



# ~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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## Worship Music

[He Is Yahweh](#)

[Beautiful To Me-  
Kerrie Roberts](#)

[When Love Comes  
Down-Kerrie Roberts](#)

[O Holy Night-  
Kerrie Roberts](#)

## Prayer

Lord, I thank You for loving me so much that You help me discover the genuine level of my faith before I get into a situation where I seriously need it. To realize my need for improvement now is so much better than to find out when a difficult situation arises that my faith isn't sufficient for the challenge. So I thank You for the tender, loving care You have shown me by placing me in this challenging situation that reveals the true level of my faith. Help me to press forward and to grow in this area of my life, lead me and guide as to Your will for me. In Jesus' name. Amen.

Sparkling Gems from the Greek.

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[" Wisdom For Life's Trials " Charles Stanley](#)

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1 WHEN ISH-BOSHETH, Saul's son [king over Israel], heard that Abner was dead in Hebron, his courage failed, and all the Israelites were troubled and dismayed. 2 Saul's son had two men who were captains of raiding bands. One was named Baanah and the other Rechab, sons of Rimmon the Beerothite of Benjamin—for Beeroth also was reckoned to Benjamin, 3 And the Beerothites fled to Gittaim and have been sojourners there to this day. 4 Jonathan, Saul's son, had a son who was a cripple in his feet. He was five years old when the news came out of Jezreel [of the deaths] of Saul and Jonathan. And the boy's nurse took him up and fled; and in her haste, he fell and became lame. His name was Mephibosheth. 5 Now the sons of Rimmon the Beerothite, Rechab and Baanah, went about in the heat of the day to the house of Ish-bosheth, who lay resting on his bed at noon. 6 And they came into the interior of the house as though they were delivering wheat, and they smote him in the body; and Rechab and Baanah his brother escaped. 7 Now when they had come into the house and he lay on his bed in his bedroom, they [not only] smote and slew him, [but] beheaded him and took his head and went by the way of the plain all night. 8 And they brought the head of Ish-bosheth to David at Hebron and said to the king, Behold, the head of Ish-bosheth son of Saul, your enemy, who sought your life; and the Lord has avenged my lord the king this day on Saul and on his offspring. 9 And David answered Rechab and Baanah his brother, sons of Rimmon the Beerothite, As the Lord lives, Who redeemed my life out of all adversity, 10 When one told me, Behold, Saul is dead, thinking he was bringing good news, I seized and slew him in Ziklag who expected me to give him a reward for his news. 11 How much more—when wicked men have slain a just man in his own house on his bed—shall I not now require his blood of your hand and remove you from the earth! 12 David commanded his young men, and they slew them and cut off their hands and feet and hanged them over the pool in Hebron. But they took Ish-bosheth's head and buried it in Hebron in the tomb of Abner [his relative and once chief supporter].

#### Chapter 4

Now when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all of Israel was troubled. And Saul's son had two men that were the captains of his bands (2Sa 4:1-2):

These two men came into the palace as though they were gonna get some wheat, and then they jumped on him while he was taking his afternoon nap. They smote him under the fifth rib, a common phrase, it means they ran him through the heart. They escaped, they cut off his head and escaped. They came running to David with the head of Ishbosheth.

So they said to David, Behold here is the head of Ishbosheth the son of Saul your enemy, which sought your life; and the LORD has avenged my lord the king this day of Saul, and of his seed. And David answered [these two generals] Rechab and Baanah his brother, and said to them, As the Lord lives, who has redeemed my soul out of all adversity, When a young man told me that Saul was dead, thinking that he was bringing good tidings, I took hold of him, and slew him there at Ziklag, when he thought that I was gonna give him a reward for those tidings: How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hands, and take you away from the earth? And so David commanded his young men, and they slew them, cut off their hands and their feet, and hanged them over the pool in Hebron. But they took the head of Ishbosheth, and they buried it there in the grave of Abner there in Hebron (2Sa 4:8-12).

So David again showed that he was not trying to promote himself, and punished these men who did this dastardly deed to Ishbosheth. ( Through The Bible; C2000 Series; Chuck Smith; Commentaries; 1979 – 1986)

#### THE TEN COMMANDMENTS:

BY THE: DWIGHT L. MOODY

Reformatted by Katie Stewart

#### The Ninth Commandment

Thou shalt not bear false witness against thy neighbor.

TWO OUT OF THE Ten Commandments deal with sins that find expression by the tongue- the third commandment, which forbids taking God's name in vain, and this ninth commandment, which forbids false witness against our neighbor. This twofold prohibition ought to impress us as a solemn warning, especially as we find that the pages of Scripture are full of condemnation of sins of the tongue. The Psalms, Proverbs, and the epistle of James deal largely with the subject.

#### TRUTH NECESSARY

Organized society of a degree higher than that of the herding of animals and flocking of birds depends so much upon the power of speech, that without it we may say society would be impossible. Language is an essential element in the social fabric. To fulfill its purpose it must be trustworthy. Words must command confidence. Anything which undermines the truth takes (as it were) the mortar out of the building, and if general, must mean ruin. Paul said, "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another." (Ephesians 4:25) Note the reason given- "we are members one of another." All community, all union and fellowship would be shattered if a man did not know whether to believe his neighbor or not. The transgressions of this commandment are very varied in form, and very frequent. Men and women of all ages have to guard against them. They include some of the most besetting sins. David said in his haste, "All men are liars" (Psalm 116:11). Someone has remarked that if he had been living nowadays, he might say it without haste and not be very far wide of the truth.

**PERJURY**

The bearing of false witness is forbidden, but this must not be limited merely to testimony given in the law court or under oath. Isn't it a condemnation that men have to be put under oath in order to make sure of their speaking the truth? As a legal offense, perjury- the bearing of false witness when under oath- is one of the most serious crimes that can be committed. Nearly every civilized nation visits it with heavy punishment. Unless promptly checked, it would shake the very foundation of justice. Lying- uttering or acting falsehood, and slander- the spreading of false reports tending to destroy the reputation of another, are two of the most common violations of this commandment.

**LYING**

We have got nowadays so that we divide lies into white lies and black lies, society lies, business lies, etc. The Word of God knows no such letting-down of the standard. A lie is a lie, no matter what are the circumstances under which it is uttered, or by whom. I have heard that in Siam they sew up the mouth of a confirmed liar. I am afraid if that was the custom in America, a good many would suffer. Parents should begin with their children while they are young and teach them to be strictly truthful at all times. There is a proverb: "A lie has no legs." It requires other lies to support it. Tell one lie and you are forced to tell others to back it up.

**SLANDER**

You don't like to have anyone bear false witness against you, or help to ruin your character or reputation; then why should you do it to others? How public men are slandered in this country! None escape, whether good or bad. Judgment is passed upon them, their family, their character, by the press and by individuals who know little or nothing about them. If one-tenth that is said and written about our public men were true, half of them should be hung. Slander has been called "tongue murder." Slanders are compared to flies that always settle on sores, but do not touch a man's good parts.

If the archangel Gabriel should come down to earth and mix in human affairs, I believe his character would be assailed inside of forty-eight hours. Slander called Christ a gluttonous man and a wine-bibber. He claimed to be the Truth, but instead of worshipping Him, men took Him and crucified Him.

When anyone spoke evil of another in the presence of Peter the Great, he used promptly to stop him, and say: "Well, now, has he not got a bright side? Tell me what you know good of him. It is easy to splash mud, but I would rather help a man to keep his coat clean."

I need not stop to run through the whole catalog of sins that are related to these three. False rumor, exaggeration, misrepresentation, insinuation, gossip, equivocation, holding back of the truth when it is due and right to tell it, disparagement, perversion of meaning: these are common transgressions of this ninth commandment, differing in form and degree of guilt according to the motive or manner of their expression. They bear false witness against a man before the tribunal of public opinion-court whose judgment none of us escapes. As so much of our life is passed in public view, any untruth that leads to a false judgment is a grievous wrong.

**A TEST OF TRUE RELIGION**

Government of the tongue is made the test of true religion by James.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1: 26).

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and be able also to bridle the whole body" (James 3:2).

Just as a doctor looks at the tongue and can tell the condition of the bodily health, so a man's words are an index of what is within. Truth will spring from a good heart: falsehood and deceit from a corrupt heart. When Ananias kept back part of the price of the land, Peter asked him,

"Why hath Satan filled thine heart to lie to the Holy Ghost" (Ac 5:3)?

Satan is the father of lies and the promoter of lies.

**FOR GOOD OR EVIL**

The tongue can be an instrument of untold good or incalculable evil. Someone has said that a sharp tongue is the only edged tool that grows keener with constant use.

"Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully" (Psalm 52:2);

"They have sharpened their tongues like a serpent; adders poison is under their lips" (Psalm 140:3);

"The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked" (Proverbs 10:11);

"A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit" (Proverbs 15:4).

Bishop Hall said that the tongues of busybodies are like the tails of Samson's foxes- they carry firebrands and are enough to set the whole field of the world in a flame.

"Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth" (James 3:3-14).

Blighted hopes and blasted reputations are whims to its awful power. In many cases the tongue has murdered its victims. Can we not all recall cases where men and women have died under the wounds of calumny and misrepresentation? History is full of such cases.

#### WORDS NEVER CALLED BACK

The most dangerous thing about it is that a word once uttered can never be obliterated. Someone has said that lying is a worse crime than counterfeiting. There is some hope of following up bad coins until they are all recovered; but an evil word can never be overtaken. The mind of the hearer or reader has been poisoned, and human devices cannot reach in and cleanse it. Lies can never be called back.

#### THE FATE OF THE LIAR AND SLANDERER

These sins are devilish, and the Bible is severe in its denunciations of them. It contains many solemn warnings.

"Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man" (Psalm 5:6).

"The mouth of them that speak lies shall be stopped. Whoso privily slandereth his neighbour, him will I cut off" (Psalm 101:5);

"Lying lips are an abomination to the LORD: but they that deal truly are His delight" (Proverbs 12:22);

"By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:37);

"All liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

"Whosoever loveth and maketh a lie" shall in no wise enter into the new Jerusalem (Revelation 22:15).

#### HOW TO OVERCOME

"But, Mr. Moody," you say, "how can I check myself? How can I overcome the habit of lying and gossip?" A lady once said to me that she had got so into the habit of exaggerating, that her friends said they could never understand her.

The cure is simple, but not very pleasant. Treat it as a sin, and confess it to God and the man whom you have wronged. As soon as you catch yourself lying, go straight to the person and confess you have lied. Let your confession be as wide as your transgression. If you have slandered or lied about anyone in public, let your confession be public. Many a person says some mean, false thing about another in the presence of others, and then tries to patch it up by going to that person alone. That is not making restitution. I need not go to God with confession until I have made it right with that person, if it is in my power to do so; He will not hear me.

Hannah Moore's method was a sure cure for scandal. Whenever she was told anything derogatory of another, her invariable reply was: "Come, we will go ask if it be true."

The effect was sometimes ludicrously painful. The talebearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable. Off she took the scandalmonger to the scandalized to make inquiry and compare accounts.

It is not likely that anybody ventured a second time to repeat a gossip story to Hannah Moore.

My friend, how is it? If God should weigh you against this commandment, would you be found wanting? "Thou shalt not bear false witness." Are you innocent or guilty?

## The Tenth Commandment

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

IN THE TWELFTH CHAPTER of Luke, our Saviour lifted two danger signals.

"Beware ye of the leaven of the Pharisees, which is hypocrisy" (v. 1), and

"Take heed, and beware of covetousness" (v. 15).

The greatest dupe the devil has in the world is the hypocrite; but the next greatest is the covetous man,

"for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

I believe this sin is much stronger now than ever before in the world's history. We are not in the habit of calling it a sin. In his first epistle to the Thessalonians Paul speaks of a "cloak of covetousness" (2:5). Covetous men use it as a cloak and call it prudence and foresight. Who ever heard it confessed as a sin? I have heard many confessions, in public and private, during the past forty years, but never have heard a man confess that he was guilty of this sin. The Bible does not tell of one man who ever recovered from it, and in all my experience I do not recall many who have been able to shake it off after it had fastened on them. A covetous man or woman generally remains covetous to the very end.

We may say that covetous desire plunged the human race into sin. We can trace the river back from age to age until we get to its rise in Eden. When Eve saw that the forbidden fruit was good for food and that it was desirable to the eyes, she partook of it, and Adam with her. They were not satisfied with all that God had showered upon them, but coveted the wisdom of gods which Satan deceitfully told them might be obtained by eating the fruit. She saw, she desired, then she took! Three steps from innocence into sin.

## A SEARCHING COMMANDMENT

It would be absurd for such a law as this to be placed upon any human statute book. It could never be enforced. The officers of the law would be powerless to detect infractions. The outward conduct may be regulated, but the thoughts and intents of a man are beyond the reach of human law. But God can see behind outward actions. He can read the thoughts of the heart. Our innermost life, invisible to mortal eye, is laid bare before Him. We cannot deceive Him by external conformity. He is able to detect the least transgression and shortcoming, so that no man can shirk detection. God cannot be imposed upon by the cleanness of the outside of the cup and the platter. Surely we have here another proof that the Ten Commandments are not of human origin, but must be divine. This commandment, then, did not, even on the surface, confine itself to visible actions, as did the preceding commandments. Even before Christ came and showed their spiritual sweep, men had a commandment that went beneath public conduct and touched the very springs of action. It directly prohibited- not the wrong act, but the wicked desire that prompted the act. It forbade the evil thought, the unlawful wish. It sought to prevent- not only sin, but the desire to sin. In God's sight it is as wicked to set covetous eyes as it is to lay thieving hands upon anything that is not ours. And why? Because if the evil desire can be controlled, there will be no outbreak in conduct. Desires have been called "actions in the egg." The desire in the heart is the first step in the series that ends in action. Kill the evil desire, and you successfully avoid the ill results that would follow upon its hatching and development. Prevention is better than cure. We must not limit covetousness to the matter of money. The commandment is not thus limited; it reads, "Thou shalt not covet ... anything." That word "anything" is what will condemn us. Though we do not join the race for wealth, have we not sometimes a hungry longing for our neighbor's goodly lands, fine houses, beautiful clothes, brilliant reputation, personal accomplishments, easy circumstances, comfortable surroundings? Have we not had the desire to increase our possessions or to change our lot in accordance with what we see in others? If so, we are guilty of having broken this law.

## GOD'S THOUGHTS ABOUT COVETOUSNESS

Let us examine a few of the Bible passages that bear down on this sin, and see what are God's thoughts about it. "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God" (1 Corinthians 6:9-10, italics added). Notice that the covetous are named between thieves and drunkards. We lock up thieves and have no mercy on them. We loathe drunkards and consider them great sinners against the law of God as well as the law of the land. Yet there is far more said in the Bible against covetousness than against either stealing or drunkenness.

Covetousness and stealing are almost like Siamese twins- they go together so often. In fact we might add lying, and make them triplets. The covetous person is a thief in the shell. The thief is a covetous person out of the shell. Let a covetous person see something that he desires very much; let an opportunity of taking it be offered; how very soon he will break through the shell and come out in his true character as a thief. The Greek word translated covetousness means "an inordinate desire of getting." When the Gauls tasted the sweet wines of Italy, they asked where they came from and never rested until they had overrun Italy.

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Ephesians 5:5).

There we have the same truth repeated; but notice that covetousness is called idolatry. The covetous man worships mammon, not God.

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens" (Exodus 18:21, italics added).

Isn't it extraordinary that Jethro, the man of the desert, should have given this advice to Moses? How did he learn to beware of covetousness? We honor men today if they are wealthy and covetous. We elect them to office in church and state. We often say that they will make better treasurers just because we know them to be covetous. But in God's sight a covetous man is as vile and black as any thief or drunkard. David said:

"The wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth" (Psalm 10:3).

I am afraid that many who profess to have put away wickedness also speak well of the covetous.

#### A SORE EVIL

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of the labouring man is sweet, whether he eat little or much: but the abundance of the rich, will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt" (Ecclesiastes 5:10-13). Isn't that true? Is the covetous man ever satisfied with his possessions? Aren't they vanity? Does he have peace of mind? Don't selfish riches always bring hurt? The folly of covetousness is well shown in the following extract: "If you should see a man that had a large pond of water, yet living in continual thirst, nor suffering himself to drink half a draught for fear of lessening his pond; if you should see him wasting his time and strength in fetching more water to his pond, always thirsty, yet always carrying a bucket of water in his hand, watching early and late to catch the glimpse of rain, gaping after every cloud, and running greedily into every mire and mud in hopes of water, and always studying how to make every ditch empty itself into the pond; if you should see him grow grey in these anxious labors, and at last end a thirsty life by falling into his own pond, would you not say that such a one was not only the author of his own disquiet, but was foolish enough to be reckoned among madmen? But foolish and absurd as this character is, it does not represent half the follies and absurd disquiets of the covetous man." I have read of a millionaire in France who was a miser. In order to make sure of his wealth, he dug a cave in his wine cellar so large and deep that he could go down into it with a ladder. The entrance had a door with a spring lock. After a time, he was missing. Search was made, but they could find no trace of him. At last his house was sold, and the purchaser discovered this door in the cellar. He opened it, went down, and found the miser lying dead on the ground in the midst of his riches. The door must have shut accidentally after him, and he perished miserably.

#### A TEMPTATION AND A SNARE

"They that will be [that is, desire to be] rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Timothy 6:9). The Bible speaks of the deceitfulness of two things- "the deceitfulness of sin" and "the deceitfulness of riches." Riches are like a mirage in the desert which has all the appearance of satisfying and lures the traveler on with the promise of water and shade; but he only wastes his strength in the effort to reach it. So riches never satisfy: the pursuit of them always turns out a snare. Lot coveted the rich plains of Sodom, and what did he gain? After twenty years spent in that wicked city, he had to escape for his life, leaving all his wealth behind him.

What did the thirty pieces of silver do for Judas? Weren't they a snare?

Think of Balaam. He is generally regarded as a false prophet, but I do not find that any of his prophecies that are recorded are not true; they have been literally fulfilled. Up to a certain point his character shone magnificently, but the devil finally overcame him by the bait of covetousness. He stepped over a heavenly crown for the riches and honors that Balak promised him. He went to perdition backwards. His face was set toward God, but he backed into hell. He wanted to die the death of the righteous, but he did not live the life of the righteous. It is sad to see so many who know God miss everything for riches. Then consider the case of Gehazi. There is another man who was drowned in destruction and perdition by covetousness. He got more out of Naaman than he asked for, but he also got Naaman's leprosy. Think how he forfeited the friendship of his master Elisha, the man of God! So today lifelong friends are separated by this accursed desire. Homes are broken up. Men are willing to sell out peace and happiness for the sake of a few dollars. Didn't David fall into foolish and hurtful lusts? He saw Bathsheba, Uriah's wife, and she was "very beautiful to look upon," (2 Samuel 11:2) and David became a murderer and an adulterer. The guilty longing hurled him into the deepest pit of sin. He had to reap bitterly as he had sowed. I heard of a wealthy German out West who owned a lumber mill. He was worth nearly two millions of dollars, but his covetousness was so great that he once worked as a common laborer carrying railroad ties all day. It was the cause of his death. "And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it" (Jos 7:20-21, italics added). He saw- he coveted- he took- he hid! The covetous eye was what led Achan up to the wicked deed that brought sorrow and defeat upon the camp of Israel.

We know the terrible punishment that was meted out to Achan. God seems to have set danger signals at the threshold of each new age. It is remarkable how soon the first outbreaks of covetousness occurred. Think of Eve in Eden, Achan just after Israel had entered the Promised Land, Ananias and Sapphira in the early Christian church.

**A ROOT EXTRACTOR**

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6:10).

The Revised Version translates it- "a root of all kinds of evil." This tenth commandment has therefore been aptly called a "root-extractor," because it would tear up and destroy this root. No one but God can rid us of it. Matthew tells us that the deceitfulness of riches chokes the Word of God. Like the Mississippi river, which chokes up its mouth by the amount of soil it carried down. Isn't that true of many businessmen today? They are so engrossed with their affairs that they have not time for religion. They lose sight of their soul and its eternal welfare in their desire to amass wealth. They do not even hesitate to sell their souls to the devil. How many a man says, "We must make money, and if God's law stands in the way, brush it aside."

The word "lucre" occurs five times in the New Testament, and each time it is called "filthy lucre."

"A root of all kinds of evil." Yes, because what will not men be guilty of when prompted by the desire to be rich? Greed for gold leads men to commit violence and murder, to cheat and deceive and steal. It turns the heart to stone, devoid of all natural affection, cruel, unkind. How many families are wrecked over the father's will! The scramble for a share of the wealth smashes them to pieces. Covetous of rank and position in society, parents barter sons and daughters in ungodly marriage. Bodily health is no consideration. The uncontrollable fever for gold makes men renounce all their settled prospects and undertake hazardous journeys- no peril can drive them back. It destroys faith and spirituality, turning men's minds and hearts away from God. It disturbs the peace of the community by prompting to acts of wrong. Covetousness has more than once led nation to war against nation for the sake of gaining territory or other material resources. It is said that when the Spaniards came over to conquer Peru, they sent a message to the king, saying, "Give us gold, for we Spaniards have a disease that can only be cured by gold." Dr. Boardman has shown how covetousness leads to the transgression of every one of the commandments, and I cannot do better than quote his words: "Coveting tempts us into the violation of the first commandment, worshiping mammon in addition to Jehovah. Coveting tempts us into a violation of the second commandment, or idolatry. The apostle Paul expressly identifies the covetous man with an idolater: 'Covetousness, which is idolatry' (Colossians 3:5). "Again: Coveting tempts us into violation of the third commandment, or sacrilegious falsehood: for instance, Gehazi, lying on the matter of his interview with Naaman the Syrian, and Ananias and Sapphira perjuring themselves in the matter of the community of goods. "Again: Coveting tempts us into the violation of the fourth commandment, or Sabbath-breaking. It is covetousness which encroaches on God's appointed day of sacred rest, tempting us to run trains for merely secular purposes, to vend tobacco and liquors, to hawk newspapers. "Again: Coveting tempts us into the violation of the fifth commandment, or disrespect for authority; tempting the young man to deride his early parental counsels, the citizen to trample on civic enactments. "Again: Covetousness tempts us into violation of the sixth commandment, or murder. Recall how Judas' love of money lured him into the betrayal of his divine Friend into the hand of His murderers, his lure being the paltry sum of, say, fifteen dollars. "Again: Covetousness tempts us into the violation of the seventh commandment, or adultery. Observe how Scripture combines greed and lust. "Again: Covetousness tempts us into the violation of the eighth commandment, or theft. Recall how it tempted Achan to steal a goodly Babylonish mantle, (two hundred shekels of silver, and a wedge of gold of fifty shekels weight.) "Again: Covetousness tempts us into the violation of the ninth commandment, or having false witness against our neighbor. Recall how the covetousness of Ahab instigated his wife Jezebel to employ sons of Belial to bear blasphemous and fatal testimony against Naboth, saying, Thou didst curse "God and the king" (1 Kings. 21:13).

**HOW TO OVERCOME**

You ask me how you are to cast this unclean spirit out of your heart? I think I can tell you. In the first place, make up your mind that by the grace of God you will overcome the spirit of selfishness. You must overcome it, or it will overcome you. Paul said: "Mortify therefore your members which are upon the Earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things sake the wrath of God cometh on the children of disobedience" (Colossians 3:5-6). I heard of a rich man who was asked to make a contribution on behalf of some charitable object. The text was quoted to him,

"He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again" (Proverbs 19:17).

He said that the security might be good enough, but the credit was too long. He was dead within two weeks. The wrath of God rested upon him as he never expected.

If you find yourself getting very miserly, begin to scatter, like a wealthy farmer in New York state I heard of. He was a noted miser, but he was converted. Soon after, a poor man who had been burned out and had no provisions, came to him for help. The farmer thought he would be liberal and give the man a ham from his smokehouse. On his way to get it, the tempter whispered to him:

"Give him the smallest one you have."

He had a struggle whether he would give a large or a small ham, but finally he took down the largest he could find.

"You are a fool," the devil said.

"If you don't keep still," the farmer replied, "I will give him every ham I have in the smokehouse."

Mr. Durant told me he woke up one morning to find that he was a rich man, and he said that the greatest struggle of his life then took place as to whether he would let money be his master, or he be master of money; whether he would be its slave, or make it a slave to him. At last he got the victory, and that was how Wellesley College came to be built.

In the next place, cultivate the spirit of contentment.

"Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The LORD is my helper, and I will not fear what man shall do unto me" (Hebrews 13:5-6).

Contentment is the very opposite of covetousness, which is continually craving for something it does not possess.

"Be content with such things as ye have" (Hebrews 13:5),

not worrying about the future, because God has promised never to leave or forsake you. What does the child of God want more than this? I would rather have that promise than all the gold of the earth.

Would to God that we might be able to say with Paul,

"I have coveted no man's silver, or gold, or apparel" (Acts 20:33).

The Lord had made him partaker of His grace, and he was soon to be a partaker of His glory, and earthly things looked very small.

"Godliness with contentment is great gain" (1 Timothy 6:6),

he wrote to Timothy;

"having food and raiment therewith let us be content" (1 Timothy 6:8).

Observe that he puts godliness first. No worldly gain can satisfy the human heart. Roll the whole world in, and still there would be room.

May God tear the scales off our eyes if we are blinded by this sin. Oh, the folly of it, that we should set our heart's affections upon anything below! For we brought nothing into this world, and it is certain we can carry nothing out.

"Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him" (Psalm 49:16-17).

(" The Ten Commandments " D.L. Moody; Commandment 9-10 ; 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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