



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

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Worship Music

[Sweet Surrender- Santos & Willie G](#)

[In The Still Of The Night-Santos](#)

[Only You-Santos](#)

Prayer

Lord, I admit that I've been feeling pretty lonely in the situation I am facing right now. Even though my friends try to understand, they simply can't comprehend the emotional ordeal I am going through. But I know that You understand everything, Lord, so today I am asking You to step forward and assist me in my hour of need. Please stand at my side to help me, support me, and fill me with a fresh dose of the Holy Spirit's mighty power so I can victoriously overcome in the midst of this challenging trial. I know that with Your Presence and power at my side, I will win this fight of faith that I'm engaged in right now. I pray this in Jesus' name.

Amen....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

[“So What Are You Afraid Of, Failure?? ” Bob Coy](#)

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

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Radio Stations

[KWVE ...Calvary Chapel](#)

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[Virtue for Women- Cathe Laurie](#)

1 THERE WAS a long war between the house of Saul and the house of David. But David grew stronger and stronger, and the house of Saul grew weaker and weaker. 2 Sons were born to David in Hebron: his firstborn was Amnon, by Ahinoam the Jezreelitess; 3 His second, Chileab, by Abigail widow of Nabal of Carmel; the third, Absalom the son of Maacah daughter of Talmai king of Geshur; 4 The fourth, Adonijah the son of Haggith; the fifth, Shephatiah the son of Abital; 5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron. 6 While there was war between the houses of Saul and David, Abner was making himself strong in the house of Saul. 7 Now Saul had a concubine whose name was Rizpah daughter of Aiah. And Ish-bosheth said to Abner, Why have you gone in to my father's concubine? 8 Then Abner was very angry at the words of Ish-bosheth and said, Am I a dog's head [despicable and hostile] against Judah? This day I keep showing kindness and loyalty to the house of Saul your father, to his brothers, and his friends, and have not delivered you into the hands of David; and yet you charge me today with a fault concerning this woman! 9 May God do so to Abner, and more also, if I do not do for David what the Lord has sworn to him, 10 To transfer the kingdom from the house of Saul and set the throne of David over Israel and Judah from Dan to Beersheba. 11 And Ish-bosheth could not answer Abner a word, because he feared him. 12 And Abner sent messengers to David where he was [at Hebron], saying, Whose is the land? Make your league with me, and my hand shall be with you to bring all Israel over to you. 13 And David said, Good. I will make a league with you. But I require one thing of you: that is, you shall not see my face unless you first bring Michal, Saul's daughter, when you come to see me. 14 And David sent messengers to Ish-bosheth, Saul's son, saying, Give me my wife Michal, whom I betrothed for a hundred foreskins of the Philistines. 15 And Ish-bosheth sent and took her from her [second] husband, from Paltiel son of Laish [to whom Saul had given her]. 16 But her husband went with her, weeping behind her all the way to Bahurim. Then Abner said to him, Go back. And he did so. 17 Abner talked with the seniors of Israel, saying, In times past you sought to make David king over you. 18 Now then, do it! For the Lord has spoken of David, saying, By the hand of My servant David I will save My people Israel from the hands of the Philistines and of all their enemies. 19 Abner also spoke to [the men of] Benjamin. Then [he] went to Hebron to tell David all that seemed good to Israel and the whole house of Benjamin to do. 20 So Abner came to David at Hebron, and twenty men along with him. And David made Abner and the men with him a feast. 21 Abner said to David, I will go and gather all Israel to my lord the king, that they may make a league with you, and that you may reign over all that your heart desires. So David sent Abner away in peace. 22 Then the servants of David came with Joab from pursuing a troop and brought much spoil with them. But Abner was not with David in Hebron, for he had sent him away, and he had gone in peace. 23 When Joab and all the army with him had come, it was told to Joab, Abner son of Ner came to the king, and he has sent him away, and he is gone in peace. 24 Then Joab came to the king and said, What have you done? Behold, Abner came to you. Why is it you have sent him away and he is quite gone? 25 You know that Abner son of Ner came to deceive you and to know your going out and coming in and all you are doing. 26 When Joab came from seeing David, he sent messengers after Abner, and they brought him back from the well of Sirah; but David did not know it. 27 And when Abner returned to Hebron, Joab took him aside to the center of the gate to speak to him privately, and there he smote Abner in the abdomen, so that he died to avenge the blood of Asahel, Joab's brother. 28 When David heard of it, he said, I and my kingdom are guiltless before the Lord forever of the blood of Abner son of Ner. 29 Let it fall on the head of Joab and on all his father's house; and let the house of Joab never be without one who has a discharge or is a leper or walks with a crutch or is a distaff holder [unfit for war] or who falls by the sword or lacks food! 30 So Joab and Abishai his brother slew Abner because he had slain their brother Asahel at Gibeon in the battle. 31 And David said to Joab and to all the people with him, Rend your clothes, gird yourselves with sackcloth, and mourn before Abner. And King David followed the bier. 32 They buried Abner in Hebron. And the king lifted up his voice and wept at the grave of Abner, and all the people wept. 33 And the king lamented over Abner and said, Should Abner die as a fool dies? 34 Your hands were not bound or your feet put into fetters; as a man falls before wicked men, so you fell. And all the people wept again over him. 35 All the people came to urge David to eat food while it was yet day; but David took an oath, saying, May God do so to me, and more also, if I taste bread or anything else, till the sun is down. 36 And all the people took notice of it, and it pleased them, as whatever the king did pleased all the people. 37 For all the people and all Israel understood that day that it was not the king's will to slay Abner son of Ner. 38 King David said to his servants, Do you not know that a prince and a great man has fallen this day in Israel? 39 And I am this day weak, though anointed [but not crowned] king; these sons of Zeruiah are too hard for me. May the Lord repay the evildoer according to his wickedness!

Chapter 3

Now there was a long war [Verse, chapter three] between the house of Saul and the house of David: but David became stronger and stronger, and the house of Saul became weaker and weaker (2Sa 3:1).

Now David began to display a weakness that ultimately led him to that terrible sin for which he received so much notoriety. He began to add wives and concubines. So we have here a list of six sons that were born to him while in Hebron, and all six of them by different wives. So he just started taking wives and women into his harem, so to speak. Of course, his son Solomon carried this thing to ridiculous extremes, but David started multiplying wives.

Now that was one of the things that the kings were not to do according to the commandment of God in Deuteronomy. "When you set up kings, they're not to multiply wives," and so forth. But David started doing that, and it shows a weakness in David's flesh that ultimately led him to that great sin with Bathsheba.

Now Saul had a concubine, whose name was Rizpah (2Sa 3:7),

Saul of course had done the same thing. He had wives and concubines. This one concubine Rizpah had borne Saul two sons.

So Ishbosheth said to Abner, Why have you gone into my father's concubine (2Sa 3:7)?

Now this evidently was a false charge. It was a grievous charge. Actually, to go into another man's concubine, even though the other man was dead, it was symbolic of taking over his authority and his rule.

You remember later on in David's career when Absalom his son rebelled against him, and David fled from Jerusalem as Absalom was moving up from Hebron with his troops. David deserted from Jerusalem. When Absalom came into the city, he went into David's concubines there in the sight of all the people, went into where David's concubines were, which was equivalent to ascending to David's place and taking over David's place.

So the accusation, "You've gone into my father's concubine. Why did you do that?" was equivalent of saying, "What are you trying to do? Take over my father's place."

And Abner became [extremely upset with this false allegation, and he was] very angry with Ishbosheth, and he said, Am I a dog's head, which against Judah do shew kindness this day unto Saul thy father, and to his brothers and friends, and have I not delivered thee into the hand of David, that thou chargest me today with a fault concerning this woman? ["And I've not delivered thee into the hand of David. Look what I've done for you and yet you're making this stupid allegation."] So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him (2Sa 3:8-9);

Now notice, he knew that the Lord had sworn to David, that David should be the king. In spite of the fact that he knew that the Lord had sworn to David that he should be king, yet he had gone against that in establishing Ishbosheth upon the throne. So it was something that he knew was wrong and yet he did it.

[So I swear to David] to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba (2Sa 3:10).

Now Dan is up in the furthestmost northern part of Israel, it's where the Jordan River comes right out of the ground and begins its course southward. Beersheba was on the southern extreme, just on the border of the wilderness from which area south, it was just desert wilderness area. So it sort of circumscribed the northern and southern borders of Israel from Dan to Beersheba.

And Ishbosheth could not answer Abner a word again, because he was afraid of him. So Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make a league with me, and, behold, my hand shall be with you, to bring about all Israel to you. And he said, Well; I will make a league with you: but one thing I require of thee, and that is, Thou shalt not see my face, except you first bring me Michal Saul's daughter, when you come to see my face (2Sa 3:11-13).

Now Saul had of course done a dirty deal to David and he had promised David his daughter as a wife because of the killing of the Philistine. He promised, "Whoever kills the Philistine giant can marry my daughter." He gave his daughter Merab to another fellow, and then he heard that Michal was in love with David, he said, "Ah, she's a little vixen; she'll fix him, so I'll let him marry her." He was really planning to let her just be an irritant to David. Probably a self-willed, strong little gal, and he figured she'd really give him a bad time. So he allowed David to marry Michal, but when David fled from Saul's presence, then Saul gave Michal to another man, Phaltiel, and he became her husband. But this other guy was really crazy about her.

David sort of is not—a lot of David I admire, and there's some that I don't admire, and this is one part that I really don't admire. He almost is vindictive at this point. He's just wanting almost to just prove something, which he really doesn't need to prove. When Abner sent the message, "I'd like to make a league with you. I'll turn all Israel into your hands."

He said, "That's fine, I'll be glad to, but you can't see my face unless you bring Michal," who was his wife. Now as I pointed out, he had already taken a bunch of wives in Hebron, a bunch of concubines and wives, and it wasn't really because of some sexual deprivation or whatever that he was wanting this gal. It was just to prove some kind of an ego point or something.

So David sent messengers to Ishbosheth Saul's son, saying, Deliver me my wife Michal, which was espoused to me for [a dowry that he had given to Saul for her.] And Ishbosheth sent, and took her from her husband, even from Phaltiel the son of Laish. And her husband [This is a sad scene because evidently he liked her.] and he went after her weeping behind her to Bahurim. Then Abner said to him, Go, and return. And he returned. And Abner had communication with the elders of Israel, saying, You sought for David in times past to be the king over you: Now then do it: for the LORD has spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. [So he knew that David had been anointed of God, and that God had declared that through David they would be delivered.] And Abner also spake in the ears of the tribe of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and seemed good to all the house of Benjamin. So Abner came to David to Hebron, twenty men with him. And David made Abner and the men that were with him a feast. And Abner said to David, I will arise and go, and will gather all Israel to my lord the king, and they will make a league with thee, that you may reign over all that your heart desires. And David sent Abner away; and he went in peace. And, behold, the servants of David and Joab came from pursuing a troop (2Sa 3:14-22),

Now at this time Joab was gone when Abner was down here, and there was this bitterness that was being harbored in Joab's heart against Abner because Abner killed his brother. So when Joab came back the guys said, "Did you know that Abner was here, and he made a league with David?" Joab said, "No, you sure?"

"Yeah."

So Joab sent men after Abner saying, [Come on back there are some further things to discuss.] So Abner returned, and Joab met him in the gate and said, I want to talk to you, and took him in to a place and ran him through the heart, through the fifth rib, [Which is where the position of your heart, so he smote him under the fifth rib.] and he died, for the blood of Asahel his brother. Now when David heard it, he said, I and my kingdom are guiltless before the LORD for ever for the blood of Abner the son of Ner: Let it rest on the head of Joab, and on his father's house (2Sa 3:26-29);

Now here David actually curses Joab and his house for this deed, it's cruel, it's vindictive, it's wrong, and David acknowledges the wrongness of it. He curses the house of Joab. Horrible curse.

let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falls on the sword, or that lacks bread (2Sa 3:29).

Man, he really wiped them out. You know, "Let there be a plague upon his house. Let them be crippled, let them fall by the sword, let them become beggars, let them be destitute."

So Joab and Abishai his brother slew Abner, because he had slain their brother in Gibeon. And David said to Joab, and to all the people that were with him, Tear your clothes, put on sackcloth, and mourn before Abner. And David followed the casket. And they buried Abner there in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all of the people wept with him. And the king lamented over Abner, and said, Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so you fell. And all the people wept again over him (2Sa 3:30-34).

So David is giving a public demonstration of his disapproval of Joab's deeds. So that everyone knew that David disapproved of the thing that Joab did. Cursing Joab and Joab's house for it, and putting on a big demonstration at the funeral, and lamenting over the death of Abner.

And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or anything else, till the sun goes down. And all the people took notice of it, and it pleased them: and whatsoever the king did pleased all the people (2Sa 3:35-36).

Now David was behaving himself very wisely, and allowing God to work, to establish the kingdom with him. In other words, though he knew that he had been anointed by God to be king over Israel, he figured, "If God anointed me king, and God wants me to be king, God is able to work out the circumstances." So David isn't in there trying to work things out for himself. He's letting God take care of all of these things. He's behaving himself very wisely and prudently and the people are noticing it, and are really being attracted and drawn to David because he shows that he does have a heart, and he does desire the right thing. He's not really out promoting himself.

Now in one of the Psalms we are told, "Promotion comes not from the east or the west, but promotion comes from the Lord" (Psalm 75:6). David really believed that. He wasn't out trying to exalt himself, and promote himself; he was just waiting for God to do it.

That's an important lesson. It would be good if each of us would follow the same thing. It seems that so many people are out to hype themselves, and to hype their programs. The world is filled with big hypes, everybody trying to hype everybody else. But David was not seeking to promote himself. He was just waiting upon God and letting the things fall, and letting God do it. Having that kind of confidence in God, "If this is what God wants, this is what God is able to bring to pass."

How beautiful it is to have a commitment to the purposes of God knowing that if I just stay open and yielded, God is able to work His purposes out in my life, and not try to push things, or press things, because I know that this is what God wants. I know that this is what's right. So I get in and I push and press. I can actually push myself ahead of God and out of the will of God. It is better if I just kick back, "All right God, if that's what You want, I'm open to it, I'm ready for it, but I'm gonna let You work the thing out." It is so much better when God does the promotion.

I look at what God has done here, without any full-page ads in the paper, and radio ads, and the big hypes and all. Look what God has done. It's absolutely phenomenal. Years ago when we were still over in the other church, God was pouring out His Spirit and blessing us. So many at that time of the hippie kids were coming in and receiving Christ. It was sort of a novelty, as far as the news media was concerned. Of course, CBS had been down and done a story, and Look Magazine had done a story, and there had been a lot of—Reader's Digest did a story, and there was just a lot of publicity going out, BBC, the German broadcasting system, magazines in Europe, magazines in South America, everybody.

In fact I was in Israel a couple of weeks ago and a French man came up to me, and he said, "You wouldn't happen to be Chuck Smith would you?"

I said, "Yes."

And he said, "Oh praise the Lord. Oh brother, this is exciting." He said, "I read about you ten years ago in a magazine in France, and I saw your picture. I thought I recognized you."

I thought, "All right. Ten years ago and you still recognize me."

So all of this publicity and we weren't out beating bushes, or trying to, you know, it was there and of course people were coming then to see the "hippie church," and the "Jesus people," and all of that.

Well, I read in Time magazine, they had a big write up on Blacks Beach down in San Diego. Twenty kids stripped to the buff and went swimming. It made this big article in Time of these young people in California, the drug scene, and nude bathing and all this kind of stuff, nude public bathing and the whole thing. It was a big splash because there were twenty kids down at Blacks Beach in San Diego that swam in the buff. Well it so happened that we were having a baptismal coming up at Del Mar. There were about a thousand kids to be baptized. I thought to myself, I ought to call the religion editor of Time magazine, and tell him that other things are happening in the beaches of California than just a few kids swimming in the nude. That's some exciting thing. I mean, if you got twenty kids swimming in the nude, but you've got a thousand kids who are getting baptized, committing their lives to Jesus Christ. If twenty kids swimming in the nude were worthy, the article in Time and all, space and Time, surely ought to be worthy a little article in Time magazine also. Sort of as a contrast kind of an article.

As I was driving home, I was thinking about, "Well, I just need to call the religion editor of Time Magazine and let him know what's going on because he could maybe send a reporter out, and cover the story, and it would just make a good, good story for Time." As I was thinking this, driving home, the Lord spoke to my heart, and He said, "Who has been your publicity agent up till now?"

I said, "Well, You have Lord."

He said, "Aren't you satisfied with the job that I'm doing? You've been in Look Magazine, you've been in Reader's Digest, you've been on CBS, and NBC. Aren't you satisfied with the job I'm doing?"

I said, "Oh Lord, forgive me. How stupid of me of thinking to call somebody to try to get some publicity to what is happening here." I just repented and asked the Lord to forgive me for even thinking of trying to publicize what God was doing.

I got home and there was a stranger in my living room. It was rather unusual in those days. So my wife said, "Honey this fellow is a reporter from Time Magazine and he's been sent out here to do a story on the Jesus people."

So the fellow introduced himself, shook hands, he said, "Do you have anything like a baptism or something coming up that we could—"

I said, "Oh Lord, You're just always a step or two ahead." You don't have to get out and hype something. You don't have to get out and promote, and you don't have to get out and spend a lot of God's dollars in advertising. God is able to do His work. How good it is for us to rest in God.

Now when a person strives to attain a goal, and you've achieved and attained your goal by great strivings, big hypes, publicities, and all this kind of stuff, when you strive to attain, then you must strive to maintain. You got this big ball rolling, but now you've got to keep pushing to keep the thing rolling. It's a constant striving, constant effort, and the ministers are just dropping off with heart attacks, and everything else, because so much push, so much pressure. But when you don't strive to attain, then you don't have to strive to maintain. You can just kick back, go to Hawaii once in a while. God's gonna keep the thing you know, if He wants to, and if He doesn't then all of our efforts isn't gonna keep it anyhow.

The work of the Lord, the purposes of God, He is fully able to accomplish. David had this as a deep consciousness. "God is able to accomplish His purposes, I don't have to get in and push, I don't have to get in and strive, God's able to do it." He was using real wisdom just letting the things fall as God directed, rather than getting in and striving. Thus, we can learn much from David's example in these things. So everything that David did was pleasing the king. He was behaving himself properly.

And all of the people throughout all of Israel understood that it wasn't David's desire to destroy Abner. And the king said to his servants, [These are beautiful words.] Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though I'm the king; and these men the sons of Zeruiah they're too much for me: may the Lord reward the doer of evil according to his wickedness (2Sa 3:37-39).

So Joab and his brother Abishai, David said, "They're just too much for me, may God take care of them." Well, David took care of them later. We'll get to that as we move on in Samuel. David got Joab ultimately.

THE TEN COMMANDMENTS:

BY THE: DWIGHT L. MOODY

Reformatted by Katie Stewart

The Eighth Commandment

Thou shalt not steal.

DURING THE TIME Of slavery, a slave was preaching with great power. His master heard of it, and sent for him, and said:

"I understand you are preaching?"

"Yes," said the slave.

"Well, now," said the master, "I will give you all the time you need, and I want you to prepare a sermon on the Ten Commandments, and to bear down especially on stealing, because there is a great deal of stealing on the plantation."

The slave's countenance fell at once. He said he wouldn't like to do that; there wasn't the warmth in that subject there was in others.

I have noticed that people are satisfied when you preach about the sins of the patriarchs, but they don't like it when you touch upon the sins of today. That is coming too near home. But we need to have these old doctrines stated over and over again in our churches. Perhaps it is not necessary to speak here about the grosser violations of this eighth commandment, because the law of the land looks after these; but a man or woman can steal without cracking safes and picking pockets. Many a person who would shrink from taking what belongs to another person thinks nothing of stealing from the government or from large public corporations, such as street car companies. If you steal from a rich man it is as much a sin as stealing from a poor man. If you lie about the value of things you buy, are you not trying to defraud the storekeeper?

"It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." (Proverbs 20:14)

On the other hand, many a person who would not steal himself, holds stock in companies that make dishonest profits; but

"though hand join in hand, the wicked shall not be unpunished." (Proverbs 11:21)

A young man in our Bible Institute in Chicago got on the streetcar, and before the conductor came around to take the fare, they reached the Institute, and he jumped off without paying his fare. In thinking over that act he said; "That was not just right. I had my ride, and I ought to pay the fare."

He remembered the face of the conductor, and he went to the car barns and paid him the five cents. "Well," the conductor said, "you are a fool not to keep it." "No," the young man said, "I am not. I got the ride, and I ought to have paid for it." "But it was my business to collect it." "No, it was my business to hand it to you." The conductor said, "I think you must belong to that Bible Institute."

I have heard few things said of the Institute that pleased me so much as that one thing. Not long after that the conductor came to the Institute and asked the student to come to see him. A cottage meeting was started in his house; and not only himself but a number of others around there were converted as a result of that one act.

You can hardly take up a paper now without reading of some cashier of a bank who has become a defaulter, or of some large swindling operation that has ruined scores, or of some breach of trust, or fraudulent failure in business. These things are going on all over the land.

I would to God that we could have all gambling swept away. If Christian men take the right stand, they can check it and break it up in a great many places. It leads to stealing.

WHERE THE STREAM STARTS

The stream generally starts at home and in the school. Parents are woefully lax in their condemnation and punishment of the sin of stealing. The child begins by taking sugar, it may be. The mother makes light of it at first, and the child's conscience is violated without any sense of wrong. By and by it is not an easy matter to check the habit, because it grows and multiplies with every new commission.

The value of the thing that is stolen has nothing to say to the guilt of the act. Two people were once arguing upon this point, and one said: "Well, you will not contend that a theft of a pin and of a dollar are the same to God?" "When you tell me the difference between the value of a pin and of a dollar to God," said the other, "I will answer your question."

The value or amount is not what is to be considered, but whether the act is right or wrong. Partial obedience is not enough: obedience must be entire. The little indulgences, the small transgressions are what drive religion out of the soul. They lay the foundation for the grosser sin. If you give way to little temptations, you will not be able to resist when great temptations come to you.

GOD'S WEIGHTS

Extortioner, are you ready to step into the scales? What will you do with the condemnation of God-

"Thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD." (Ezekiel 22: 12)?

Employer, are you guilty of sweating your employees? Have you defrauded the hireling of his wages? Have you paid starvation wages?

"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates." (Deuteronomy 24:14)

"What mean ye that ye beat My people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts." (Isaiah 3:15)

"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the LORD of Sabaoth." (James 5:4)

And you, employee, have you been honest with your employer? Have you robbed him of his due by wasting your time when he was not looking? If God should summon you into His presence now, what would you say?

Let the merchant step into the scales. See if you will prove light when weighed against the law of God. Are you guilty of adulterating what you sell? Do you substitute inferior grades of goods? Are your advertisements deceptive? Are your cheap prices made possible by defrauding your customers either in quantity or in quality? Do you teach your clerks to put a French or an English tag on domestic manufactures, and then sell them as imported goods? Do you tell them to say that the goods are all wool when you know they are half cotton? Do you give short weight or measure? See what God says in His Word:

"Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" (Micah 6:11);

"Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God." (Deuteronomy 25:13-16)

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have." (Lev 19:35-36)

Are you like those who said:

"When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" (Amos 8:5-6)

"Show me a people whose trade is dishonest," said Froude, "and I will show you a people whose religion is a sham."

Unless your religion can keep you honest in your business, it isn't worth much; it isn't the right kind. God is a God of righteousness, and no true follower of His can swerve one inch to the right or left without disobeying Him.

STOLEN GOODS A BURDEN

I heard of a boy who stole a cannonball from a navy yard. He watched his opportunity, sneaked into the yard, and secured it. But when he had it, he hardly knew what to do with it. It was heavy, and too large to conceal in his pocket, so he had to put it under his hat. When he got home with it, he dared not show it to his parents, because it would have led at once to his detection. He said in after years it was the last thing he ever stole. The story is told that one of Queen Victoria's diamonds valued at six-hundred thousand dollars was stolen from a jeweler's window, to whom it had been given to set. A few months afterward a miserable man died a miserable death in a poor lodging-house. In his pocket was found the diamond and a letter telling how he had not dared to sell it lest it lead to his discovery and imprisonment. It never brought him anything but anxiety and pain. Everything you steal is a curse to you in that way. The sin overreaches itself. A man who takes money that does not belong to him never gets any lasting comfort. He has no real pleasure, for he has a guilty conscience. He cannot look an honest man in the face. He loses peace of mind here, and all hope of heaven hereafter. "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." (Jeremiah 17:11) "That no man go beyond and defraud his brother in any matter: because that the LORD is the avenger of all such." (1 Thessalonians 4:6) I may be speaking to some clerk who perhaps took five cents today out of his employer's drawer to buy a cigar; perhaps he took ten cents to get a shave, and thinks he will put it back tomorrow- no one will ever know it. If you have taken a cent, you are a thief. Do you ever think how those little stealings may bring you to ruin? Let your employer find it out. If he doesn't take you into court, he will discharge you. Your hopes will be blasted, and it will be hard work to get up again. Whatever condition you are in, do not take a cent that does not belong to you. Rather than steal, go up to heaven in poverty-go up to heaven from the poorhouse. Be honest rather than go through the world in a gilded chariot of stolen riches.

RESTITUTION

If you have ever taken money dishonestly, you need not pray God to forgive you and fill you with the Holy Ghost until you make restitution. If you have not got the money now to pay back, will to do it, and God accepts the willing mind.

Many a man is kept in darkness and unrest because he fails to obey God on this point. If the plough has gone deep, if the repentance is true, it will bring forth fruit. What use is there in my coming to God until I am willing to make it good, like Zacchaeus, if I have done any man wrong or have taken anything from him falsely?

"If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." (Ezekiel 33:15-16)

Confession and restitution are the steps that lead up to forgiveness. Until you tread those steps, you may expect your conscience to be troubled, your sin to haunt you.

I was preaching in British Columbia some years ago, and a young man came to me and wanted to become a Christian. He had been smuggling opium into the States.

"Well, my friend," I said, "I don't think there is any chance for you to become a Christian until you make restitution."

He said, "If I attempt to do that, I will fall into the clutches of the law, and I will go to the penitentiary."

"Well," I replied, "you had better do that than go to the judgment-seat of God with that sin upon your soul, and have eternal punishment. The Lord will be very merciful if you set your face to do right."

He went away sorrowful, but came back the next day, and said: "I have a young wife and child, and all the furniture in my house I have bought with money I have got in this dishonest way. If I become a Christian, that furniture will have to go, and my wife will know it."

"Better let your wife know it, and better let your home and furniture go."

"Would you come up and see my wife?" he asked, "I don't know what she will say."

I went up to see her, and when I told her, the tears trickled down her cheeks, and she said: "Mr. Moody, I will gladly give everything if my husband can become a true Christian."

She took out her pocketbook, and handed over her last penny. He had a piece of land in the United States, which he deeded over to the government. I do not know in all my backward track of any living man who has had a better testimony for Jesus Christ than that man. He had been dishonest, but when the truth came to him that he must make it right before God would help him, he made it right and then God used him wonderfully.

No amount of weeping over sin and saying that you feel sorry is going to help it unless you are willing to confess, and make restitution.

(" The Ten Commandments " D.L. Moody; Commandment 8 ; Public Domain; Dwight Lyman Moody (February 5, 1837 – December 22, 1899), also known as D.L. Moody, was an American evangelist and publisher who founded the Moody Church, Northfield School and Mount Hermon School in Massachusetts (now Northfield Mount Hermon School), the(Moody Bible Institute and Moody Publishers.)

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

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