

## UNCTION

### EXCERPTED FROM, POWER THROUGH PRAYER

EDWARD M. BOUNDS

#### Chapter 14 Uction 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. Uction 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."

## **Chapter 15 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 discerner 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 throbbings 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 sin; '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.

## **Chapter 16 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 enrichens 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. Uction 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. Uctionless 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.