

Back To Basics

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THINGS TO PUT ON

Larry R. Ping II

The idea of “putting on” appears throughout the Scriptures. This phrase carries with it the thought of dressing the heart of man. Have you “put on” the following?

CHARITY. Paul reminded the Colossians to “put on charity” (Col. 3:14). Peter penned that we ought to “Love the brotherhood” (1 Pet. 2:17). Others know we are the people of God by way of our love for each other (Jn. 13:35). Take time to read 1 Corinthians 13:4-8 to see the Bible definition of charity, and then put it on!

THE WHOLE ARMOR OF GOD. Paul warned that we are to “put on the whole armor of God” (Eph. 6:11). This armor protects not against “flesh and blood,” but “principalities, against powers, against the rulers of the darkness of this world” and “spiritual wickedness in high places” (Eph. 6:12). The spiritual weapons we should employ are listed in Ephesians 6:14-18. These weapons are meant for both our protection and defense against “the wiles of the devil” (Eph. 6:11).

CHRIST. Those who were baptized were said to have “put on Christ” (Gal. 3:27). In this passage, putting “on Christ” is equated with being “in Christ.” All “spiritual blessings” are found “in Christ” (Eph. 1:3). One is a “new creature” if he is “in Christ” (2 Cor. 5:17). Further,

the Bible says redemption (Rom. 3:24), sanctification (1 Cor. 1:2), nearness to God (Eph. 2:13, 16), and eternal life (1 Jn. 5:11) are benefits to those who are “in Christ.” Isn’t it time for you to put on Christ?

THE NEW MAN. A reading of Ephesians 4:22-24 will show that we are to put off the “old man” and put on the “new man.” All have sinned (Rom. 3:23) and are therefore behooved to find the way to put off that sin and put on righteousness. Many dangerously delay this action because they are not willing to change. Yet, the word of God demands that we repent of past evil life and adopt an upright one (Lk. 13:3, 5). Are you willing to put on the new man?

IMMORTALITY. 1 Corinthians 15:54 reads, “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” We long for the day when it can be said, “there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4). Join in the quest for immortality!

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THE SOWER'S SEED

Basic Sermon Starters

"HE THAT GOETH FORTH AND WEEPETH, BEARING PRECIOUS SEED, SHALL DOUBTLESS COME AGAIN WITH REJOICING, BRINGING HIS SHEAVES WITH HIM."

SOME WHO CANNOT PLEASE GOD

Introduction

1. There have been individuals who have pleased God and some with whom God was not pleased.
 - a. Heb. 11:5
 - b. 1 Cor. 10:5
2. Our chief desire should be to please God.
 - a. Col. 1:10
 - b. 1 Th. 4:1
3. Yet there are some who cannot please God.

Discussion

- I. **FOLKS WITHOUT FAITH**
 - A. Heb. 11:6
 - B. Faith is essential (Jn. 8:24).
 - C. Faith comes by hearing (Rom. 10:17).
- II. **THEY THAT ARE IN THE FLESH**
 - A. Rom. 8:8
 - B. Discuss Romans 8:1-14.
 - C. Gal. 6:16-25
- III. **CHILDREN WHO DO NOT OBEY THEIR PARENTS**
 - A. Col. 3:20

- B. Eph. 6:1-3
- C. An old command (Ex. 20:12).

IV. INDIVIDUALS WHO JUST PLEASE THEMSELVES

- A. Rom. 15:1, 3
- B. Jn. 8:29
- C. You can't just do what pleases you and at the same time please God!

V. THOSE WHO TRY TO PLEASE MEN

- A. Gal. 1:10
- B. You may please men but not be pleasing to God.
- C. Saul, an example (1 Sam. 15:24).

VI. ENTANGLED SOLDIERS

- A. 2 Tim. 2:4
- B. The cares of this life choke out the word (Lk. 8:14).
- C. This gets in the way of many and keeps them from pleasing God!

Conclusion

1. Is God pleased with you?
2. Will you do those things that please Him?

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THE BIBLE SPEAKS TO YOUNG PEOPLE

John Isaac Edwards

The Bible has as much to say to young people as it does to those older. Consider what the Bible says to the young.

PRAISE THE NAME OF THE LORD. The Psalmist said, “Both young men, and maidens; old men, and children: Let them praise the name of the Lord...” (Ps. 148:12-13). Why praise the name of the Lord? “...for he commanded, and they were created” (Ps. 148:5). How do the young praise the name of the Lord? By “fulfilling his word” (Ps. 148:6, 8).

WISDOM FROM PROVERBS. The proverbs of Solomon address “the young man” (Prov. 1:4). 23 times in the book, Solomon says, “My son...” (Prov. 1:8, 10, 15; 2:1; 3:1, 11, 21; 4:3, 10, 20; 5:1, 20; 6:1, 3, 20; 7:1; 19:27; 23:15, 19, 26; 24:13, 21; 27:11; 31:2). Every young man and woman would do well to hear and heed the advice of the wise man.

REJOICE, REMOVE, AND REMEMBER. The Preacher laid down three excellent R’s for young people when he said, “Rejoice, O young man, in thy youth...remove sorrow from thy heart...Remember now thy Creator in the days of thy youth...” (Eccl. 11:9-12:1). Youth is a time for enjoying life and being mindful of one’s responsibilities before the Maker.

LET NO MAN DESPISE THY YOUTH. Paul wrote Timothy, a young man, “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Tim. 4:12). A young person earns the respect of others as he is an example of what a believer is.

FLEE AND FOLLOW. There are lusts peculiar to youth and these must be fled. Things higher and nobler must be followed. “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Tim. 2:22).

BE SOME THINGS. Aged women are called upon to “teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands...” (Ti. 2:3-5). Young men are exhorted “to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned...” (Ti. 2:6-8).

Let’s be and do what God would have us to.

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ARE WE SINNING WHEN WE WATCH OTHERS SIN?

Melba Edwards

This question was asked by a young girl in the late 60's - early 70's. It was sparked by something the preacher had said in his sermon. She asked him this question when he came to their house for dinner that Sunday. To her disappointment, he told her he had to think about that one. He never answered her question. I've thought a lot about this question through the years. What saith the Scriptures?

WHO KNOWING THE JUDGMENT OF GOD, THAT THEY WHICH COMMIT SUCH THINGS ARE WORTHY OF DEATH, NOT ONLY DO THE SAME, BUT HAVE PLEASURE IN THEM THAT DO THEM. This is found in Romans 1:32. “Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful” (Rom. 1:29-31). Does this not sound like things seen on TV and in the movies? “Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” How many times have we heard someone say, “That was a good movie”, and it was filled with those things Paul mentioned? They have pleasure in them that do them. But they are acting not actually doing them, right? Remember what was going on back in Genesis? “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his

heart was only evil continually” (Gen. 6:5). There are many things on TV we wouldn't even imagine if we didn't see them acted out. Imagination is the formation of a mental image of something that is neither perceived as real not present in the senses (*The American Heritage College Dictionary*). Paul wrote the Romans and said, “...but became vain in their imaginations...” (Rom. 1:21). What does God think about it? He's the one that counts!

NOW THE WORKS OF THE FLESH ARE MANIFEST, WHICH ARE THESE; ADULTERY, FORNICATION, UNCLEANNES, LASCIVIOUSNESS, IDOLATRY, WITCHCRAFT, HATRED, VARIANCE, EMULATIONS, WRATH, STRIFE, SEDITIONS, HERESIES, ENVYINGS, MURDERS, DRUNKENNESS, REVELLINGS, AND SUCH LIKE. “...of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal. 5:19-21). Is it alright if our children watch movies with these things in them? Have you seen your child or other children imitate the above? Why not teach them, “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance...” (Gal. 5:22-23)? Some cartoons are filled with violence and children imitate such. Some cartoons/movies instill in our children that it is alright to lie, if the situation calls for it. Could it be that we have become sensual, lacking in moral or spiritual interest, worldly, Jude 19? Some children I saw caught up in movies/cartoons through the years are either not Christians or are unfaithful. The Bible is filled with so many wonderful examples we need desperately to be teaching our children!

In Few Words

IS SIN INHERITED?

According to GotQuestions.org, sin is passed along from generation to generation. “The original sin of Adam and Eve was passed along to us as an inheritance. Our parents inherited the sins of their parents and we inherited their sins as well. We will pass our sins along to our children and they will pass it along to their children.” This well expresses the belief and doctrine of many religious groups. But, where does the Bible teach inherited sin? The Scripture saith, “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him” (Ezek. 18:20). This Scripture shows that neither iniquity nor righteousness is inherited.

BEING CALLED “LUTHERAN”

There are those today who call themselves “Lutheran,” after the name of the sixteenth century reformer, Martin Luther. Lutherans hold to the teachings of Luther (for example, that a man is justified by faith alone which Luther taught but the Bible nowhere teaches). Those who call themselves Lutheran need to know what Martin Luther had to say about wearing his name. “I ask that my name be left silent and people not call themselves Lutheran, but rather Christians...How should I, a poor stinking bag of worms, become so that the children of Christ are named with my unholy name? It should not be dear friends. Let us extinguish all factious names and be called Christians...” (*Martin Luther, Admonition Against Insurrection, 1522*). Why do people call themselves Lutheran, when Martin Luther asked that people not call themselves Lutheran? Let us extinguish all factious names, wear the name of Christ, the name above all names (Eph. 1:21). “Christian” gives preeminence to Christ (Col. 1:18); “Lutheran” gives the preeminence to Luther!

THINGS FAITH ALONE WILL NOT DO

To help us see it takes more than faith alone, let’s notice some things faith by itself will not do.

Will not justify. James said, “Ye see then how that by works a man is justified, and not by faith only” (Jas. 2:24). Thus, faith alone will leave you unjustified in the sight of God.

Will not keep you from being denied. John 12:42-43 records some who “believed,” but “did not confess” the Lord. The Lord will only confess those who confess Him (Mt. 10:32-33).

Will not save. Jesus said, “He that believeth and is baptized shall be saved...” (Mk. 16:16). The word “and” links belief with baptism, making both essential to salvation.

Will not bring one into contact with Christ’s blood. The blood of Christ, shed “for the remission of sins” (Mt. 26:28), was shed in His death (Jn. 19:33-34). Therefore, one must reach the death of Christ to contact the blood of Christ. This is accomplished through Bible baptism (Rom. 6:3).

ONCE SAVED, ALWAYS SAVED?

Some teach once a person has been saved from his past sins that he cannot so sin and fall away as to be eternally lost.

The Bible says we can sin. John said, “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 Jn. 1:8).

The Bible records Christians who did sin. Simon believed and was baptized (Acts 8:13). He sinned after he was saved and was “in the gall of bitterness, and in the bond of iniquity” (Acts 8:23).

The Bible tells us what to do when we sin. Simon was told, “Repent...and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22). John said, “If we confess our sins, he is faithful and just to forgive us our sins...” (1 Jn. 1:9).

Thru-the-Bible

SPECIAL TIMES

LEV. 16, 23, 25; NUM 28-29; DT. 16

DAVID HALBROOK

“**M**oses told the children of Israel everything, just as the Lord commanded Moses” concerning festivals and sabbaths (Num. 29:40).

THE SABBATH DAY. On this day “no customary work” was to be done. It is called a “holy convocation,” so this day not only allowed for rest but was also a day of worship.

SEVEN JEWISH FEASTS.

Passover. Observed on the fourteenth day of the first month, this was a combination of “New Year’s Day” and “Independence Day” for Israel (Ex. 12), reminding them that God rescued them from Egypt. The lamb was clearly a type of Jesus, and the use of unleavened bread foreshadowed the Lord’s supper (Jn. 1:29; 1 Cor. 5:7; 1 Cor. 11:24).

Feast of Unleavened Bread. Observed the day after Passover and lasting seven days, no work was allowed on the first or seventh days of this feast. It reminded Israel of the unleavened bread they ate as they quickly fled Egypt.

Day of Firstfruits. This was another “holy convocation,” in which in a sheaf (a measurement) of grain along with a lamb, flour/oil mixture, and wine were offered. It was offered in thanks for the present and future harvest.

Feast of Weeks (Pentecost). Another grain offering was made fifty days after the Day of Firstfruits. This included animal and drink offerings, all expressions of thanksgiving and atonement (Num. 28:30). This feast provided the large audience for the apostles when the gospel was first publicly proclaimed (Acts 2).

Day of Trumpets. Almost four months after Pentecost was this holy convocation. This involved the blowing of trumpets and additional atonement offerings. This ushered in a busy month of worship.

Day of Atonement. Ten days later, the priest would make atonement for all Israel’s sins. On this and other days of atonement-related sacrifices, the people were told to afflict their souls. Reflection on their sin should cause sadness.

The Feast of Tabernacles (Booths, Ingathering). A few days after the Day of Atonement, animal, drink and free-will offerings were made. During seven days of this feast, the people lived in booths. This was a joyous festival as they remembered God bringing them out of Egypt.

SPECIAL YEARS.

Sabbath Year. God’s care for Israel is seen as He instructs them to give the land of their crops a “sabbath” (rest) every seven years by letting the fields lay dormant. Israel was in need of such agricultural instruction, not having been trained while slaves in Egypt. This year also marked the release of debt between Israelites. This helped to prevent the poor from becoming hopelessly impoverished, and required the rich to show compassion on the poor.

Year of Jubilee. Every fifty years, on the Day of Atonement, was a day of liberty. Land previously sold was returned to the original family so that God’s inheritance would be kept by those to whom it was given. The poor, who, due to severe debt, had to sell themselves as servants, were given release and a chance to “start fresh.” This reminded Israel that ultimately they were all God’s servants.

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VOWS

LEV. 27; NUM. 6; 30

JOHN GENTRY

The law of Moses given by God touched every aspect of life. Many things not required, but purely voluntary, were also regulated by the Law—such as vows (Dt. 23:22-24).

SPECIAL VOWS (LEV. 27). *Vows involving people* (vv. 2-8). A person vowed was to be redeemed. The cost varied by age and gender. The cost was according to the shekel of the sanctuary. The priest could require a lesser amount if the one who made the vow was poor. *Vows involving animals* (vv. 9-13). When a vow involved an animal that could be sacrificed to the Lord, it was not to be bought back, instead it was now holy. An animal that was not to be sacrificed was either kept by the priest or, if the man desired to redeem it, he could do so by paying 120% of the estimated value. *Vows involving property* (vv. 14-25). Houses vowed could be redeemed by paying 120% of the estimated value. If land was vowed during the year of jubilee, then they paid the full value of the land plus 20%. If it was vowed between years of jubilee, they paid the prorated amount plus 20%. Note: the year of jubilee occurred every fiftieth year (Lev. 25). *Other regulations* (vv. 26-34). Firstlings of sacrificial animals could not be vowed because they already belonged to the Lord. Firstlings of unclean animals could be redeemed at 120% of their estimated value. Items, including humans, that had been “devoted for destruction” could not be redeemed, but were to be put to death as per the vow. Tithes of the land could be redeemed at 120% of their value, while tithes of the flocks and herds could not be redeemed.

NAZIRITE VOWS (NUM 6). Like other vows, the Nazirite vow was voluntary. *Description* (vv. 2-8). A man or woman could choose to dedicate themselves to the Lord for a set amount of time. During the time of the vow a person could not ingest any product of the vine, could not cut his hair, nor could he touch a dead body. *Defilement* (vv. 9-12). If a Nazirite involuntarily touched a dead body, “his separation was defiled.” He had to shave his head and sacrifice two doves or pigeons—one for a sin offering, the other for a burnt offering to make atonement for him. After these sacrifices, he was to then offer another sacrifice, “a lamb of the first year,” as a trespass offering and start his period of dedication all over again. *Discharging* (vv. 13-21). After the set time of the vow was completed, the person was to then bring “one he-lamb a year old without blemish for a burnt-offering, and one ewe-lamb a year old without blemish for a sin-offering, and one ram without blemish for peace-offerings, and a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal-offering, and their drink-offerings.” The person was to then shave his head and burn his hair in the fire of the peace offering. An extra portion of the peace offering was given to the priests to eat (Lev. 7:32-34).

PERMANENT VOWS (NUM. 30). Vows were to be honored, no matter what. The only exceptions to this rule were if a young girl or wife vowed a rash vow in the hearing of the father or husband. The father or husband then had the option to void the vow, but only if he did so during the day in which he heard the vow.

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Thru-the-Bible

MISCELLANEOUS LAWS

LEV. 18-20; 24:16-22; NUM. 5

KEITH WELCH

The old law consisted of more than just Ten Commandments. God said, “You shall observe My judgments and keep My ordinances...” (Lev. 18:4). God also gave Israel these miscellaneous laws:

LAWS OF SEXUAL MORALITY. God forbade incest when He said, “None of you shall approach anyone who is near of kin to him...” (Lev. 18:6-18). God also condemned homosexuality saying it is an “abomination.” Leviticus 18:22 states, “You shall not lie with a male as with a woman.” The Bible affirms God created woman for the man (1 Cor. 11:9). Furthermore, a man was not to lie with a woman during her “customary impurity” (Lev. 18:19). Laws of sexual morality also commanded the Hebrew people, “Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It is perversion” (Lev. 18:23). The Israelites were not to do as the Egyptians, where they dwelt previously, or as those in the land of Canaan, where they were going (Lev. 18:3). Moses stressed to the children of Israel to keep God’s statutes and judgments or they would be separated from God (Lev. 18:24-30).

MORAL AND CEREMONIAL LAWS. These miscellaneous moral and ceremonial laws ranged from “revering mother and father” to sacrificing, harvesting, swearing, judgment, being a talebearer, raising livestock, trees for food, mediums, and much more (Lev. 19:3-36). God’s chosen people were exhorted, “You shall be holy, for I the Lord your God am holy” (Lev. 19:2). Israel was to be different than all the other nations around them. They were to be

a “set-aside people” or separate people chosen by God to carry out His will. God required these descendants of Abraham to “observe all My statutes and all My judgments, and perform them: I am the Lord” (Lev. 19:37).

PENALTIES FOR BREAKING THE LAW. By the mouth of Moses, Israel was informed that they would be separated from God if they forsook His law (Lev. 20:1-27). During the Mosaic period, the penalty for certain sins was death. Sins such as cursing father and mother, adultery, incest, and homosexuality resulted in the death penalty. Not all sin resulted in immediate death—however, God said the sinner would “bear his guilt” (Lev. 20:17). Other penalties consisted of “fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him” (Lev. 24:20). Capital punishment was part of the old law, “whoever kills a man shall be put to death” (Lev. 24:21). God instructed that the ceremonially unclean be cast outside the camp (Num. 5:1-4). The law also consisted of confession and restitution and the law concerning unfaithful wives, the law of jealousy (Num. 5:5-31). Again Israel is instructed to “keep” all of God’s statutes and judgments (Lev. 20:22). God’s people were to perform these statutes, judgments, or laws, which indicates some personal responsibility to obey.

The old law was clearly more than just Ten Commandments. Those under this law were required to abide by these and other divine instructions. This section can be summed up by two “ye shall’s”: “Ye shall be holy: for I the Lord your God am holy” (Lev. 19:2) and “Ye shall therefore keep all my statutes, and all my judgments, and do them...” (Lev. 20:22).

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NUMBERED AND ORGANIZED

NUM. 1-4; 8; 10:1-10; LEV. 26

SHANE WILLIAMS

In the book of Numbers, the command comes from the Lord to take a census of all the sons of Israel. In the first chapters of Numbers, we see Israel numbered and organized according to tribes and specific duties. As long as Israel would follow God, they would be His people (Lev. 26:12).

CENSUS. Each tribe was to be numbered, every male from 20 years old and up. The total number came to 603,550 (Num. 1:46). The Levites were not included in this numbering. They were appointed over the tabernacle, its furnishings, and all that belonged to it. Israel did all that God commanded them (Num. 1:54).

CAMPING ARRANGEMENTS. The tribes were then organized as to their position from the tent of meeting. Judah, Issachar, and Zebulan were on the east side. Reuben, Simeon, and Gad were on the south side. Ephraim, Manasseh, and Benjamin were on the west side. Dan, Asher, and Naphtali were on the north side. The Levites would be in the midst of the camps (Num. 2:17). Israel did all that God commanded them (Num. 2:34). Instructions were also given concerning how the camps would move. Two trumpets were made and blown in different ways to instruct the camps on their proper movement (Num. 10:1-10).

LEVITES. The Levites were to be the Lord's. Instead of taking the firstborn from Israel, God chose the Levites to be His (Num. 3:12-13, 40-51). The Levites were to be numbered from

every male one month old and up. They numbered 22,000 (Num. 3:39). Levi's sons were Gershon, Kohath, and Merari.

The Gershonites were to camp behind the tabernacle to the west. The numbered males were 7,500. Their duties involved the curtains, covering and screen of the tabernacle. Their work also involved the hangings of the court, the screen and their cords (Num. 3:25-26; 4:21-28).

The Kohathites were to camp to the south of the tabernacle. The numbered males were 8,600. Their duties involved the ark, the table, the lampstand, the altars, and the utensils of the sanctuary (Num. 3:27-32; 4:1-20).

The Merarites were to camp on the north side of the tabernacle. The numbered males were 6,200. Their duties involved the boards of the tabernacle, its bars, pillars, sockets, and all its equipment (Num. 3:33-37; 4:29-33).

Moses, Aaron, and his sons were to camp on the east side of the tabernacle. They kept charge of the sanctuary to meet the needs of Israel (Num. 3:38).

The Levites were to be cleansed and presented to the Lord as His own (Num. 8:5-22). All were numbered and God's commands were carried out just as He instructed (Num. 3:51; 4:49; 8:20).

BLESSINGS AND PENALTIES. Leviticus 26 describes the blessings for Israel if they would obey the Lord (Lev. 1-13). Details are also given for the penalty of failing to carry out God's commands (Lev. 14-39). God's vengeance would be executed (Lev. 26:25). If they repent, however, God will remember His covenant (Lev. 26:40-42).

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WHEN WE GET DISCOURAGED

Donnie V. Rader

We all get discouraged from time to time about various things. It may be our jobs or the way our fellow workers are treating us. It may be sickness or a problem with a loved one. It may be things in the church—like those who are not really what they ought to be. When we get discouraged there are several things that may help us overcome. Consider:

WE ARE NOT THE ONLY ONES. There have been others all through time that got down and found reason to be blue. Elijah is a case in point. So is Jeremiah (remember, he was the weeping prophet). The Christians who made up the church at Jerusalem had become so discouraged that Paul described them as having their hands hanging down and their knees were getting weak (Heb. 12:12). Jesus Himself mourned over the city of Jerusalem. I don't know about you, but when I realize that I am not the first, the only one now, nor will I be the last, I'm comforted—at least a little.

GOD IS STILL IN CONTROL. There are times we get discouraged because things seem to be beyond our ability to change and correct. That “out of my control” feeling gets us down. If we could change things (at least by ourselves) we would, but we can't. One of the things that John wrote about, while on the Isle of Patmos, was that God is still on His throne (Rev. 4). The point was that when things seem so out of control, don't forget, God is still in control. He still has the upper hand.

IT MAY NOT BE AS BAD AS YOU THINK. The prophet Elijah reached a point that he thought he was the only one left doing right. He said, “I alone am left” (1 Ki. 19:10, 14). However, there were more doing right than Elijah thought (v. 18). It is easy to let little things grow bigger than they really are in the midst of frustration. What otherwise

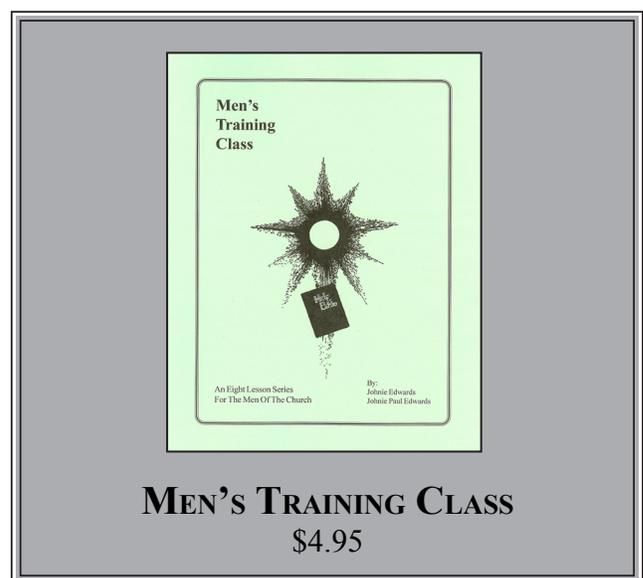
would be a little matter, becomes bigger the more we dwell on it.

WE CANNOT GIVE UP. We must keep pressing on. Let others do what they feel they must do, but we must press on. The whole point of the last section of Hebrews (chapters 10-13) is to say keep on keeping on. Don't become discouraged and draw back in your enthusiasm and service, but press on knowing of your reward (Heb. 10).

THINGS CAN CHANGE FOR THE BETTER. Evidence, you ask? Look at the past. Have there not been similar circumstances where things looked bad and in time they got better? Things looked bad while John was on Patmos. However, he finally was allowed to leave to resume his work at Ephesus.

When you get discouraged, think on these things.

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SMALL THINGS

Marc W. Gibson

We tend to underestimate small things. Just ask the person short of stature or a small congregation of God's people. Small things are easily overlooked in favor of what is larger or bigger. This can be a mistake. The value of small things should never be minimized. The Bible speaks of creatures that are little, but exceedingly wise (Prov. 30:24-28). Zechariah spoke of those who "despised the day of small things" when they regarded the second temple as nothing in comparison with Solomon's temple (Zech. 4:10; Hag. 2:3). Small things can be very significant, for good and bad.

SMALL RESOURCES (JN. 6:5-13). Jesus' disciples considered a lad's belongings of five barley loaves and two small fish as scarcely able to feed a great multitude. The disciples quickly learned that Jesus could do a lot with small resources. We may not have much to bring to the Lord of our own abilities, but He can multiply our talents and opportunities if we will follow Him. Those with the least will often become the most effective of God's servants.

SMALL CONTRIBUTION (MK. 12:41-44). Jesus watched as the rich put much into the temple treasury. Then came one poor widow who put in only two mites, an extremely small amount. Jesus stated that she had put in "more" with her small contribution, because she had put in all that she had. Bountiful giving in God's eyes is not measured in dollar figures, but in the sacrificial attitude of the heart (2 Cor. 9:6-7). A small contribution may be all someone can give, but, to the Lord, it is an impressive amount!

SMALL BEGINNINGS (MT. 13:31-32). Jesus described the kingdom of heaven as a mustard seed, which is the "least of all seeds; but when it is grown it is greater than the herbs and becomes a tree, so that

the birds of the air come and nest in its branches." God's kingdom is so full of power and potential that great results will come from the smallest, simplest beginnings. This power is contained in the gospel (Rom. 1:16). Wherever the seed is sown, it will grow in the hearts of obedient souls who become citizens of the spiritual kingdom of God.

SMALL TROUBLEMAKER (JAS. 3:5-10). Compared to other body parts, the tongue is a "little member." Yet, this little "match" can kindle a large forest fire of trouble. A careless wagging of the tongue can produce words full of evil and deadly poison. It takes great effort to tame this little member so that it will not cause trouble resulting in grief and division.

SMALL INFLUENCE (MT. 13:33; GAL. 5:9). A small amount of leaven will make a whole lump of dough rise. So it is with the kingdom of heaven. A small amount of godly influence can go a long way toward shining the light of truth and saving souls from sin. On the other hand, a small amount of error will quickly permeate everyone around it unless it is identified and stopped. We must beware of the leaven of false doctrine (Mt. 16:11-12).

SMALL SERVICE (MT. 10:42). In our service to God and one another, it is the little things that can make the most difference. Even giving just "a cup of cold water in the name of a disciple" is a great deed in the eyes of God. True service includes the behind-the-scenes work that goes largely unnoticed and so few are interested in doing. Remember, "there is room in the kingdom of God, my brother, for the small things that you can do." Do not underestimate the significance of small things.

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IS THERE NOT A CAUSE?

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The giant's incredible size loomed over the valley as he hurled his insults toward the armies of Israel. He was a champion among the Philistine warriors, and everyone knew why: he was huge! Several feet taller than the average man, no one could hope to survive hand to hand combat with Goliath of Gath. No one, that is, except a youngster named David. Armed with faith in God, David displayed remarkable courage as he challenged and defeated this giant of a man. His confrontation with Goliath is a remarkable display of faith, courage, and conviction as it shows the victory of faith (1 Sam. 17).

David's brothers scolded him when they heard of his proposal to fight Goliath. David's response: "Is there not a cause?" (1 Sam. 17:29). His declaration reminds us that even today there are many giants that defy the army of the living God. Causes still exist which move the faithful to action. We are in the Lord's army, and we must, in faith, be ready to fight His foes (Eph. 6:10-18). When the enemy seems much too large for us to battle, our faith must be anchored to the power and truth of God. God assures victory to His people in Christ (Rev. 11:15; 17:14).

THE ENEMY OF FALSE DOCTRINE MUST BE BATTLED. Contending for the faith is not fashionable to many these days (Jude 3-4). When a soldier of the cross engages in a battle of faith with a false teacher over his false doctrine, the advocate of error often gets more sympathy, respect and encouragement than the one standing for the truth. Nevertheless, wherever error tries to infiltrate the church and hold men captive, a cause exists that compels the faithful to act (Gal. 2:4-5). Do you join the brothers of David in faithless rebuke of faithful and needful conflict against error? Or, in the day of battle, do

you hold up the hands of those who fight the good fight of faith?

THE ENEMY OF WORLDLINESS IS A FORMIDABLE GIANT WHICH WE MUST ENGAGE IN BATTLE. Every day, the world defies the armies of the living God. Living amidst the enticements of the world induces some Christians to retreat from the high and holy ground they have gained with Christ as their Captain (Heb. 12:1-2). Soldiers of Christ must not be intimidated and afraid by this giant enemy of faith—even though others succumb to its power (1 Pet. 2:11-12; 2 Pet. 2:18-22; Rom. 13:12-14; Gal. 5:19-21). Like David, we must stand our ground and live holy lives, trusting in God to deliver us from the enemy's every assault (1 Cor. 10:13; 1 Jn. 5:4).

THE ENEMY OF COMPLACENCY IS AN INSIDIOUS GIANT. Infecting Christians with a lethargic approach to godliness, complacency is an intimidating opponent. Complacency leads to neglect, procrastination, toleration, and compromise with sin. Complacency hinders the lost from being saved. It causes the strong to grow weak and the weak to grow weaker. But, with zealous faith, this giant can also be slain (Rom. 12:11; Gal. 6:9-10; Heb. 6:9-12).

David knew the urgency and necessity of stopping the mouth of Goliath. Like David, we must assess the causes for which we fight to be sure we are on the Lord's side (Mt. 12:30). Soldiers of Christ engage the enemy with faith in God's power to deliver us from the foe. Let us "fight the good fight of faith" (1 Tim. 6:12; 2 Cor. 10:3-5; Eph. 6:10-13).

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MOSES, A TYPE OF CHRIST

Matt Foster

A type is a pattern of better things to come. We are discussing the things of the Old Testament that prefigured better things to come in Christ Jesus. They serve as proof that the antitype is of divine origin and build our faith as we can see God bringing about His ultimate plan for redeeming man from his sin. So let's take a look at how Moses prefigured the Christ.

CONSIDER THEIR BIRTH. The Pharaoh or king of Egypt sought to kill all the male children born to the Hebrews, because he saw them as a threat to his kingdom. When the wise men came to King Herod telling him of a King (Jesus) that was born, he thought this child was a rival to his throne. So he had all the male children of Bethlehem slaughtered that were under age two.

THE MEEKNESS OF MOSES PREFIGURED JESUS. Numbers 12:3 describes Moses as the meekest man upon the earth. Jesus was the meekest of men in His day (Mt. 11:29).

BOTH DELIVERED GOD'S PEOPLE. God called Moses to go down into Egypt and bring out the children of Israel from the bondage of Egyptian slavery (Ex. 3:7-10). Their bondage prefigured the bondage of sin (2 Pet. 2:19). Jesus came to deliver us from the law that could never take away sins and the bondage of sin (Gal. 4:1-7; 5:1-5).

LIKE CHRIST, MOSES WAS A SAVIOR. Moses saved Israel from destruction by the miracle of parting the Red Sea that God worked through him. When they had walked over on dry land, Moses again waved his rod over the sea and the waters came together again, destroying the Egyptian army. This event is described as a baptism (1 Cor. 10:2). This baptism was a type of the one baptism into Christ. Just as the baptism unto Moses saved Israel, so baptism into Jesus Christ saves

us today (Mk. 16:16; 1 Pet. 3:21). Not only did Israel have to believe in God to receive His salvation, they also had to have the faith in His word to act on it and move forward to see the salvation of the Lord. So it is today, we must believe in God and act upon His word before we will receive the salvation which is in Christ Jesus (2 Tim. 2:10). Salvation was on the other side of the baptism unto Moses and so it is with the baptism into Christ. It is not salvation by faith only.

CHRIST IS THE PROPHET "LIKE UNTO MOSES" GOD FORETOLD WOULD COME IN DEUTERONOMY 18:15. Acts 3:19-23 shows this referred directly to Christ. Moses was like no other prophet of God in that He spoke to God face to face as a friend (Ex. 33:11; 34:10). Truly no one had ever seen God in His true form; except for Christ, who was sent from God and took on fleshly form (Jn. 1:18). Moses, as a prophet, spoke God's message. He also foretold many things to come: the Messiah (Dt. 18:15-18); Israel's captivity and the destruction of Jerusalem (Dt. 28); and many other things. This proved that he and his message was from God. He performed many miracles throughout his life. So it was with Christ. He came bringing God's message, foretelling His own death and the destruction of Jerusalem and proved Himself and His word to be from God by the miracles which He performed (Jn. 20:30-31).

BOTH CHRIST AND MOSES WERE LAWGIVERS. As God spoke to the people concerning His law, they requested that God no longer speak to them directly, but through Moses (Ex. 20:18-19). We generally refer to the Old Testament law as the law of Moses (Lk. 2:22). With reference to the New Testament, we refer to it as the law of Christ (Gal. 6:2).

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Kids Activity Page

Aleisha Edwards

Bible Families

Draw a line matching the parent(s) with the children.

Adam & Eve (Gen. 4:1-2, 25)	Shem, Ham, Japeth
Enoch (Gen. 5:21)	Jesus
Noah (Gen. 6:10)	Samuel
Abraham & Sarah (Gen. 21:3)	Cain, Abel, Seth
Isaac & Rebekah (Gen. 25:20-26)	Samson
Manoah (Judg. 13)	Timothy
Elimelech & Naomi (Ruth 1:1-2)	Jonathan
Elkanah & Hannah (1 Sam. 1:19-20)	Isaac
Saul (1 Sam. 14:1)	Methuselah
Joseph & Mary (Mt. 1:18)	John
Zacharias & Elisabeth (Lk. 1)	Mahlon, Chilion
Eunice (2 Tim. 1:5)	Jacob, Esau

**"Suffer the little children to come unto me,
and forbid them not: for of such is the kingdom of God" (Mark 10:14).**

A VIRTUOUS WOMAN

Ryan Thomas

The book of Ruth is a story of a lovely young woman during the turbulent time of the judges. It is sad to see that so few women of our time possess the same character and moral purity of Ruth. Most young ladies have not been taught the divine pattern and have forsaken their God-given role as mothers and teachers. Sadly, more focus is being given to higher education and careers than the home. It is my hope that this article will encourage more women to emulate the qualities that made Ruth such a virtuous woman in the sight of God (Ruth 3:11).

SHE WAS LOYAL. In spite of Naomi's plea for Ruth to return to her own country, she refused to leave her side (1:14, 16-19). What a devoted friend! The wise man said, "there is a friend that sticketh closer than a brother" (Prov. 18:24). What is more precious to a man than having a woman he can trust (Prov. 31:11)? Keep in mind that faithfulness is something the Lord demands of every person (1 Cor. 4:2). Ruth was faithful. As a result, she was rewarded (2:12). We will be rewarded as well if we are faithful (Rev. 2:10).

SHE WAS HARDWORKING. Ruth was not embarrassed to be seen doing common labor as some are today (2:2-3). Women are not to be idle but are commanded to work (1 Tim. 5:13). Does this sound like a description of a "stay in bed mom" to you (Prov. 31:10-31)? Although not charged with the responsibility of providing for the household, a woman's work is very important, perhaps the most important of all. The Bible says that women are to be "teachers" and "keepers at home" (Ti. 2:3-5). Even though it is not wrong for a woman to seek employment outside the home, this is not what God originally intended. A woman's first responsibility is in the home and this is, by far, the more honorable of the two (1 Tim. 5:14; Ti. 2:4-5).

SHE WAS MODEST. You do not have to look very long to find women who adorn themselves in the attire of a harlot these days. Sadly, some are unaware that their dress is inappropriate. Immodesty is a plague of our society as it encourages men to act less honorable and reduces women to a collection of body parts which cancels out their heart, soul, and intellect. Even worse, it is eating away at the very foundation of our country—the home. Older women and mothers, let's be sure to teach our young ladies to always be modest in how they dress and act (Ti. 2:3-5). Women can dress fashionably without being immodest (1 Tim. 2:9-10).

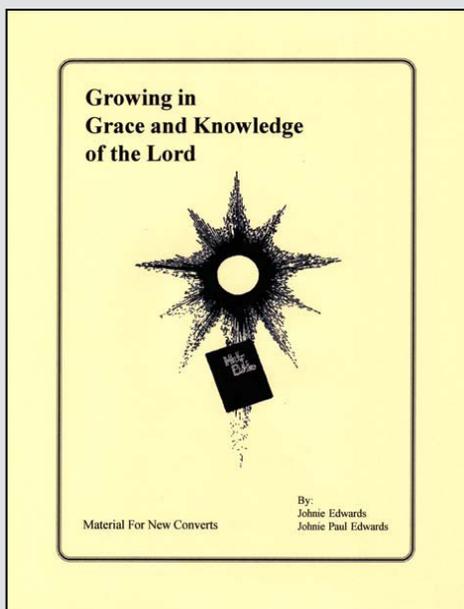
SHE WAS MEEK/QUIET. There is perhaps nothing more repulsive than a loud, foul-mouthed, ill-tempered woman. All women are to be of a "meek and quiet spirit" as was Sara, Abraham's wife (1 Pet. 3:1-6). This does not mean that women cannot be who they are. However, all women need to work on developing a quiet demeanor. Neither should they seek undue attention or usurp authority over a man (1 Tim. 2:12; 1 Cor. 14:34-35).

SHE WAS IN SUBJECTION. Ruth knew that in order to be pleasing to God she needed to be in subjection. When Naomi instructed her to go and ask that Boaz perform the role of a kinsman, Ruth obeyed (3:1-6). The Bible teaches that women are to obey their husbands and remain in subjection (Eph. 5:23-33; 1 Pet. 3:6). Some have the idea that such takes away their rights and makes them second class citizens. However, nothing could be further from the truth. If a man assumes his God-given role in the home (Eph. 5:25; 6:4) and the woman does the same, what a beautiful and precious thing it is!

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