



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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[Michael Card](#)

[Now That I've Held Him](#)  
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[Michael Card](#)

[Joy In The Journey-](#)  
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## Prayer

Lord, please help me to live soberly and to invest not only in the present, but also in the eternity that is to come. I don't want to be among those who lived only for the present and therefore suffered loss because they forgot to invest in Heaven. Teach me how to manage and increase in my love walk with You. I am grateful for the things I own, that you have given me to be a steward of, but I am more thankful for the souls who are in Heaven because I used my resources to invest in eternity. Help me to use my life wisely and to live as I ought to live in light of eternity in Jesus' name. Amen

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1 NOW AFTER the death of Saul, when David returned from the slaughter of the Amalekites, he had stayed two days in Ziklag, 2 When on the third day a man came from Saul's camp with his clothes torn and dust on his head. When he came to David, he fell to the ground and did obeisance. 3 David said to him, Where have you come from? He said, I have escaped from the camp of Israel. 4 David said to him, How did it go? Tell me. He answered, The men have fled from the battle. Many have fallen and are dead; Saul and Jonathan his son are dead also. 5 David said to the young man, How do you know Saul and Jonathan his son are dead? 6 The young man said, By chance I happened to be on Mount Gilboa and I saw Saul leaning on his spear, and behold, the chariots and horsemen were close behind him. 7 When he looked behind him, he saw me and called to me. I answered, Here I am. 8 He asked me, Who are you? I answered, An Amalekite. 9 He said to me, Rise up against me and slay me; for terrible dizziness has come upon me, yet my life is still in me [and I will be taken alive]. 10 So I stood up against him and slew him, because I was sure he could not live after he had fallen. So I took the crown on his head and the bracelet on his arm and have brought them here to my lord. 11 Then David grasped his own clothes and tore them; so did all the men with him. 12 They mourned and wept for Saul and Jonathan his son, and fasted until evening for the Lord's people and the house of Israel, because of their defeat in battle. 13 David said to the young man who told him, Where are you from? He answered, I am the son of a foreigner, an Amalekite. 14 David said to him, Why were you not afraid to stretch forth your hand to destroy the Lord's anointed? 15 David called one of the young men and said, Go near and fall upon him. And he smote him so that he died. 16 David said to [the fallen man], Your blood be upon your own head; for you have testified against yourself, saying, I have slain the Lord's anointed. 17 David lamented with this lamentation over Saul and Jonathan his son, 18 And he commanded to teach it, [the lament of] the bow, to the Israelites. Behold, it is written in the Book of Jashar: 19 Your glory, O Israel, is slain upon your high places. How have the mighty fallen! 20 Tell it not in Gath, announce it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised exult. 21 O mountains of Gilboa, let there be no dew or rain upon you, or fields with offerings. For there the shield of the mighty was defiled, the shield of Saul, as though he were not anointed with oil. 22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. 23 Saul and Jonathan, beloved and lovely! In their lives and in their deaths they were not divided. They were swifter than eagles, they were stronger than lions. 24 You daughters of Israel, weep over Saul, who clothed you in scarlet with [other] delights, who put ornaments of gold upon your apparel. 25 How have the mighty fallen in the midst of the battle! Jonathan lies slain upon your high places. 26 I am distressed for you, my brother Jonathan; very pleasant have you been to me. Your love to me was wonderful, passing the love of women. 27 How have the mighty fallen, and the weapons of war perished!

2 Samuel; The Reign of David; (ca. 1010–970 b.c.)

"When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom....

"Your house and your kingdom will endure forever before me; your throne will be established forever."

2 Samuel 7:12, 16

Kingdom of Israel

The second book of Samuel continues the history of God's establishment of the kingdom of Israel. It begins with David becoming king over Judah and eventually over all of Israel. It tells of David's 40-year reign, including his wars; his capture of Jerusalem and the bringing of the ark to Jerusalem; God's promise of an everlasting kingdom; his sin with Bathsheba; and the loss of his sons. The book ends with David reflecting on his life in what is perhaps his last poetic testimony.

Samuel, Kings, and Chronicles

The entire history of the kingdom of Israel is told in the two books of Samuel and the two books of Kings. The books of Chronicles tell the same story.

In broad outline,

- 1–2 Samuel=1 Chronicles
- 1–2 Kings=2 Chronicles (both 1 Kings and 2 Chronicles begin with Solomon)

The main differences are that

- 1 Chronicles begins with a lengthy genealogy—beginning with Adam—but it omits the stories of Samuel and Saul (except for Saul's suicide);
- 2 Chronicles omits entirely the history of the northern kingdom.

It is helpful to read 2 Samuel 1–6 and 1 Chronicles 11–16 together, since this clearly shows the difference in focus between, on the one hand, the books of Samuel and Kings, and on the other, the books of Chronicles.

Both 2 Samuel 1–6 and 1 Chronicles 11–13 cover the period from the death of Saul up to God's promise to David. But 2 Samuel 1–6 describes at some length the war between the house of Saul and the house of David and the intrigues it involved, while 1 Chronicles 11–16 skips the war with the house of Saul and goes into detail about David's mighty men and warriors. Chronicles also pays more

attention to the ark of the covenant: it describes the return of the ark from the Philistines who had captured it ( chap. 13 ), an event that is ignored in 2 Samuel, and it devotes two chapters ( 15–16 ) to the bringing of the ark to Jerusalem, which is covered in 2 Samuel in a single chapter ( 2 Samuel 6 ).

### Jerusalem

#### ARCHAEOLOGICAL NOTE: Gihon Spring and Ancient Water System

The one natural water source for the city of Jerusalem is the Gihon Spring, situated down in the Kidron Valley. The ancient core of Jerusalem developed just to the west of this spring, on a defensible hill. It is because of this spring that the city of Jerusalem was built here.

The tunnels, shafts, and towers close to this spring have been carefully studied by scholars since the 19th century. It appears that the pre-Israelite population built massive towers to guard the water sources, and they also enlarged natural tunnels and shafts that led from inside the city to the spring. In this way they were able to draw water from the spring during times of siege without ever having to go outside of the city walls. It is probable that Joab led David's troops through this tunnel system and thus captured the city from the Jebusites: "Anyone who conquers the Jebusites will have to use the water shaft to reach those 'lame and blind' who are David's enemies" ( 2 Samuel 5:8; compare also 1 Chronicles 11:4–9 ).

#### ARCHAEOLOGICAL NOTE: Millo

In her excavations of the old ancient core of the City of David, Kathleen Kenyon and, after her, Yigal Shiloh discovered that Jerusalem had been built on a series of ascending terraces. These terraces were constructed by building a retaining wall, and filling (Heb. millo) in behind it. Then houses and other structures were built on the fill ( millo ). One of the duties of a good king, from the time of David onward, was to build up "the area around it [i.e., the City of David], from the supporting terraces [Heb. millo ] inward" ( 2 Samuel 5:9 ).( Halley's Bible Handbook; Henry Halley; 2000; Bible History and Commentaries; Zondervan; page 227-228)

#### Second Samuel, chapter one.

First Samuel dealt with the reign of King Saul over Israel, and it ends with the death of Saul at the hands of the Philistines. Saul, the tragic story of a man who had many natural abilities, and many God-given opportunities; yet, his was a wasted life, and never achieving the full potential of his being. A life of failure because he failed to submit himself totally to God.

As the prophet Samuel said to him, "Because you have rejected the Lord from ruling over you," and that was the basic flaw of Saul's life, he had rejected the Lord from ruling over his own life. He was a self-determined, self-governed man, self-willed, and that destroyed him from achieving and attaining those things that God intended for his life. The story of failure. Dying at the hands of the Philistines, his body being mutilated, hung on the wall of the temple in Bethshan, until the men of Gilead came and cut it down, and buried it over in Gilead, the other side of Jordan.

Now the fact that the men of Jabeshgilead broke through the lines of the Philistines and rescued the bodies of Saul and his sons is interesting because Saul's career as king sort of began with the situation that developed at Jabeshgilead. There was an invading king who came to Jabeshgilead and demanded that the inhabitants of Jabeshgilead surrender, or that they capitulate to him, on the basis of plucking out the eyes of all of the men, and laying them out, the right eyes, and laying them out before them. So they cried unto Saul for help, who came with the army of Israel, and destroyed this invading army.

So the city of Jabeshgilead was saved by Saul, and that was the thing that sort of catapulted Saul into prominence and into acceptance by the people as king over Israel. Up until that time there were men who were saying, "Saul rule over us, who is he?" and there were those that were objecting to Saul's reign. But when he came to the rescue of Jabeshgilead led the armies of Israel to victory, then he was catapulted into the limelight, became the king over Israel. So it is significant that the men of Jabeshgilead who came and rescued his body, they of course felt a great obligation and debt to Saul.

Now Saul's greatest failure perhaps was his failure to obey the commandment of God, to utterly wipe out the Amalekites. God sent him down against Amalek. With the instructions he's to utterly wipe them out. When he came back from the victory, and Samuel came out to meet him, he greeted Samuel with the words, "As the Lord liveth, I have done everything the Lord commanded me to do." That was a giant lie. He had not done everything the Lord had commanded him to do. He had not utterly destroyed the Amalekites. He had left many of them alive. He utterly destroyed the weakest of the cattle, the ill-favored sheep, but he kept the best of cattle, the best sheep, he kept king Agag alive, plus he allowed many of the other Amalekites to live.

Now in scripture there is interesting typologies, so that Egypt becomes a type of our old life in the bondage of sin in the world. The Red Sea becomes a type of baptism where I come out of the old life and into a new relationship with God. The wilderness becomes a type of that life, though redeemed; yet still dominated by the flesh. Coming into the Promised Land is a type of coming into the full walk and life of the Spirit. In biblical typology Amalek is a type of the flesh life. There are many places in the scriptures where Amalek is given as a type of the flesh, and the life of the flesh. Thus, when God ordered the utter destruction of the Amalekites, God was ordering in a sense, the utter destruction of the flesh.

In Romans eight, it said, "If we thereby do mortify the deeds of the flesh," or put to death "the deeds of the flesh, we shall live. Know ye not that your old man was crucified with Christ?" As Paul declares, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me."

Now God has not developed any programs of reform for your flesh. God has only one edict for your flesh, and that's let it be crucified. The Bible says, "Give no place for the flesh to fulfill the desires thereof." God ordered its utter destruction. It's not to rule over you. By the Spirit mortify the deeds of the flesh, in order that you might live. For the mind of the flesh is death. God doesn't seek to reform, or modify our fleshly activities, He said, "Don't give any place for them, let it be crucified." Thus the command to utterly, utterly wipe out the Amalekites is an important command in a spiritual sense.

As we get into the first chapter of second Samuel, we see something very interesting indeed.

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites (2Sa 1:1),

Now you see the Amalekites were still very much alive, David had had an experience with them when he took his men and went up to join with Achish in the battle because the city of Ziklag where he was living was emptied of all of the men. The Amalekites came in and stole all of their things, burned their city, and took all of their wives and children captive. Now had Saul utterly destroyed the Amalekites, they couldn't have done this. You know if you leave a place for the flesh, it's going to come back to haunt you. If you leave a foothold of the flesh in your life, it's gonna come back to destroy you.

So David and his men were two days in Ziklag; And it came to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes torn, and he had earth upon his head: [Or he put dirt upon his head.] and so it was, when he came to David, that he fell to the earth, and he did obeisance. And David said unto him, Where have you come from? And he said, Out of the camp of Israel I have escaped. David said unto him, How did the battle go? I pray thee, tell me. And he answered, The people are fled from the battle, and many of the people are fallen and dead; and Saul and Jonathan his son are dead also. And the young man that told him said, As I happened by chance there on mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and the horsemen were following hard after him. And when he looked behind him, he saw me, and he called unto me. And I answered, Here I am. And he said unto me, Who are you? And I answered him, I am an Amalekite. [One from that nation that God ordered Saul to utterly destroy.] And he said to me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and his bracelets, and I have brought them to you (2Sa 1:1-10).

Now one of two things here. In the last chapter we read that Saul fell on his sword and died. It may be that this Amalekite is making up this story about Saul, thinking that he's gonna get in good with David, because he killed David's—it would be wrong to say David's enemy, because actually Saul was never David's enemy. David was an enemy of Saul. But the one who had been trying to destroy David, David's adversary. And maybe he felt that by making up a story, "I killed him," that he would find favor in David's eyes. It could be this is a lie, and it could be that it is true.

In the last chapter we read that Saul turned to his armourbearer and said, "Kill me," because he had been shot through with an arrow. He figured he was gonna die, and he didn't want the Philistines to catch him, and torture him actually. He was afraid of being tortured by them, as they'd get him alive. So he asked his armourbearer to kill him, but the armourbearer was afraid to do it. So Saul set out his sword in front of him, and he lunged himself out on his sword to run it through him to kill himself. When his armourbearer saw that Saul had fallen upon his sword, he set his sword out and he fell upon his sword also.

Now it could be that the young man is telling the truth. Even after running himself through with his own sword, falling on his sword, it could be that still he had not fully, still he was still alive, and he saw this young man, said, "Who are you?"

"I'm an Amalekite."

"Kill me please I don't want the Philistines to torture me, catch me and torture me." It could be that he did slay him, or it could be that he's making up this story, that he came and found Saul dead, ripped off his crown and bracelets and made up the story. I don't know. You're only left to conjecture. Nobody really knows for certain.

However there is an interesting thing here, if indeed this young man did kill Saul, it would make an interesting spiritual analogy concerning our flesh, and that is if we don't utterly destroy the flesh, ultimately the flesh is going to destroy us. Had he utterly wiped out the Amalekites, then this young Amalekite boy could never have killed him. But his failure to obey the Lord, and utterly wipe out the Amalekites, it came back and a young Amalekite boy killed him. It is true that God tells us to put to death the flesh, the things of the flesh because if we don't, if we keep making allowances and tolerate our flesh, you can be sure the flesh is gonna come back and destroy you. Make no provisions for the flesh life, walking after the flesh, but walk after the Spirit.

So David, when he got this news, wept and he fasted. He wouldn't eat anything. And he began to mourn the death of Saul and Jonathan.

Then David took hold of his clothes, and he just ripped them; [Of course this was always a sign of great emotion and feeling, you just ripped your clothes.] he mourned, and wept, and fasted until the evening, for Saul, and Jonathan, and for the people of the LORD, and for the house of Israel; because they had fallen by the sword. And David said to the young man that told him this, Who are you? And he answered, I am the son of a stranger, I'm an Amalekite. And David said to him, Weren't you afraid to stretch forth your hand against the anointed of the Lord (2Sa 1:11-14)?

"How is it that you would destroy God's anointed?" Now again it is interesting the tremendous respect David had for the anointing of God. This marvelous respect for God's anointing upon a person's life. Because of that anointing upon Saul, because he had been anointed to be king, David wouldn't touch him.

Now David did prophesy, "God will either strike him, or he may fall in battle," and as David said, "he may fall in battle," exactly what did happen to Saul, he fell in battle. But David wouldn't touch him. "I'll not stretch forth my hand to touch God's anointed."

So when this young man came and said that, "He begged me, and I killed him." David said, "Weren't you afraid to touch God's anointed?"

And he called one of his young men, and he said, Fall on him [with your sword because he dared to touch the anointed of God. And so one of David's young men fell upon him,] and killed this young man. [Who thought no doubt that David would promote him, and give him a position of honor, maybe even give him a reward for what he had done, and David rewarded him, but not as he thought.] And David said, Your blood be upon your head; because from your own mouth you've testified against yourself that you have slain the Lord's anointed. And David lamented with this lamentation over Saul and over Jonathan his son: [This beautiful lamentation of David.] (Also he had them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.) [And this is his lamentation.] The beauty of Israel is slain upon thy high places: how are the mighty fallen. Tell it not in Gath, [Which was one of the principal Philistine cities.] publish it not in the streets of Ashkelon; [Which was another of the five major cities of the Philistines.] lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph (2Sa 1:15-20).

Actually when the men came back from the war with the victories and all, the young girls would get their tambourines and they would come out in their dances. They would go through their dances praising the men for their battle, and their valor, and their victories and all. David could see the celebrations in his mind that were going on in these Philistine cities. Because this mighty man Saul, and this beloved friend Jonathan were slain. So he's crying out, "Don't publish it in Gath. Don't publish it in Ashkelon lest the daughters of the Philistines come out in their dances, and they rejoice."

Then he turned to the Mount Gilboa where Saul fell, and he said,

Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, and the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, and from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions (2Sa 1:21-23).

Now this sort of curse upon Mount Gilboa, because Saul had fallen. "Let there not be the dew of heaven, or rain fall upon thee. Let there not be wheat fields grow upon thee." Very interesting because you go to Israel today, and look at Mount Gilboa, and it's barren, a rocky, barren mountain. Now all around it the mountains are just covered with trees lush, beautiful, and green. But Gilboa stands out because of its barrenness.

Now I guess the people of Israel sort of helped this prophecy out because in all the reforestation of Israel, they planted millions of trees, but they won't plant trees on Mount Gilboa because of this lament of David.

So it is interesting that Mount Gilboa remains barren to the present day, in fulfillment of this lament of David. It's always just sort of interesting to look at Gilboa, and see the barrenness of it, and then remember "Ye mountains of Gilboa, let there be no dew, neither let there be any rain upon you, or fields of offerings."

Then he addresses himself to the daughters of Israel,

Ye daughters of Israel, weep over Saul, who clothed you in scarlet, and with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle. O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished (2Sa 1:24-27).

Now there are some perverted minds who declare that David and Jonathan had homosexual relationships, a homosexual relationship going between them because of this declaration of David, and such thing is the worst kind of trash. It's blasphemous. No such thing is inferred from this in the Hebrew text at all. It's blasphemous.

( Through The Bible; C2000 Series; Chuck Smith; Commentaries; 1979 – 1986)

**THE TEN COMMANDMENTS: The Fifth Commandment**

**BY THE: DWIGHT L. MOODY**

Reformatted by Katie Stewart

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

**WE ARE LIVING** in dark days on this question too. It really seems as if the days the apostle Paul wrote about are upon us:

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection... despisers of those that are good," (2 Timothy 3:1-3)

If Paul were alive today, could he have described the present state of affairs more truly? There are perhaps more men in this country that are breaking the hearts of their fathers and mothers and trampling on the law of God than in any other civilized country in the world. How many sons treat their parents with contempt and make light of their entreaties? A young man will have the kindest care from parents; they will watch over him and care for all his wants, and some bad companion will come in and sweep him away from them in a few weeks. How many young ladies have married against their parents wishes and have gone off and made their own life bitter! I never knew one case that did not turn out badly. They invariably bring ruin upon themselves unless they repent.

#### BEGIN IN THE HOME

The first four commandments deal with our relations to God. They tell us how to worship and when to worship; they forbid irreverence and impiety in word and act. Now God turns to our relations with each other, and isn't it significant that He deals first with family life? "God is going to show us our duty to our neighbor. How does He begin? Not by telling us how kings ought to reign, or how soldiers ought to fight, or how. We can see that if their home life is all right, they are almost sure to fulfill the law in regard to both God and man. Parents stand in the place of God to their children in a great many ways until the children arrive at years of discretion. If the children are true to their parents, it will be easier for them to be true to God. He used the human relationship as a symbol of our relationship to Him both by creation and by grace merchants ought to conduct their business, but how boys and girls ought to behave at home." .. God is our Father in heaven. We are His offspring. ) On the other hand, if they have not learned to be obedient and respectful at home, they are likely to have little respect for the law of the land. It is all in the heart; and the heart is prepared at home for good or bad conduct outside. The tree grows the way the twig is bent. "Honour thy father and thy mother." That word honor, means more than mere obedience- a child may obey through fear. It means love and affection, gratitude, respect. We are told that in the East the words "father" and "mother" include those who are "superiors in age, wisdom and in civil or religious station," so that when the Jews were taught to honor their father and mother it included all who were placed over them in these relations, as well as their parents. Isn't there a crying need for that same feeling today? The lawlessness of the present time is a natural consequence of the growing absence of a feeling of respect for those in authority.

#### HONOR THY MOTHER

It has been pointed out as worthy of notice that this commandment enjoins honor for the mother, and yet in eastern countries the present-day woman is held of little account. When I was in Palestine a few years ago, the prettiest girl in Jericho was sold by her father in exchange for a donkey. In many ancient nations, just as in certain parts of heathendom today, the parents are killed off as soon as they become old and feeble. Can't we see the hand of God here, raising the woman to her rightful position of honor out of the degradation into which she had been dragged by heathenism?

"Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." I believe that we must get back to the old truths. You may make light of it and laugh at it, young man, but remember that God has given this commandment, and you cannot set it aside. If we get back to this law, we shall have power and blessing.

#### TEMPORAL BLESSING OR CURSE

I believe it to be literally true that our temporal condition depends on the way we act upon this commandment.

"Honour thy father and mother, (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on the Earth." (Ephesians 6:2) "Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee." (Deuteronomy 5:16) "Cursed be he that setteth light by his father or his mother." (Deuteronomy 27:16) "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." (Proverbs 20:20)

It would be easy to multiply texts from the Bible to prove this truth. Experience teaches the same thing. A good, loving son generally turns out better than a refractory son. Obedience and respect at home prepare the way for obedience to the employer, and are joined with other virtues that help toward a prosperous career, crowned with a ripe, honored old age. Disobedience and disrespect for parents are often the first steps in the downward track. Many a criminal has testified that this is the point where he first went astray. I have lived over sixty years, and I have learned one thing if I have learned nothing else- that no man or woman who dishonors father or mother ever prospers.

Young man, young woman, how do you treat your parents? Tell me that, and I will tell you how you are going to get on in life. When I hear a young man speaking contemptuously of his grey-haired father or mother, I say he has sunk very low indeed. When I see a young man as polite as any gentleman can be when he is out in society, but who snaps at his mother and speaks unkindly to his father, I would not give the snap of my finger for his religion. If there is any man or woman on earth that ought to be treated kindly and tenderly, it is that loving mother or that loving father. If they cannot have your regard through life, what reward are they to have for all their care and anxiety? Think how they loved you and provided for you in your early days.

**A MOTHER'S LOVE;** Let your mind go back to the time when you were ill. Did your mother neglect you? When a neighbor came in and said, "Now, mother, you go and lie down; you have been up for a week; I will take your place for a night"--did she do it? No; and if the poor worn body forced her to it at last, she lay watching, and if she heard your voice, she was at your side directly, anticipating all your wants, wiping the perspiration away from your brow. If you wanted water, how soon you got it! She would gladly have taken the disease into her

own body to save you. Her love for you would drive her to any lengths. No matter to what depths of vice and misery you have sunk, no matter how profligate you have grown, she has not turned you out of her heart. Perhaps she loves you all the more because you are wayward. She would draw you back by the bands of a love that never dies.

#### FILIAL INGRATITUDE

When I was in England, I read of a man who professed to be a Christian, who was brought before the magistrate for not supporting his aged father. He had let him go to the workhouse. My friends, I'd rather be content with a crust of bread and a drink of water than let my father or mother go to the workhouse. The idea of a professing Christian doing such a thing! God have mercy on such a godless Christianity as that! It is a withered-up thing, and the breath of heaven will drive it away. Don't profess to love God and do a thing like that.

A friend of mine told me of a poor man who had sent his son to school in the city. One day the father was hauling some wood into the city, perhaps to pay his boy's bills. The young man was walking down the street with two of his school friends, all dressed in the very height of fashion. His father saw him, and was so glad that he left his wood, and went to the sidewalk to speak to him. But the boy was ashamed of his father, who had on his old working clothes, and spurned him, and said:

"I don't know you."

Will such a young man ever amount to anything?

Never!

I remember a very promising young man whom I had in the Sunday school in Chicago. His father was a confirmed drunkard, and his mother took in washing to educate her four children. This was her eldest son, and I thought that he was going to redeem the whole family. But one day a thing happened that made him go down in my estimation.

The boy was in the high school, and was a very bright scholar. One day he stood with his mother at the cottage door- it was a poor house, but she could not pay for their schooling, and feed and clothe her children, and hire a very good house too, out of her earnings. When they were talking a young man from the high school came up the street, and this boy walked away from his mother. Next day the young man said:

"Who was that I saw you talking to yesterday?"

"Oh, that was my washerwoman."

I said: "Poor fellow! He will never amount to anything."

That was a good many years ago. I have kept my eye on him. He has gone down, down, down, and now he is just a miserable wreck. Of course he would go down. Ashamed of his mother who loved him and toiled for him, and bore so much hardship for him! I cannot tell you the contempt I had for that one act. Let us look at...

#### A BRIGHTER PICTURE

Some years ago I heard of a poor woman who sent her boy to school and college. When he was to graduate, he wrote his mother to come, but she sent back word that she could not because her only skirt had already been turned once. She was so shabby that she was afraid he would be ashamed of her. He wrote back that he didn't care how she was dressed and urged so strongly that she went. He met her at the station, and took her to a nice place to stay. The day came for his graduation, and he walked down the broad aisle with that poor mother dressed very shabbily, and put her into one of the best seats in the house. To her great surprise he was the valedictorian of the class, and he carried everything before him.

He won a prize, and when it was given to him, he stepped down before the whole audience, and kissed his mother, and said: "Here, mother, here is the prize. It is yours. I would not have had it if it had not been for you."

Thank God for such a man! The one glimpse the Bible gives us of thirty out of the thirty-three years of Christ's life on earth shows that He did not come to destroy this fifth commandment. The secret of all those silent years is embodied in that verse in Luke's Gospel- "And he went down with them, and came to Nazareth, and was subject unto them." (Luke 2:51) Did He not set an example of true filial love and care when in the midst of the agonies of the cross He made provision for His mother? Did He not condemn the miserable evasions of this law by the Pharisees of His own day:

"Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men... Full well ye reject the Commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the WORD of God of none effect through your tradition, which ye have delivered." (Mark 7:6-7,9-13)

I have read of one heathen custom in China, which would do us credit in this so-called Christian country. On every New Year's morning each man and boy, from the emperor to the lowest peasant, is said to pay a visit to his mother, carrying her a present varying in value according to his station in life. He thanks her for all she has done for him and asks a continuance of her favor another year. Abraham Lincoln used to say: "All I have I owe to my mother."

I would rather die a hundred deaths than have my children grow up to treat me with scorn and contempt. I would rather have them honor me a thousand times over than have the world honor me. I would rather have their esteem and favor than the esteem of the whole world. And any man who seeks the honor and esteem of the world, and doesn't treat his parents right, is sure to be disappointed.

#### **AN EXHORTATION**

Young man, if your parents are still living, treat them kindly. Do all you can to make their declining years sweet and happy. Bear in mind that this is the only commandment that you may not always be able to obey. As long as you live, you will be able to serve God, to keep the sabbath, to obey all the other commandments; but the day comes to most men when father and mother die. What bitter feelings you will have when the opportunity has gone by if you fail to show them the respect and love that is their due! How long is it since you wrote to your mother? Perhaps you have not written home for months, or it may be for years. How often I get letters from mothers urging me to try to influence their sons!

Which would you rather be- a Joseph or an Absalom? Joseph wasn't satisfied until he had brought his old father down into Egypt. He was the greatest man in Egypt, next to Pharaoh; he was arrayed in the finest garments; he had Pharaoh's ring on his hand, and a gold chain about his neck, and they cried before him, "Bow the knee." (Genesis 41:43) Yet when he heard Jacob was coming, he hurried out to meet him. He wasn't ashamed of the old man with his shepherd's clothes. What a contrast we see in Absalom. That young man broke his father's heart by his rebellion, and the Jews are said to throw a stone at Absalom's pillar to the present day, whenever they pass it, as a token of their horror of Absalom's unnatural conduct.

Come, now, are you ready to be weighed? If you have been dishonoring your father and mother, step into the scales and see how quickly you will be found wanting. See how quickly you will strike the beam. I don't know any man who is much lighter than one who treats his parents with contempt. Do you disobey them just as much as you dare? Do you try to deceive them? Do you call them old-fashioned, and sneer at their advice? How do you treat that venerable father and praying mother?

You may be a professing Christian, but I wouldn't give much for your religion unless it gets into your life and teaches you how to live. I wouldn't give a snap of my finger for a religion that doesn't begin at home and regulate your conduct- toward your parents.

(" The Ten Commandments " D.L. Moody; Commandment 5 ; 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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