, of planning and working and talking. He has set himself to some purpose which has mastered him, and he pursues to master it. There may be none of God in it. There may be little of God in it, because there is so much of the man in it. He may present pleas in advocacy of his earnest purpose which please or touch and move or overwhelm with conviction of their importance; and in all this earnestness may move along earthly ways, being propelled by human forces only, its altar made by earthly hands and its fire kindled by earthly flames. It is said of a rather famous preacher of gifts, whose construction of Scripture was to his fancy or purpose, that he "grew very eloquent over his own exegesis." So men grow exceeding earnest over their own plans or movements. Earnestness may be selfishness simulated.

What of unction? It is the indefinable in preaching which makes it preaching. It is that which distinguishes and separates preaching from all mere human addresses. It is the divine in preaching. It makes the preaching sharp to those who need sharpness. It distills as the dew to those who need to be refreshed. It is well described as:

"a two-edged sword, Of heavenly temper keen,
 And double were the wounds it made Wherever it glanced between.
 'Twas death to silt; 'twas life To all who mourned for sin.
 It kindled and it silenced strife, Made war and peace within."

This unction comes to the preacher not in the study but in the closet. It is heaven's distillation in answer to prayer. It is the sweetest exhalation of the Holy Spirit. It impregnates, suffuses, softens, percolates, cuts, and soothes. It carries the Word like dynamite, like salt, like sugar; makes the Word a soother, an arranger, a revealer, a searcher; makes the hearer a culprit or a saint, makes him weep like a child and live like a giant; opens his heart and his purse as gently, yet as strongly as the spring opens the leaves. This unction is not the gift of genius. It is not found in the halls of learning. No eloquence can woo it. No industry can win it. No prelatical hands can confer it. It is the gift of God--the signet set to his own messengers. It is heaven's knighthood given to the chosen true and brave ones who have sought this anointed honor through many an hour of tearful, wrestling prayer.

Earnestness is good and impressive: genius is gifted and great. Thought kindles and inspires, but it takes a diviner endowment, a more powerful energy than earnestness or genius or thought to break the chains of sin, to win estranged and depraved hearts to God, to repair the breaches and restore the Church to her old ways of purity and power. Nothing but this holy unction can do this.

XVI. MUCH PRAYER THE PRICE OF UNCTION

"All the minister's efforts will be vanity or worse than vanity if he have not unction. Unction must come down from heaven and spread a savor and feeling and relish over his ministry; and among the other means of qualifying himself for his office, the Bible must hold the first place, and the last also must be given to the Word of God and prayer."--Richard Cecil

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; the results and forces in preaching do not rise above the results of unsanctified speech. Without unction the former is as potent as the pulpit.

This divine unction on the preacher generates through the Word of God the spiritual results that flow from the gospel; and without this unction, these results are not secured. Many pleasant impressions may be made, but these all fall far below the ends of gospel preaching. This unction may be simulated. There are many things that look like it, there are many results that resemble its effects; but they are foreign to its results and to its nature. The fervor or softness excited by a pathetic or emotional sermon may look like the movements of the divine unction, but they have no pungent, penetrating heart-breaking force. No heart-healing balm is there in these surface, sympathetic, emotional movements; they are not radical, neither sin-searching nor sin-curing.

This divine unction is the one distinguishing feature that separates true gospel preaching from all other methods of presenting truth. It backs and interpenetrates the revealed truth with all the force of God. It illumines the Word and broadens and enriches the intellect and empowers it to grasp and apprehend the Word. It qualifies the preacher's heart, and brings it to that condition of tenderness, of purity, of force and light that are necessary to secure the highest results. This unction gives to the preacher liberty and enlargement of thought and soul--a freedom, fullness, and directness of utterance that can be secured by no other process.

Without this unction on the preacher the gospel has no more power to propagate itself than any other system of truth. This is the seal of its divinity. 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.

It is in this element that the pulpit oftener fails than in any other element. Just at this all-important point it lapses. Learning it may have, brilliancy and eloquence may delight and charm, sensation or less offensive methods may bring the populace in crowds, mental power may impress and enforce truth with all its resources; but without this unction, each and all these will be but as the fretful assault of the waters on a Gibraltar. Spray and foam may cover and spangle; but the rocks are there still, unimpressed and unimpressible. The human heart can no more be swept of its hardness and sin by these human forces than these rocks can be swept away by the ocean's ceaseless flow.

This unction is the consecration force, and its presence the continuous test of that consecration. It is this divine anointing on the preacher that secures his consecration to God and his work. Other forces and motives may call him to the work, but this only is consecration. A separation to God's work by the power of the Holy Spirit is the only consecration recognized by God as legitimate.

The unction, the divine unction, this heavenly anointing, is what the pulpit needs and must have. This divine and heavenly oil put on it by the imposition of God's hand must soften and lubricate the whole man--heart, head, spirit--until it separates him with a mighty separation from all earthly, secular, worldly, selfish motives and aims, separating him to everything that is pure and Godlike.

It is the presence of this unction on the preacher that creates the stir and friction in many a congregation. The same truths have been told in the strictness of the letter, but no ruffle has been seen, no pain or pulsation felt. All is quiet as a graveyard. Another preacher comes, and this mysterious influence is on him; the letter of the Word has been fired by the Spirit, the throes of a mighty movement are

felt, it is the unction that pervades and stirs the conscience and breaks the heart. Unctionless preaching makes everything hard, dry, acrid, dead.

This unction is not a memory or an era of the past only; it is a present, realized, conscious fact. It belongs to the experience of the man as well as to his preaching. It is that which transforms him into the image of his divine Master, as well as that by which he declares the truths of Christ with power. It is so much the power in the ministry as to make all else seem feeble and vain without it, and by its presence to atone for the absence of all other and feebler forces.

This unction is not an inalienable gift. It is a conditional gift, and its presence is perpetuated and increased by the same process by which it was at first secured; by unceasing prayer to God, by impassioned desires after God, by estimating it, by seeking it with tireless ardor, by deeming all else loss and failure without it.

How and whence comes this unction? Direct from God in answer to prayer. Praying hearts only are the hearts filled with this holy oil; praying lips only are anointed with this divine unction.

Prayer, much prayer, is the price of preaching unction; prayer, much prayer, is the one, sole condition of keeping this unction. Without unceasing prayer the unction never comes to the preacher. Without perseverance in prayer, the unction, like the manna overkept, breeds worms.

(“Power Through Prayer” ; EM Bounds; Chapter 13-16 ; 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 8:7 — And the Lord said to Samuel, Hearken to the voice of the people in all they say to you; for they have not rejected you, but they have rejected Me, that I should not be King over them.

Hos 13:11 — I have given you a king in My anger, and I have taken him away in My wrath.

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

Chapel Flock ♦ PO Box 161102 ♦ Wichita, KS ♦ 67216 ♦ (316) 243-1438

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)