



# ~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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



Vol. 29 Issue 552

Nov. 27, 2012

## Worship Music

[Show Me Your Glory-  
Jesus Culture](#)

[Where You Go I Go-  
Jesus Culture](#)

[Mary Did You Know-  
Go Fish](#)

## Prayer

Lord, I ask You to give me the boldness I need to present the Gospel to my friends and family members who are unsaved. I know that if they don't receive Jesus, they will be lost in sin and caught in the delusion that is coming upon the world in the days to come. I don't want to stand before You knowing that they are lost because I was too afraid to open my mouth and tell them of Your saving blood. Holy Spirit, please give me the boldness I need and the right words to speak to those who are near and dear to my heart. When I stand before You, I want to be assured in my heart that I did everything I could to rescue those who are lost and perishing. Please help me to do this and to start today, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

## Video's / New Information/ Prayer Requests

### " The Laodicean Church "

Leonard Ravenhill

We would like to invite you to join with us November 25-28, 2012 for A Call to Prayer & Fasting, as we connect with hundreds of churches and communities throughout the world, united in purpose as supplications, prayers, intercessions, and the giving of thanks are made (2 Timothy 2:1).

For four nights, we will be broadcasting live prayer and worship services from cities across the United States. We are giving churches the opportunity to participate each night by becoming host sites of prayer gatherings, logging onto [www.prayandfast.org](http://www.prayandfast.org) and streaming the live webcast to their congregations. Our hope is to have thousands of groups praying in unity as we simply seek the Lord for revival in our families, churches, communities, and the world. 7:00pm (Eastern & Pacific Times)

Mike MacIntosh @ Horizon

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

## 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](#)

1 NOW THE Philistines gathered all their forces at Aphek, and the Israelites encamped by the fountain in Jezreel. 2 As the Philistine lords were passing on by hundreds and by thousands, and David and his men were in the rear with Achish, 3 The Philistine princes said, What are these Hebrews doing here? Achish said to the Philistine princes, Is not this David, the servant of Saul king of Israel, who has been with me these days and years, and I have found no fault in him since he deserted to me to this day? 4 And the Philistine princes were angry with Achish and they said to him, Make this fellow return, that he may go again to his place where you have assigned him, and let him not go down with us to battle, lest in the battle he become an adversary to us. For how could David reconcile himself to his master? Would it not be with the heads of the men here? 5 Is not this David, of whom they sang to one another in dances, Saul slew his thousands, and David his ten thousands? 6 Then Achish called David and said to him, As surely as the Lord lives, you have been honest and upright, and for you to go out and come in with me in the army is good in my sight; for I have found no evil in you from the day of your coming to me to this day. Yet the lords do not approve of you. 7 So return now and go peaceably, so as not to displease the Philistine lords. 8 David said to Achish, But what have I done? And what have you found in your servant as long as I have been with you to this day, that I may not go and fight against the enemies of my lord the king? 9 And Achish said to David, I know that you are as blameless in my sight as an angel of God; nevertheless the princes of the Philistines have said, He shall not go up with us to the battle. 10 So now rise up early in the morning, with your master's servants who have come with you, and as soon as you are up and have light, depart. 11 So David and his men rose up early in the morning to return to the land of the Philistines. But the Philistines went up to Jezreel [to fight against Israel].

## Chapter 29

Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel. [Which is the area of Armageddon, actually it's the whole plains of Megiddo, Jezreel, Israel on, they all come together.] The lords of the Philistines passed on by the hundreds, and by the thousands: but David and his men passed in the rearward with Achish. And then said the princes of the Philistines, What are these Hebrews doing here? And Achish said unto the princes of the Philistines, Is this not David, the servant of Saul the king of Israel, which has been with me for these days, or rather years, and I've found no fault in him since the day that he came unto me to this day? And the princes of the Philistines were angry with him; and the princes of the Philistines said to him, Hey make this fellow get out of here, that he may go again to his place which you have appointed him, and let him not go down with us to battle, lest in the midst of the battle he returned [actually] and he be reconciled to his master? and then he'll turn against us? Is not this the David, of whom they sang, that he has killed his tens of thousands? So Achish called David, and he said to him, Surely as the Lord lives, you have been upright, and your going out and your coming in with me in the host is good in my sight: for I have not found evil in thee since the day that you've come to me: nevertheless the lords of the Philistines do not favor you. Now return, and go in peace, that you displease not the lords of the Philistines. David said, What have I done? and what have you found in your servant so long as I have been with thee this day, that I may not go and fight against the enemies of my lord the king? Achish answered and said to David, I know that you are good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to battle. Now get up early in the morning, and as soon as it gets light, take off (1Sa 29:1-10).

So David here really was divinely protected from God, as I see it, from fighting against Saul and Jonathan, and those of his own friends and all that were there. God preserved him from this fighting against Israel.

So David and his men got up and they returned (1Sa 29:11).  
( Through The Bible; C2000 Series; Chuck Smith; Commentaries; 1979 – 1986)

## XII. MODERN EXAMPLES OF PRAYER (Continued)

“Edward Bounds did not merely pray well that he might write well about prayer. He prayed for long years upon subjects to which easy-going Christians rarely give a thought. He prayed for objects which men of less faith are ready to call impossible. Yet from these continental, solitary prayer-vigils, year by year there arose a gift of prayer-teaching equaled by few men. He wrote transcendently about prayer because he was transcendent in its practice.”—C. L. Chilton, Jr.

Lady Maxwell was contemporary with John Wesley, and a fruit of Methodism in its earlier phases. She was a woman of refinement, of culture and of deep piety. Separating herself entirely from the world, she sought and found the deepest religious experience, and was a woman fully set apart to God. Her life was one of prayer, of complete consecration to God, living to bless others. She was noted for her systematic habits of life, which entered into and controlled her religion. Her time was economized and ordered for God. She arose at four o'clock in the morning, and attended preaching at five o'clock. After breakfast she held a family service. Then, from eleven to twelve o'clock she observed a season of intercessory prayer. The rest of the day was given to reading, visiting and acts of benevolence.

Her evenings were spent in reading. At night, before retiring, religious services were held for the family and sometimes in praising God for His mercies.

Rarely has God been served with more intelligence, or out of a richer experience, a nobler ardour, a richer nobility of soul. Strongly, spiritually and ardently attached to Wesley's doctrine of entire dedication, she sought it with persistency, and a never flagging zeal. She obtained it by faith and prayer, and illustrated it in a life as holy and as perfect as is given mortals to reach. If this great feature of Wesley's teaching had, today, models and teachers possessed of the profound spiritual understanding and experience as had Fletcher of Madeley and Lady Maxwell of Edinburgh, it would not have been so misunderstood, but would have commended itself to the good and pure everywhere by holy lives, if not by its verbiage.

Lady Maxwell's diary yields some rich counsel for secret prayer, holy experience, and consecrated living. One of the entries runs as follows:

"Of late I feel painfully convinced that I do not pray enough. Lord, give me the spirit of prayer and of supplication. Oh, what a cause of thankfulness is it that we have a gracious God to whom to go on all occasions! Use and enjoy this privilege and you can never be miserable. Who gives thanks for this royal privilege? It puts God in everything, His wisdom, power, control and safety. Oh, what an unspeakable privilege is prayer! Let us give thanks for it, I do not prove all the power of prayer that I wish."

Thus we see that the remedy for non-praying is praying. The cure for little praying is more praying. Praying can procure all things necessary for our good.

With this excellent woman praying embraced all things and included everything. To one of her most intimate friends she writes:

"I wish I could provide you with a proper maid, but it is a difficult matter. You have my prayers for it, and if I hear of one I will let you know."

So small a matter as the want of a housemaid for a friend was with her an event not too small to take to God in prayer.

In the same letter, she tells her friend that she wants "more faith. Cry mightily for it, and stir up the gift of God that is in you."

Whether the need was a small secular thing as a servant, or a great spiritual grace, prayer was the means to attain that end and supply that want. "There is nothing," she writes to a dear correspondent, "so hurtful to the nervous system as anxiety. It preys upon the vitals and weakens the whole frame, and what is more than all, it grieves the Holy Spirit." Her remedy, again, for a common evil, was prayer.

How prayer disburdens us of care by bringing God in to relieve and possess and hold?

"Be careful for nothing," says the Apostle, "but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

The figure is that of a beleaguered and distressed garrison, unable to protect the fort from the enemies which assault it, into which strong reinforcements are poured. Into the heart oppressed, distracted and discouraged, true prayer brings God, who holds it in perfect peace and in perfect safety. This Lady Maxwell fully understood theoretically, but which was better, experimentally.

Christ Jesus is the only cure for undue care and over anxiety of soul, and we secure God, His presence and His peace by prayer. Care is so natural and so strong, that none but God can eject it. It takes God, the presence and personality of God Himself, to oust the care and to enthrone quietness and peace. When Christ comes in with His peace, all tormenting fears are gone, trepidation and harrowing anxieties capitulate to the reign of peace, and all disturbing elements depart. Anxious thought and care assault the soul, and feebleness, faintness and cowardice are within. Prayer reinforces with God's peace, and the heart is kept by Him. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." All now is safety, quietness and assurance. "The work of righteousness is peace, and the effect of righteousness, quietness and assurance forever."

But to ensure this great peace, prayer must pass into strenuous, insistent, personal supplication, and thanksgiving must bloom into full flower. Our exposed condition of heart must be brought to the knowledge of God, by prayer and supplication, with thanksgiving. The peace of God will keep the heart and thoughts, fixed and fearless. Peace, deep, exhaustless, wide, flowing like a river, will come in.

Referring again to Lady Maxwell, we hear her saying:

"God is daily teaching me more simplicity of spirit, and makes me willing to receive all as His unmerited gift, and to call on Him for everything I need, as I need it, and He supplies my wants according to existing needs. But I have certainly felt more of it this last eighteen months than in former periods. I wish to pray without ceasing. I see the necessity of praying always, and not fainting."

Again we hear her declaring: "I wish to be much in prayer. I greatly need it. The prayer of faith shuts or opens heaven. Come, Lord, and turn my captivity." If we felt the need of prayer as this saintly woman did, we could bear her company in her saintly ascension. Prayer truly "shuts or opens heaven." Oh, for a quality of faith that would test to the uttermost the power of prayer!

Lady Maxwell utters a great truth when she says:

"When God is at work either among a people, or in the heart of an individual, the adversary of souls is peculiarly at work also. A belief of the former should prevent discouragement, and a fear of the latter should stir us up to much prayer. Oh, the power of faithful prayer! I live by prayer! May you prove its sovereign efficacy in every difficult case."

We find a record among Lady Maxwell's writings which shows us that in prayer and meditation she obtained enlarged views of the full salvation of God, and what is thus discovered, faith goes out after, and according to its strength are its returns.

"I daily feel the need of the precious blood of sprinkling," she says, "and dwell continually under its influence, and most sensibly feel its sovereign efficacy. It is by momentary faith in this blood alone that I am saved from sin. Prayer is my chief employ."

If this last statement "prayer, the chief employ" had ever been true of God's people, this world would have been by this time quite another world, and God's glory, instead of being dim, and shadowy, and only in spots, would now shine with universal and unrivaled effulgence and power.

Here is another record of her ardent and faithful praying: "Lately, I have been favoured with a more ardent spirit of praying than almost ever formerly."

We need to study these words—"favoured with a more ardent spirit of praying"—for they are pregnant words. The spirit of prayer, the ardent spirit of prayer and its increase, and the more ardent spirit of prayer—all these are of God. They are given in answer to prayer. The spirit of prayer and the more ardent spirit are the result of ardent, importunate secret prayer.

At another time, Lady Maxwell declared that secret prayer was the means whereby she derived the greatest spiritual benefit.

"I do indeed prove it to be an especial privilege," she says. "I could not live without it, though I do not always find comfort in it. I still ardently desire an enlarged sphere of usefulness, and find it comfortable to embrace the opportunities afforded me."

An "enlarged sphere of usefulness" is certainly a proper theme of intense prayer, but that prayer must ever be accompanied with an improvement of the opportunities afforded by the present.

Many page might be filled with extracts from Lady Maxwell's diary as to the vital importance of, and the nature of the ministry of prayer, but we must forbear. For many years she was in ardent supplication for an enlargement of her sphere of usefulness, but all these years of ardent praying may be condensed into one statement:

"My whole soul has been thirsting after a larger sphere of action," she says, "agreeably to the promises of a faithful God. For these few last weeks I have been led to plead earnestly for more holiness. Lord, give me both, that I may praise Thee."

These two things, for which this godly woman prayed, must go together. They are one, and not to be separated. The desire for a larger field of work without the accompanying desire for an increase of consecration, is perilous, and may be supremely selfish, the offspring of spiritual pride.

John Fletcher, also a contemporary of John Wesley, was intimately associated with the founder of Methodism. He was a scholar of courtesy and refinement, a strong, original thinker, eloquent in simplicity and truth. That which qualified him as a spiritual leader was his exceedingly great faith in God, his nearness to God and his perfect assurance of dear unquestioned relationship to his Lord. Fletcher had profound convictions concerning the truth of God, a deep and perpetual communion with his Lord and Saviour, and was profound and humble in his knowledge of God and Christian experience. He was a man of deep spiritual insight into the things of God, and his thorough earnestness, his truth, and his consecration, marked him as a man of God, well equipped by all these things for a leader in Israel.

Unceasing prayer was the sign and secret of Fletcher's sainthood, its power and influence. His whole life was one of prayer. So intently was his mind fixed on God, that he sometimes said, "I would not rise from my seat without lifting up my heart to God." A friend relates the fact that whenever they met, his first salute was, "Do I meet you praying?" If they were talking on theology, in the midst of it he would break off abruptly and say, "Where are our hearts now?" If the misconduct of any person who was absent was mentioned, he would say, "Let us pray for him."

The very walls of his room—so it was said—were stained by the breath of his prayers. Spiritually, Madeley was a dreary, desolate desert when he went to live there, but it was so revolutionized by his prayers that it bloomed and blossomed like the garden of the Lord. A friend of his thus writes of Fletcher:

"Many of us have at times gone with him aside, and there we would continue for two or three hours, wrestling like Jacob for the blessing, praying one after another. And I have seen him on these occasions so filled with the love of God that he could contain no more, but would cry out, 'O my God, withhold Thy hand or the vessel will burst!' His whole life was a life of prayer."

John Foster, a man of exalted piety and deep devotion to God, while on his dying bed, thus spoke concerning prayer when about to depart this life:

"Pray without ceasing has been the sentence repeating itself in my silent thoughts, and I am sure that it will be, it must be, my practice till the last conscious hour of my life. O why was it not my practice throughout that long, indolent, inanimate half century past! I often think mournfully of the difference it would have made in me. Now there remains so little time for a mere genuine, effective spiritual life."

The Reformation of the fifteenth century owes its origin to prayer. In all his life-work, begun, continued and ended, Martin Luther was instant in prayer. The secret of his extraordinary activity is found in this statement: "I have so much work to do that I cannot get along without giving three hours daily of my best time to prayer." Another of his sayings was, "It takes meditation and prayer to make a divine," while his every day motto was, "He that has prayed well, has studied well."

At another time he thus confessed his lack: "I was short and superficial in prayer this morning," he says. How often is this the case with us! Let it be remembered that the source of decline in religion and the proof of decline in a Christian life is found just here, in "short and superficial praying." Such praying betokens and secures strangeness with God.

William Wilberforce once said of himself: "I have been keeping too late hours, and hence have had but a hurried half hour to myself. I am lean and cold and hard. I had better allow more time, say two hours, or an hour-and-a-half, daily to religious exercises."

He must be much skilled and habituated to long praying whose short prayers are not superficial. Short prayers make shallow lives. Longer praying would work like magic in many a decayed spiritual life. A holy life would not be so difficult and rare a thing if our praying was not so brief, cold and superficial.

George Muller, that remarkable man of such simple yet strong faith in God, a man of prayer and Bible reading, founder and promoter of the noted orphanage in England, which cared for hundreds of orphan children, conducted the institution solely by faith and prayer. He never asked a man for anything, but simply trusted in the Providence of God, and it is a notorious fact that never did the inmates of the home lack any good thing. From his paper he always excluded money matters, and financial difficulties found no place in it. Nor would he mention the sums which had been given him, nor the names of those who made contributions. He never spoke of his wants to others nor asked a donation. The story of his life and the history of this orphanage read like a chapter from the Scriptures. The secret of his success was found in this simple statement made by him: "I went to my God and prayed diligently, and received what I needed." That was the simple course which he pursued. There was nothing he insisted on with greater earnestness than that, be the expenses what they might be, let them increase ever so suddenly, he must not beg for anything. There was nothing in which he took more delight and showed more earnestness in telling than that he had prayed for every want which ever came to him in his great work. His was a work of continuous and most importunate praying, and he always confidently claimed that God had guided him throughout it all. A stronger proof of a divine providence, and of the power of simple faith and of answered prayer, cannot be found in Church history or religious biography.

In writing to a friend at one time. John Wesley helps, urges and prays, as we will see from the following from his own pen: "Have you received a gleam of light from above, a spark of faith? If you have, let it not go! Hold fast by His grace that earnest of your inheritance. Come just as you are, and come boldly to the throne of grace. You need not delay. Even now the bowels of Jesus yearn over you. What have you to do with tomorrow? I love you today. And how much more does He love you?"

"He pities still His wandering sheep,

And longs to bring you to His fold.'

"Today hear His voice, the voice of Him that speaks as never man spake."

The seekings of Madame Guyon after God were sincere, and her yearnings were strong and earnest. She applied to a devout Franciscan friar for advice and comfort. She stated her convictions and told him of her long and fruitless seeking. After she had finished speaking to him, the friar remained silent for some time, in inward meditation and prayer. Then he said to her:

"Your efforts have been unsuccessful, because you have sought without what you can only find within. Accustom yourself to seek God in your heart, and you will not fail to find Him."

"When God has specially promised the thing," said Charles G. Finney, "we are bound to believe we shall receive it when we pray for it. You have no right to put in an 'if,' and say, 'Lord, if it be Thy will, give me Thy Holy Spirit.' This is to insult God. To put an 'if' in God's promise when God has put none there, is tantamount to charging God with being insincere. It is like saying, 'O God, if Thou art in earnest in making these promises, grant us the blessing we pray for.'"

We may fittingly conclude this chapter by quoting a word of Adoniram Judson's, the noted missionary to Burma. Speaking of the prevailing power of prayer he said:

"'Nothing is impossible,' said one of the seven sages of Greece, 'to industry.' Let us change the word, 'industry,' to 'persevering prayer,' and the motto will be more Christian and more worthy of universal adoption. God loves importunate prayer so much that He will not give us much blessing without it. God says, 'Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert. This people have I formed for myself; they shall shew forth my praise.'"

#### INDEX OF SCRIPTURE REFERENCES

Exodus 17; 1 Chronicles 21:17; 2 Chronicles 7:12-15; Psalms 50:15; Isaiah 46; 58:9; 58:9; 64:4; Jeremiah 29:10-13; 33:3

Matthew 6:9; Acts 1:14; 6:1-8; Romans 12:12; Ephesians 6:18; Colossians 4:3; 4:12; 1 Timothy 1; 2; Hebrews 5:7

Revelation 8:3

**THE TEN COMMANDMENTS**

**BY THE: DWIGHT L. MOODY**

Reformatted by Katie Stewart

The Ten Commandments:

Exodus 20:2-17

1. "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me."
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the Earth beneath, or that is in the water under the Earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My Commandments.
3. Thou shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His Name in vain.
4. Remember the Sabbath Day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and Earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath Day, and hallowed it.
5. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. 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.

**Weighed in the Balances**

**IN THE FIFTH CHAPTER of Daniel we read the history of King Belshazzar. One chapter tells us all we know about him. One short sight of his career is all we have. He bursts in upon the scene and then disappears.**

**THE EASTERN FEAST**

We are told that he made a great feast to a thousand of his lords and drank wine before them. In those days a feast in Eastern countries would sometimes last for six months. How long this feast had been going on we are not told, but in the midst of it, he

"commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." (Daniel 5:2-4)

While this impious act was being committed,

"in the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." (Daniel 5:5)

We are not told at what hour of the day or the night it happened. Perhaps it was midnight. Perhaps nearly all the guests were more or less under the influence of drink; but they were not so drunk but that they suddenly became sober as they saw something that was supernatural- a handwriting on the wall, right over the golden candlestick.

Every face turned deathly pale.

"The king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." (Daniel 5:6)

In haste he sent for his wisest men to come and read that handwriting on the wall. They came in one after another and tried to make it out; but they could not interpret it. The king promised that whoever could read it should be made the third ruler in the kingdom; that he should have gifts, and that a gold chain should be put around his neck. But the wise men tried in vain. The king was greatly troubled.

At last, in the midst of the consternation, the queen came in, and she told the monarch, if he would only send for one who used to interpret the dreams of Nebuchadnezzar, he could read the writing and tell him the interpretation thereof. So Daniel was sent for. He was very familiar with it. He knew his Father's handwriting.

"This is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." (Daniel 5:25-28)

If someone had told the king an hour before that the time had come when he must step into the balances and be weighed, he would have laughed at the thought. But the vital hour had come.

The weighing was soon over. The verdict was announced, and the sentence carried out.

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." (Daniel 5:30-31)

Darius and his army came marching down those streets. There was a clash of arms. Shouts of war and victory rent the air. That night the king's blood mingled with the wine of the banquet hall. Judgment came upon him unexpectedly, suddenly; and probably ninety-nine out of every hundred judgments come in this way. Death comes upon us unexpectedly; it comes upon us suddenly.

Perhaps you say: "I hope Mr. Moody is not going to compare me with that heathen king."

I tell you that a man who does evil in these gospel days is far worse than that king. We live in a land of Bibles. You can get the New Testament for a nickel, and if you haven't got a nickel, you can get it for nothing. Many societies will be glad to give it to you free. We live in the full blaze of Calvary. We live on this side of the cross, but Belshazzar lived more than five hundred years on the other side. He never heard of Jesus Christ. He never heard about the Son of God. He never heard about God except, perhaps, in connection with his father's remarkable vision. He probably had no portion of the Bible, and if he had, probably he didn't believe it. He had no godly minister to point Him to the Lamb of God.

Don't tell me that you are better than that king. I believe that he will rise in judgment and condemn many of us.

All this happened long centuries ago. Let us get down to this century, to this year, to ourselves. We will come to the present time. Let us imagine that now, while I am preaching, down come some balances from the throne of God. They are fastened to the very throne itself. It is a throne of equity, of justice. You and I must be weighed. I venture to say this would be a very solemn audience. There would be no tiring. There would be no indifference. No one would be thoughtless.

Some people have their own balances. A great many are making balances to be weighed in. But after all we must be weighed in God's balances, the balances of the sanctuary. It is a favorite thing with infidels to set their own standard, to measure themselves by other people. But that will not do in the Day of Judgment. Now we will use God's law as a balance weight. When men find fault with the lives of professing Christians, it is a tribute to the law of God.

"Tekel." It is a very short text. It is so short I am sure you will remember it: and that is my object, just to get people to remember God's own Word.

#### **GOD'S HANDWRITING**

Let me call your attention to the fact that God wrote on the tables of stone at Sinai as well as on the wall of Belshazzar's palace. These are the only messages to men that God has written with His own hand. He wrote the commandments out twice, and spoke them aloud in the hearing of Israel. If it were known that God Himself were going to speak once again to man, what eagerness and excitement there would be! For nearly nineteen hundred years He has been silent. No inspired message has been added to the Bible for nearly nineteen hundred years. How eagerly all men would listen if God should speak once more. Yet men forget that the Bible is God's own Word, and that it is as truly His message today as when it was delivered of old. The law that was given at Sinai has lost none of its solemnity. Time cannot wear out its authority or the fact of its authorship. I can imagine someone saying, "I won't be weighed by that law. I don't believe in it." Now men may cavil as much as they like about other parts of the Bible, but I have never met an honest man that found fault with the Ten Commandments. Infidels may mock the Lawgiver and reject Him who has delivered us from the curse of the law, but they can't help admitting that the commandments are right. Renan said that they are for all nations, and will remain the commandments of God during all the centuries. If God created this world, He must make some laws to govern it. In order to make life safe we must have good laws; there is not a country the sun shines upon that does not possess laws. Now this is God's law. It has come from on high, and infidels and skeptics have to admit that it is pure. Legislatures nearly all over the world adopt it as the foundation of their legal systems.

"The Law of the LORD is perfect, converting the soul: the Testimony of the LORD is sure, making wise the simple. The Statutes of the LORD are right, rejoicing the heart: the Commandment of the LORD is pure, enlightening the eyes." (Psalm 19:7-8)

Now the question for you and me is- are we keeping these commandments? Have we fulfilled all the requirements of the law? If God made us, as we know He did, He had a right to make that law; and if we don't use it aright it would have been better for us if we had never had it, for it will condemn us. We shall be found wanting. The law is all right, but are we right?

#### **AN INFIDEL'S TESTIMONY**

It is related of a clever infidel that he sought an acquaintance with the truths of the Bible, and began to read at the books of Moses. He had been in the habit of sneering at the Bible, and in order to be able to refute arguments brought by Christian men, he made up his mind, as he knew nothing about it, to read the Bible and get some idea of its contents. After he had reached the Ten Commandments, he said to a friend:

"I will tell you what I used to think. I supposed that Moses was the leader of a horde of bandits; that, having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai he played off some sort of fireworks to the amazement of his ignorant followers, who imagined in their fear and superstition that the exhibition was supernatural. I have been looking into the nature of that law. I have been trying to see whether I could add anything to it, or take anything from it, so as to make it better. Sir, I cannot! It is perfect!

"The first commandment directs us to make the Creator the object of our supreme love and reverence. That is right. If He be our Creator, Preserver, and Supreme Benefactor, we ought to treat Him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profanity. The fourth fixes a time for religious worship. If there be a God, He ought surely to be worshiped. It is suitable that there should be an outward homage significant of our inward regard. If God be worshiped, it is proper that some time should be set apart for that purpose, when all may worship Him harmoniously, and without interruption. One day in seven is certainly not too much, and I do not know that it is too little.

"The fifth commandment defines the peculiar duties arising from family relations. Injuries to our neighbor are then classified by the moral law. They are divided into offenses against life, chastity, property, and character; and I notice that the greatest offense in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offense must include the least of the same kind. Murder must include the least of the same kind. Murder must include every injury to life; adultery every injury to purity, and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbors.

"I have been thinking. Where did Moses get that law? I have read history. The Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest or best Greeks or Romans never gave a code of morals like this. Where did Moses obtain that law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he obtain it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. It has convinced me of the truth of the religion of the Bible."

The former infidel remained to his death a firm believer in the truth of Christianity. We call it the "Mosaic" law, but it has been well said that the commandments did not originate with Moses, nor were they done away with when the Mosaic law was fulfilled in Christ, and many of its ceremonies and regulations abolished. We can find no trace of the existence of any lawmaking body in those early times, no parliament, or congress that built up a system of laws. It has come down to us complete and finished, and the only satisfactory account is that which tells us that God Himself wrote the commandments on tables of stone.

#### **BINDING TODAY**

Some people seem to think we have got beyond the commandments. What did Christ say?

"Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." (Matthew 5:17-18)

The commandments of God given to Moses in the Mount at Horeb are as binding today as ever they have been since the time they were proclaimed in the hearing of the people. The Jews said the law was not given in Palestine (which belonged to Israel), but in the wilderness, because the law was for all nations.

Jesus never condemned the law and the prophets, but He did condemn those who did not obey them. Because He gave new commandments, it does not follow that He abolished the old. Christ's explanation of them made them all the more searching. In His Sermon on the Mount, He carried the principles of the commandments beyond the mere letter. He unfolded them and showed that they embraced more, that they are positive as well as prohibitive. The Old Testament closes with these words:

"Remember ye the Law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the Statutes and Judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the Earth with a curse." (Malachi 4:4-6)

Does that look as if the law of Moses was becoming obsolete? The conviction deepens in me with the years that the old truths of the Bible must be stated and restated in the plainest possible language. I do not remember ever to have heard a sermon preached on the commandments. I have an index of two thousand five hundred sermons preached by Spurgeon, and not one of them selects its text from the first seventeen verses of Exodus 20. The people must be made to understand that the Ten Commandments are still binding, and that there is a penalty attached to their violation. We do not want a gospel of mere sentiment. The Sermon on the Mount did not blot out the Ten Commandments.

When Christ came He condensed the statement of the law into this form:

"Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength... [and] thy neighbour as thyself." (Mark 12:30,31) Paul said: "Love is the fulfilling of the Law." (Romans 13:10) But does this mean that the detailed precepts of the Decalogue are superseded and have become back numbers? Does a father cease to give children rules to obey because they love him? Does a nation burn its statute books because the people have become patriotic? Not at all. And yet people speak as if the commandments do not hold for Christians because they have come to love God. Paul said: "Do we then make void the Law through faith? God forbid: yea, we establish the Law." (Romans 3:31) It still holds good. The Commandments are necessary. So long as we obey, they do not rest heavy upon us; but as soon as we try to break away, we find they are like fences to keep us within bounds. Horses need bridles even after they have been properly broken in.

"We know that the Law is good, if a man use it lawfully; knowing this, that the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." (1 Timothy 1:8-10)

Now, my friend, are you ready to be weighed by this law of God? A great many people say that if they keep the commandments they do not need to be forgiven and saved through Christ. But have you kept them? I will admit that if you perfectly keep the commandments, you do not need to be saved by Christ; but is there a man in the wide world who can truly say that he has done this? Young lady, can you say: "I am ready to be weighed by the law."? Can you, young man? Will you step into the scales and be weighed one by one by the Ten Commandments?

Now face these Ten Commandments honestly and prayerfully. See if your life is right, and if you are treating God fairly. God's statutes are just, are they not? If they are right, let us see if we are right. Let us get alone with God and read His law- read it carefully and prayerfully, and ask Him to forgive us our sin and what He would have us to do.

(**" The Ten Commandments "** D.L. Moody; 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. )

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