

Stealing Your Future

I Kings 21

Introduction

The year was 1887, and a man, by the name of Emanuel Nenger, was in a small, neighborhood store to purchase some food. He handed the lady, the proprietor of that store, a twenty dollar bill. She had been wrapping turnip greens, just prior to his arrival, and her wet fingers, as she took that twenty dollar bill, seemed to her, to smudge the ink. Could it be? She looked at Emanuel and thought, “No, I’ve known this man for years. There isn’t any way he would pass off a counterfeit to me.”

So, the proprietor gave Emanuel his change and he left the store. But twenty dollars, in 1887, was a lot of money, so she decided to contact the authorities. She gave them the bill and indeed, it was a counterfeit. They procured a search warrant and went to Emanuel’s home. They made their way through the house and then, finally, up to his attic. There they found the paraphernalia for creating twenty dollar bills.

Now, you need to understand, this was, of course, before the days of computer technology and neither was the printing press available to the common person. Emanuel, who was a master artist, used, as his paraphernalia, an artist’s easel, paint, and brushes. He had painstakingly, stroke by stroke, been painting twenty dollar bills. Emanuel was arrested, convicted, and spent the remainder of his best years in prison.

The irony was, in that same attic were three of his beautifully done portraits, which were auctioned in order to cover legal expenses. They sold for 16,000 dollars, which is over 5,000 dollars per portrait. When Emanuel was asked about this, it seemed that it

was only then that the light dawned in his own heart that he had spent the same amount of time painting a twenty dollar bill as he had a 5,000 dollar portrait.

Emanuel Nenger was quite a thief. In the final analysis, however, he was stealing from himself. He was robbing himself of his own future.

This morning, I want to introduce a man that we have already studied indirectly, as we looked at Elijah’s life, while making our way through Kings and Chronicles. He is a thief whose name is Ahab. And, frankly, the total stupidity of his actions, as we will uncover them, have got to be seen in light of the fact that this man is the king of an empire. But, he will kill in order to steal a twenty dollar bill vineyard. How foolish.

The tragic event occurs in I Kings, chapter 21. Before we begin our study, however, I want to warn you that we will not finish our discussion until we have taken a giant leap from what happened then, to what is happening today.

Our creator God knows us so well that, of all the hundreds and thousands of things He could command us not to do, He selected ten. And of those, two of them refer to the “monsters” that we call, covetousness, and its brother that we call, theft. Covetousness begins in the heart; theft is the heart activating the hands.

Now, part of our challenge today is being desensitized by a culture that is given over to covetousness. Madison Avenue depends upon us coveting or it would not be successful. So, what we, unfortunately, get away with, though socially acceptable, is not biblically acceptable. Though,

perhaps, our actions or activities are politically correct, they are not biblically correct.

I like the *New Yorker* cartoon that I came across, which seemed to depict our current state fairly well. It pictured two clean, well-shaven politicians sitting in a jail cell. One says to the other, “All along, I thought our level of corruption was well within community standards.”

It may be, but the standards of today’s community are not the standards for the Christian community. And this word, the Bible, is intended, by God, to create a culture, not be adapted to our culture. And what this word says, sometimes goes diametrically in opposition to what our culture says. So, we are going to take a hard look at Ahab, but we are going to take a harder look at ourselves by looking at the mirror of the word.

Now, for ten years or so, Elijah has not crossed paths with Ahab. A word has not come from God for Elijah to confront Ahab for any activity or sin. And for these past seven, or eight, or perhaps as many as ten years, Elijah has been involved with Elisha, his comrade, in developing the schools of the prophets. We will hear later, of some of their own graduates who speak for the Lord.

Ahab’s Current Passion

Ahab has been involved in the Aramean wars. We will take a look at another time, at some truths from those wars, as we can learn them. So, Ahab has just come back, and it is in that context that we find ourselves for this study. He is fresh with victory from his second campaign; he is successful; he is proud.

Look at I Kings, chapter 21, verses 1 and 2a.

Now it came about after these things that Naboth the Jezreelite had a vineyard which was in Jezreel beside the palace of Ahab king of Samaria. Ahab spoke to Naboth, saying, “Give me your vineyard, that I may have it for a vegetable garden because it is close beside my house . . .”

Do you understand this scene? Ahab takes a little time off for a vacation. Perhaps he has earned a few weeks off. So, he heads for his winter palace, a place that was a little bit more pleasurable than the northern location of Samaria. While he is there, he notices, next door to the palace, this beautiful, luscious vineyard. The text tells us that he wants it so that he can turn it into a vegetable garden. He wants to take

that beautiful vineyard, filled with ripe, beautiful fruit, and plant things like squash, peas, etc. I thought Ahab was weird, but this removes any doubt! Continue to the last part of verse 2.

. . . and I will give you a better vineyard than it in its place; . . .

In other words, he had other property to use.

. . . if you like, I will give you the price of it in money.

In other words, “Naboth, I’m not going to do what most kings do. They’re rude and insensitive. They just rip land out of your hands. Not me, I’m a gentleman. I’ll give you money for it, you just name the price, or I’ll give you a bigger tract of land than this tract of land. What do you say?”

Now, if Naboth had been governed by the same life principle that we, unfortunately, govern ourselves by, from time to time, he would be saying, “This is the jackpot! I can name my price! I can get a bigger vineyard. What more could I want?”

If Naboth had been like we are, at times, his answer would have been, “Yes,” almost immediately, while thinking, “What a deal!”

Look at verse 3, however.

But Naboth said to Ahab, “The Lord forbid me that I should give you the inheritance of my fathers.”

Now, this answer does not infer that Naboth is feeling sentimental about land that has been in his family for generations. Did you notice his words, “The Lord forbid me . . .”? This could be rendered, “a curse from the Lord upon me if I sell the inheritance of my fathers”.

Naboth’s words give us a clue as to what kind of a man he was. Naboth was, evidently, a godly man. Undoubtedly, he was going back, in his mind, to the Law, which, in Numbers, chapter 27, tells the Jews not to barter their land for better prices. To do so would be an affront to the covenant of God, which He gave to the people in relationship to their land. Naboth is also, probably, banking on the fact that, before that, in Exodus, we are told that even a king did not have the right to force a Jewish man off of his property. In other words, Naboth is reminding Ahab that God would not approve of the sale.

Imagine how many of us would view a jackpot deal with the question, “Lord, will it make You happy? Do You approve?”

Now, continue to verse 4.

So Ahab came into his house sullen and vexed because of the word which Naboth the Jezreelite had spoken to him; for he said, "I will not give you the inheritance of my fathers." And he lay down on his bed and turned away his face and ate no food."

He cannot have his toy, so he stomps off to his bed chamber, flops down on the bed, turns his head toward the wall, and says, "I'm not going to eat."

I will try not to make any applications to anyone hearing this. Can you imagine being surrounded by a kingdom, yet, over a little vegetable garden, he casts into despair and into a fit of pouting and sulking? The eyes of man are never satisfied. It does not take much to bring us to this point. Have you ever thought, "Lord, if I made, maybe, two hundred more dollars a month, that would be the ticket," but when you make it, are you satisfied?

Jezebel's Conniving Plot

Well, Jezebel heard that he was not eating his supper, so she comes to see him. In verse 5, she makes a nice little visit.

But Jezebel his wife came to him and said to him, "How is it that your spirit is so sullen that you are not eating food?"

This gives an interesting implication. Ahab has pouted before. In fact, if you look at the previous chapter, he had a little pouting spell there as well. However, it has never bothered his appetite before. This guy can eat, even when he is depressed. But, this one is bad. "Ahab," she is basically asking, "what's gotten into you so badly that you can't eat your supper? It must be serious."

Continue to verse 6.

So he said to her, "Because I spoke to Naboth the Jezreelite and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you a vineyard in its place.' But he said, 'I will not give you my vineyard.'"

In other words, "That mean Mister Naboth."

It is no wonder, to me, as I have studied this pair, that Jezebel wore the royal pants in this family. Imagine how she must have despised this weak, immature, selfish man, who was the King of Israel and yet, is pouting on his bed. Look at verse 7a.

Jezebel his wife said to him, "Do you now reign over Israel? . . ."

This is, by the way, a sneer. It reveals Jezebel's attitude toward Ahab. In other words, she is saying, "Is that how the King of Israel is supposed to behave?"

One commentator, that I read, paraphrased Jezebel's sneer in this way,

Is this any way for a king to act? What are you, a man or a mouse? Squeak up. Get out of bed, go back to work, and I'll get you your dinky little vineyard.

So, Jezebel hatches a plot of her own. I think she hatches her plot, ladies and gentlemen, to rescue the puny reputation of her immature husband. It happens all too often today, that a woman feels she must take leadership; she must play front guard; she must block to rescue her husband's immature reputation. That is what this is, even though it is the king and the queen.

Jezebel is going to engage in four illegal activities, by the way. She is going to become involved in forgery, false witness, perjury, and murder. Understand, before we get into this crime wave, that these acts will be the acts whereby God will thunder from heaven, in effect, and say, "That's far enough!"

It will be these acts, of all the terrible things that Ahab and Jezebel have done, that will cause God to send Elijah with a condemning message for this king and queen.

Let us get to the plot. Look at verses 8 through 10.

So she wrote letters in Ahab's name and sealed them with his seal, and sent letters to the elders and to the nobles who were living with Naboth in his city. Now she wrote in the letters, saying, "Proclaim a fast, and seat Naboth at the head of the people; and seat two worthless men before him, and let them testify against him, saying, 'You cursed God and the king.' Then take him out and stone him to death."

Wow! Is it any wonder that Jezebel, for the rest of human history, will become the caricature, the representative of all that is evil? Is it any wonder that, even to this day, no daddy or mommy ever names their daughter Jezebel?

Three questions about Jezebel's plot

Let us dissect her terrible plot by asking and answering three questions.

Why did Jezebel call for a national day of fasting?

1. The first question is, “Why did Jezebel send out letters, in the name of the king, calling for a national day of fasting? Why this sudden interest in religion and religious activity?”

Understand that, when the nation was called to a fast, it was based on the presumption that someone in the land had sinned against God. God could not bless His people until the culprit was identified and judged. So, she is getting the message out that basically implies that there is a sinner in the land. There was, but we know who it was. This was just a cheap religious trick.

Why did Jezebel line up two witnesses to falsely testify?

2. The second question is, “Why did Jezebel line up two witnesses to falsely testify?”

She is going by the book. The Old Testament Law, according to the book of Deuteronomy, said that there needed to be two witnesses who corroborated each other’s accusation for there to be any condemning testimony brought before a court of law. She is just sticking right by the Old Testament pattern. She knew her Bible, so to speak.

Why did Jezebel use the accusation that Naboth cursed both God and the king?

3. The third and final question is, “Why did Jezebel use the accusation that Naboth cursed both God and the king, instead of just that he cursed God? Isn’t cursing God enough?”

No, cursing only God is not enough. If Naboth had cursed God only, they could have taken him out and stoned him to death. That was not her objective, however. If he had cursed God only, the land that belonged to him, upon his death, would immediately revert to the priesthood. The land would be “charam”; it would be devoted to God, against whom this person swore an oath. But, the property of a traitor to the crown went to the king as payment for that man’s disloyalty. So, she needs it to be known that he cursed God, which will end his life, and that he

cursed the king, which will ensure that, when he dies, the property goes to the king. She is clever!

So, the day arrives, in verse 11.

So the men of his city, the elders and the nobles who lived in his city, did as Jezebel had sent word to them, just as it was written in the letters which she had sent them.

Jezebel is surrounded, basically, by weak men who will not stand up for what is right. Continue to verse 12.

They proclaimed a fast and seated Naboth at the head of the people.

Then, in verse 13, the witnesses arrive. I always wondered where you get those men from. Anyway, they found them. Look at that verse.

Then the two worthless men came in and sat before him; and the worthless men testified against him, even against Naboth, before the people, saying, “Naboth cursed God and the king.” So they took him outside the city and stoned him to death with stones.

II Kings, chapter 9, verse 26, by the way, informs us that Naboth and his wife and his sons were all stoned to death.

Look at verses 14 and 15 of I Kings, chapter 21.

Then they sent word to Jezebel, saying, “Naboth has been stoned, and is dead.” When Jezebel heard that Naboth had been stoned and was dead, . . .

. . . she was overcome with guilt. Oh, excuse me, that is not what it says, is it?

. . . Jezebel said to Ahab, “Arise, take possession of the vineyard of Naboth, the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead.”

Ahab, the king over all of Israel, and Queen Jezebel have wiped Naboth and his family, who are the owners of a little vineyard, off the face of the earth, just to get a little vegetable garden. It seems as if righteousness has taken quite a beating in this, doesn’t it? It might appear as if God does not care.

Elijah’s Courageous Pronouncement

We need to once again learn a lesson in this, ladies and gentlemen. Unrighteousness is not always immediately avenged. However, God is not blind.

Look at verses 17 through 19, which let us know that He is noticing.

Then the word of the Lord came to Elijah the Tishbite, saying, "Arise, go down to meet Ahab king of Israel, who is in Samaria; behold, he is in the vineyard of Naboth where he has gone down to take possession of it. You shall speak to him, saying, 'Thus says the Lord, 'Have you murdered and also taken possession?'" And you shall speak to him, saying, 'Thus says the Lord, 'In the place where the dogs licked up the blood of Naboth the dogs shall lick up your blood, even yours.''"

Wow!

R. G. Lee, an old preacher who is in heaven now, preached from this passage hundreds of times. He entitled his sermon, "Pay Day Some Day". The overlooked, ignored factor, among wicked men and wicked women in a wicked society, is the factor called death. It has a way of equalizing everything. As Hebrews, chapter 9, verse 27, tells us,

. . . it is appointed for men to die once and after this comes judgment

George Bernard Shaw once complained, "The statistics are sadly impressive, one out of every one person dies."

Walter Keiser, Jr., a theologian, wrote these words,

God knew of Naboth's unfair treatment. Even though He didn't think it best to deliver Naboth out of the hands of his false accusers, nor did he command his people to avenge Naboth's death, God knew.

And, by the way, this was not the last time that God would not interfere when someone who was innocent was condemned. There would be, one day in a future courtroom, two false witnesses who would stand and say of an innocent one, "This man blasphemed God."

The elders, the representative leaders, would also say, "Yes, he has blasphemed God."

And, outside, the growing crowd, the mob, would begin to yell, "Crucify Him."

Today, for all who continue to reject Jesus Christ, as one author said, "The wheels grind slowly, but they grind exceedingly fine."

So, the Lord said, "Elijah, you go and remind that wicked man that pay day is coming. And I want you to send a message to Jezebel as well."

Confrontation

Let us look at the pay day, in verse 20. It doesn't get any better.

Ahab said to Elijah, "Have you found me, O my enemy?" And he answered, "I have found you, because you have sold yourself to do evil in the sight of the Lord."

Now, Ahab is in the vineyard at this moment, inspecting that garden. Perhaps he is tracing the strong vines in the well cared for vineyard with his hands. Perhaps he is plucking a grape or two and savoring the taste of the sweet fruit that was produced by the labor of a hard working man. It is there that suddenly, out of nowhere, Elijah appears. Ahab's guilty conscience immediately comes forth, and he says, "Oh, have you found me?"

In other words, "How did you know I was here, my enemy?"

Ahab would blame the lighthouse for the storm. It is as if Elijah, the lighthouse, had anything to do with the turbulent waters of his already shipwrecked life.

Elijah ignores the personal criticism and biting words and says, "I've got a message to you from God. This is not from me; this is from God."

Condemnation

Look at verses 21 through 23, God says,

"Behold, I will bring evil upon you, and will utterly sweep you away, and will cut off from Ahab every male, both bond and free in Israel; and I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked Me to anger, and because you have made Israel sin. Of Jezebel also has the Lord spoken, saying, 'The dogs will eat Jezebel in the district of Jezreel.'"

What a message! "Ahab, you and Jezebel think that you have just stolen a vineyard. You've killed an ordinary peasant. I want you to know, you have stolen your future away."

Jeremiah, the author of this account, a prophet whose blood was probably boiling as he recounted, under inspiration, this story, inserts a little commentary in verse 25.

Surely there was no one like Ahab who sold himself to do evil in the sight of the Lord, because Jezebel his wife incited him.

This is quite plain; there is no mistake.

Confession

However, something happened that surprised me in my study. It is, frankly, a shock. I am not even sure I wanted to see this part. Something amazing happens. Look at verse 27.

It came about when Ahab heard these words, that he tore his clothes and put on sackcloth and fasted, and he lay in sackcloth and went about despondently.

The word “despondently” could be rendered “softly” or even “barefooted”. Continue to verses 28 through 29.

Then the word of the Lord came to Elijah the Tishbite, saying, “Do you see how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the evil in his days, but I will bring the evil upon his house in his son’s days.”

I can imagine Elijah saying, “Can we discuss this?”

In the eyes of God, this was indeed, true humility and remorse. Can you imagine, for a moment, how infuriating it must have been to Jezebel? She probably said something like, “Ahab, what in the world are you doing? What are you tearing your clothes for? Why are you going through contrition; acts that speak to everyone that you’re guilty? What are you trying to do? Yes, we killed somebody. Yes, we stole their vineyard. But don’t tell the nation.”

However, he is publicly, externally revealing that it has been a grievous sin against God.

And, God responded with great mercy. It also seems that He wants Elijah to learn something; this prophet who is courageous enough to look at a king and say, “The dogs are going to lick up your blood.”

A weak man does not say that kind of thing. God makes him notice, “Elijah, did you notice the humility. Elijah, take note, even an old, wicked sinner can

humble himself to a certain degree. You ought to respond.”

Now, later, we discover that Ahab goes back to his old ways. We will discuss that in a later study, as we uncover the violent deaths of both Ahab and Jezebel. That leads us, then, to conclude that this was not repentance, but remorse.

I want to talk, for a moment, about the differences between remorse and repentance.

Remorse	Repentance
Short-lived	Life-changing
Primarily involves the emotions	Primarily involves the will, although also involves the emotions
Makes vague resolutions	Makes firm resolutions
External display	Internal development and change

What I mean by this point is, learning, as my wife and I are teaching our young children, that, if you are really sorry for something, you make an apology without adding the little word “but” on the end of it. It is not, “I’m sorry, but . . .”; it is, “I’m sorry.” – period.

I came across something recently, that really surprised me. It should not have, but it did. It is a “900” telephone line that some clever person has arranged, called, “Mr. Apology”. Someone has come up with a way, knowing that we all experience guilt, to make a buck off of that guilt and, at the same time, allow a person to circumvent the proper procedures for handling the guilt. All you have to do is call this 1-900 Mr. Apology telephone number and leave your apology on an answering service. If you like, you can even stay on the line and listen to other people’s apologies. Then, after you have given your apology and listened to others, you hang up.

Mr. Apology gets more than one hundred calls a day. I am sorry, but calling 1-900 Mr. Apology is simply not going to work. It is not going to restore your relationship. It is not going to cleanse your conscience. You are just out a couple bucks and that is all.

Application

That is enough about the old, wicked king and queen, so, what about us? That is enough about what happened then, so, what about what happens today?

You know that I only have a short amount of time left to deal with this rather convicting stuff, so you feel fairly safe. And, besides, you have never stolen a vineyard.

I like the story of the little boy who left church one day, with his daddy. They were walking out and the little boy shook the preacher's hand and said, "Pastor, that was a great sermon. It made my dad slump way down."

Well, my intention is not to have you slump way down, but to have you stand straight up. We are studying together today, not for the purpose of evangelism, although, if there is someone who is hearing this and is without Jesus Christ, there is no greater desire in my heart than for you to give Him your heart. However, according to the clear instruction of the word, we are studying together today, to worship God for the purpose of edification. But, even that is a little mixed up these days. Edification does not mean that we get all warm and fuzzy; that we just feel great and sing happy songs. Edification does not mean that we feel better at times, it does mean that we live better. Sometimes, however, we have to hurt in order to improve.

As we hold up the mirror of the word, God intends for it to have the same effect on you as the mirror in your bathroom has on your face. This morning, as you were getting dressed, you looked in the mirror and you did not say, "Who cares?" Fortunately, instead, you slipped into emergency repair work! You spent an hour fixing what the pillow had damaged during the night. Some of us did not need an hour – five minutes and we were good! Some of you spent more time in front of the mirror, however, and that is great! In the same way, when you hold the mirror of the word up to your life, you should not say, "Who cares? Okay, I see myself, big deal." Its intent is to change you.

Three Ways to Steal

There are at least three ways to steal. Are there any thieves hearing this?

Outright theft

1. The first way that I would suggest to you is by outright theft.

Let me define theft. Theft is "taking something for yourself that belongs to someone else". You can steal:

- time from your employer;
- money, through padded expense accounts;
- taxes from the government;
- affection from a married man or woman;
- answers from another person's exam;
- worship from God, as you give it to something else.

We can all be thieves.

Deception

2. There is a second way that we can be thieves and that is, by means of deception.

Deception can be defined, "to mislead or misrepresent for the purpose of unjust gain". That, by the way, is typical of unbelievers. Romans, chapter 3, tells us that the unbeliever continually deceives.

We discover, as well, that deception is the characteristic of the false teacher. The false teacher is a slick liar. He, or she, wants nothing more than to get what you have and they will lie and deceive to get it.

In Revelation, chapter 20, verse 3, we are told that Satan is referred to as the deceiver of the nations.

James, chapter 1, verses 23 and 24, talks about a wayward believer who looks in the mirror of the word and is a hearer only and not a doer; he is self-deceived and is robbed of maturity, growth, and joy that could be his.

Defrauding

3. There is another way to steal, not only through outright theft or deception, but by means of defrauding.

Defrauding means, "to withhold something from someone to whom it is rightfully due".

The Bible talks about withholding:

- honest pay from honest workers;
- support from aged parents who need your help;
- physical intimacy from a spouse;

- honest settlements from believers who have been financially wronged.

What about a parent defrauding time from his children? While it might be socially acceptable for you to take your day off and spend it on the golf course, or on the tennis court, or on some personal private activity, it may not be spiritually acceptable; it may be nothing more than a dad or a mom defrauding their children of time.

Think of the little ones who are handed over to other people to be raised and cared for. There are times when it is an unfortunate situation that must be, especially for a single mom or a single dad. But I fear the majority of the Christian community is no different than the world, and do it so they can afford the lifestyle that they have decided they must have. It is robbing their future. At what price?

I have been in the hospital room with people who have slipped into eternity. Those are experiences I never get over. I never have, and I'm sure I never will, hear last words from a saint that are something like, "I wish I had made more money. I wish I had gotten that promotion. I wish my house had been featured in *Southern Living*."

No. I hear, "I wish I had given more of myself to what really mattered."

I believe it was Robert Louis Stevenson who often referred to the day his busy father found some time to take him fishing. It happened only one time in his boyhood. He would refer to that incident as one of the most happy days in his boyhood. Years later, after his father passed away, he found his father's diary. He was ruminating through the pages and found the entry for that special day, which was etched in his memory as the most precious day. To his sorrow, he read the words, "Went fishing with my son today . . . a wasted day."

Three Truths to Study

I hear some voices from this vineyard. They are teaching some rather deep truths for all of us to go home and study.

Be aware

1. The first voice speaks this truth, "Be aware, pleasure gained by sin is just a distraction for coming destruction. You're just distracted."

Be warned

2. The second voice speaks this truth, "Be warned, you cannot sow seeds of sin and then hope for a crop failure in the future. What an individual sows, he reaps."

We do not like that kind of talk today. I am not talking about forgiveness. God has the ability to turn scarlet to snow white. I am talking about consequences and limitations, some of which last a lifetime.

Be discerning

3. The third is, be discerning, make sure the things you pursue are really worth the price.

I have not given you the answers, I have raised the questions. But, I will tell you, every mark of integrity you display in your life, every time you say "No," every time you stand for what is godly and pure, every time you refuse to cheat or lie, every time you give rather than take, you are depositing a little more into your life account of a life that is clearly marked, "life worth living". The benefits are: contentment, a clean conscience, fellowship with God.

In closing, I want you to know, as an encouragement, that as long as the New Testament church has been around, the believer has struggled with selfishness, covetousness, greed, and theft. But did it ever occur to you that God is committed to transforming you from being a person who steals, whether it is time or loyalty or money, into becoming a person who shares.

Close your Bible and just listen, as I read Ephesians, chapter 4, verse 28.

He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need.

This manuscript is from a sermon preached on 11/12/1995 by Stephen Davey.

© Copyright 1995 Stephen Davey

All rights reserved.