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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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## WHEN GLORY BECOMES COMMONPLACE

*In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. (Exo. 19:1)*

The next chapter records the giving of the Ten Commandment Law to Israel from Mount Sinai.

*And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with*

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*us, and we will hear: but let not God speak with us, lest we die. (Exo. 20:18-19)*

Of this Moses records,

*And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! (Deu. 5:28-29)*

Aaron and his sons, Nadab and Abihu, and seventy elders of Israel came to worship before God (Exo. 24:1).

*And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. (Exo. 24:3)*

Moses is then called by God into the mount for forty days, at which time God delivers unto Moses two tables of stone upon which are written the Ten Commandments (Exo. 24:12-18).

But while Moses was in the mount, the people turned from God (Exo. 32:1-6). Within forty short days, after they were no longer faced with thunderings, lightnings, the noise of the trumpet, or the smoking mountain, they worshipped a golden calf. In their sight God's glory had faded and become ordinary!

After this dreadful event in the history of Israel, we notice another striking story which soon followed. God had strictly required,

*And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The*

*fire shall ever be burning upon the altar; it shall never go out. (Lev. 6:12-13)*

Leviticus 9 describes an obedient sacrifice offered by Aaron and his sons, Nadab and Abihu, at the tabernacle of the congregation. But in the next chapter Nadab and Abihu offer strange, unauthorized fire before the Lord (Lev. 10:1-2). Note especially that along with the others, Nadab and Abihu had seen the God of Israel, had eaten and had drunk in His presence, had seen His glory in the mount, and had now seen His glory at the tabernacle of the congregation. What had once been an experience of glory had now become commonplace!

Moses explained,

*This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. (Lev. 10:3)*

With this insight, let us take a close look at ourselves. We will confidently affirm, “I would never take God lightly and consider my faith as commonplace.”

We observe, however, that after a while people who live near the highway become unaware of the noise of passing trucks, or people who live near the airport cease to be bothered with the airplanes flying over. Is it possible that we, too, tend to make commonplace the glory of God? Or take God lightly and not even realize it?

Consider the interest at the assembly, the pinnacle of our week:

1. If a world leader were at this assembly we would certainly be aware of their presence. Although unseen, the King of kings is there. Does our dress, attention, and participation reflect that awareness? Do we not desire to praise our heavenly Father? “*In the midst of the church I will sing praise unto Thee*” (Heb. 2:12b).

2. The responsibility of teaching is indeed great. We who do so must strive for quality. The local congregation is in a position to exert and promote a marvelous influence for conservatism. It stands as a light in the darkness of night.

*For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. (1 Cor. 1:18)*

3. Do we understand Paul's comment regarding the communion?

*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. (1 Cor. 11:26-29)*

The fact that it requires so little effort on our part may tend to have it viewed as ordinary. But the communion must never be allowed to become commonplace.

*Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (John 6:53)*

But treating God as commonplace is not limited to the assembly; it reaches into every aspect of our very being!

1. Meaningful prayer.

*Pray without ceasing. (1 The. 5:17)*

*Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; (Eph. 5:20)*

A prayerful attitude develops within us an acknowledgment that God is the Giver of "Every good...and every perfect gift" (Jas. 1:17).

It enhances our submission to God and His presence in our lives, recognizing the fact that in and of ourselves we are nothing. It increases our respect and reverence for God. Through meaningful prayer, place every decision before God. Not only does the heavenly Father know; He also listens to His children!

## 2. Becoming too involved with affairs of this world.

As Paul wrote in 1 Corinthians 5:10, it is absolutely true that if we intend to completely separate ourselves from the world, *“Then must ye needs go out of the world.”* But while we are yet here, God deserves more than a commonplace acknowledgment in our lives.

Pause for a moment and seriously ponder this: God has the interest and takes the time to see that the sun rises each morning, send the refreshing rain, surround us with clean, fresh air, provide abundant harvests and ten thousand things more. Can we not find time to devote to His cause?

In Jeremiah 2:32, God said, *“Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.”*

We relegate God to commonplace when respect for and service to Him must take a back-seat in our priorities. Let God in your life have the living, active, commanding, vital place which by right belongs to Him.

Based on a sermon by 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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## SEARCH THE SCRIPTURES

1. Which son did Jacob not send to Egypt for grain during the famine?
2. What happened to Elimelech in Moab?
3. What was the relationship of Mary (mother of Jesus) to Elisabeth?
4. In which town was Jesus born?
5. What job did Peter and Andrew do?

ANSWERS NEXT MONTH. . .

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## SAUL

We know that the Apostle Paul was once a strong persecutor of Christians who was known as Saul. This is evidenced in many places in Acts.

*And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (Acts 7:58-60)*

*I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. (Acts 22:3-4)*

*And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high*

*priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. (Acts 9:1-2)*

*Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. (Acts 26:8-11)*

The rest of the story is the important part. He saw the error of his ways, he repented, and he was a minister for Christ. He suffered persecution, jail, and gave the rest of his life to serve God.

*But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. (2 Tim. 3:10-11)*

*Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in*

## GOSPEL MEETINGS

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DATES	PLACE	SPEAKER
September 30 - October 4	Rich Hill Liberty, KY	Timothy Lewis, Thaddeus Eubank, James McDonald, Jerry Burton, & TBA
October 30 - November 1	Oak Grove Eubank, KY	Timothy Lewis, Scott Caldwell, & Mark Carpenter

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\*Masks are recommended at these meetings. Information may be subject to change. Please check the website calendar for the latest updates.\*

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*fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. (2 Cor. 11:23-28)*

*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: Nevertheless to abide in the flesh is more needful for you. (Php. 1:21-24)*

*For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. (2 Tim. 4:6-8)*

We should all strive to live as Paul did in his later years. Serve God and help others to see that even bad people can be persuaded to do the right thing.

Based on a sermon by MIKE DANIEL  
(Winston, GA)