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*“The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest” (Luke 10:2)*

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## TAKE HEED LEST YOU FALL

God’s people, the Israelites, had just been freed from slavery in Egypt. God, through Moses, had brought ten terrible plagues upon the Egyptians. The water in the river had been turned into blood. Frogs had filled the land. The plague of gnats was followed by the plague of flies. The livestock had died by disease and boils had come on men and animals. Next came fiery hail and then the plague of locusts and then darkness. Finally, all the first born had died. When Pharaoh had kicked them out of Egypt, he soon changed his mind and pursued the Israelites. God caused the Red Sea to part and the Israelites escaped on dry ground while the Egyptians per-

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ished. What great miracles God performed to rescue His people! They were so thankful that they sang a song of praise for their deliverance. They pledged themselves to God. How could they not believe in God? They had witnessed His great power. But shortly thereafter, they began complaining about their lack of water and food and wanted to return to Egypt. When Moses went up on the mountain to receive the tablets with the Ten Commandments and delayed his return, they came to Moses' brother Aaron.

*And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. (Exo. 32:1)*

How could they so soon turn their back on God who had rescued them with great power? Surely you and I would not act like they did. If we experienced the great power that the Israelites experienced, we would not have turned our backs on God. But don't be so sure. The apostle Paul gives the following warning: "*Wherefore let him that thinketh he standeth take heed lest he fall*" (1 Cor. 10:12). It is indeed possible for you to put your faith in Jesus, obey the gospel, and be confident in your salvation and then fall due to temptation. In so doing, you would be just like the Israelites under Moses.

I have noticed in my own life, when I have developed a skill or ability in some area and I have become confident in my ability, I can become careless and make mistakes where I should not. I am reminded of Proverbs 16:18: "*Pride goeth before destruction, and an haughty spirit before a fall.*" When you take pride in your ability and position, that is when you are likely to fall. In your walk with God, you cannot become careless and assume that just because you have been successful in your walk in the past that you will not fall in the future. You must take heed lest you fall. You cannot let your guard down. Be careful at all times.

Jesus gave the parable of the sower. In explaining the parable, He says in Luke 8:13,

*They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.*

You can receive the word with joy, but if you have no depth in your faith, if your commitment to God is not total, in time of temptation you will fall away.

Consider the following warning:

*Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. (Heb. 12:14-17)*

Do not be foolish or careless in your actions and fall short of the grace of God.

Jesus was in the garden of Gethsemane before His crucifixion.

*And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. (Mat. 26:39-41)*

That same warning applies to you. Watch and pray, lest you enter into temptation. Your spirit may be willing but your flesh is weak.

Here is my encouragement to you.

*There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. (Heb. 4:9-11)*

Learn from the failure of the Israelites. Be diligent and take heed lest you fall.

ED ANDERSON  
(Sierra Vista, AZ)

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## SEARCH THE SCRIPTURES

1. What did Abraham's son carry for his sacrifice?
2. Which Israelite woman had two Moabite daughters-in-law?
3. In which city was David's throne over Israel?
4. What did James' and John's mother ask of Jesus?
5. Who looked after the coats of the men who stoned Stephen?

## ANSWERS NEXT MONTH

...and remember last month's questions?

1. On the fourth day God made the Sun, Moon and what else?    STARS (Gen. 1:14-19)
2. Who gave water to the camels of Abraham's servant, in answer to his prayer?    REBEKAH (Gen. 24:14-19)
3. What was the name of Abigail's first husband?    NABAL (1 Sam. 25:3)
4. In which gospel does Jesus state that he is the "Bread of Life?"    JOHN (John 6:48)
5. After Pilate found no guilt in Christ, for what reason did the Jews say that Jesus should die?    HE CLAIMED TO BE THE SON OF GOD (John 19:7)

## PHILIPPIANS 1

### (Part II)

The second part of our study of the first chapter of Philippians begins with Paul discussing the fact that all he does is for Christ and to be a light for Him.

*Philippians 1:19-20 - For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*

He further reiterates that he knows that there is a great reward waiting after this life, but he needs to use the life that he has to show Christ through him even though he'd rather be with Christ.

*Philippians 1:21-22 - For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:*

The next verses show that Paul knows that his purpose is to continue life on Earth so that he can continue to help everyone around him.

*Philippians 1:24-26 - Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.*

Paul then goes on to implore the Philippian people to remember that all they do should be for Christ including eve-

rything that they say. He also makes sure that the people know that even if he is not there they should be standing together with one spirit and one mind for the faith of the gospel, doing all that they can to follow the example of Paul and honor Christ.

*Philippians 1:27 - Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

Paul also reminds the Philippians to not be afraid of people that are against them and their stand for Christ because no matter what, they have God on their side.

*Philippians 1:28 - And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.*

He reminds them that the salvation that they are given is because of Christ and that it is given not just for believing in Him but by suffering for Him.

*Philippians 1:29 - For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*

The chapter then closes with Paul stating that everyone has the same conflict and he is trying to relate to what they are feeling.

*Philippians 1:30 - Having the same conflict which ye saw in me, and now hear to be in me.*

Do we have this conflict? Do we understand what our job is here on Earth but wish that we could be with Christ? Some things to think about as we continue living to be lights for Christ.

A. D.

## LIFE AFTER DEATH

### The Rich Man and Lazarus

Luke 16:19-31 ideally explains what occurs beyond death. Whether this record is a parable or a true incident does not matter in the least. Jesus never taught anything which was not in harmony with truth. Every occurrence in this revelation either did or could have actually happened – else we find Jesus teaching something contrary to truth.

Hebrews 9:27 states, “*It is appointed unto men once to die, but after this the judgment.*” Note, however, that the writer did not suggest a long period between death and judgment. In Luke 16 judgment actually took place at death, for there was an immediate separation of the two into two different conditions. Final separation is mentioned in Matthew 25, but this is to be when time comes to an end. An earlier separation exists between the righteous and the unrighteous in the place described by Jesus in Luke 16.

While time continued to exist:

1. Events on earth continued as before, for the rich man indicated this by being concerned about his brothers.
2. Both Lazarus and the rich man were conscious, alert, experienced feelings, and had the sense of reasoning.
3. There was memory.
4. No possibility of communication with those yet on earth.
5. There was a gulf separating the two, thus no opportunity to change their destiny.

Jesus referred to this state of being as “paradise” when He assured the thief on the cross (Luke 23:43). Peter in Acts 2:27, 31 explained this paradise to be the pleasant portion of hell (hades) to which He went for three days and nights. Paul refers to “*A man in Christ...caught up to the third heaven*” (2 Cor. 12:2) and then in verse 4 refers to that heaven as para-

dise. The three heavens are:

1. That which we see and which surrounds us here on earth (Psalms 19:1).
2. Where Jesus, the thief, and Lazarus went after their spirits were separated from their bodies.
3. The eternal state of being for the righteous in the presence of God and Jesus.

Paul further describes the pleasant portion of hades as the resting place of the righteous (prior to the end of time) when in 1 Thessalonians 4:14 he writes, *“So them also which sleep in Jesus will God bring with Him.”* This suggests that the righteous in Christ are reserved until the end of time when they will accompany God to receive the righteous then yet alive *“to meet the Lord in the air: and so shall we ever be with the Lord”* (verse 17). No return to the earth is remotely indicated.

Contrary to the teaching of the Jehovah Witnesses, there will be no 144,000 select in heaven and the remainder of the saved on earth. Revelation 7 and 14 are misunderstood by them, for both chapters explain those under consideration to be *“children of Israel”* (Rev. 7:4) in contrast with *“every nation, and kindred, and tongue, and people”* (Rev. 14:6). This conclusion is refuted by 2 Peter 3:10-13 where it is explained that *“the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”*

From the notes of HARRY COBB  
(Deceased)

THE HARVESTER is a monthly publication intended to encourage all men everywhere to become laborers into God’s harvest (Luke 10:2). This paper is mailed free of charge to anyone who wishes to receive it. Please submit name, address, address changes and all correspondence to:

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