

Back To Basics

Volume 1

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WHEN THEY HEARD THIS

Johnie Edwards

There are a number of different reactions, when folks hear the word of God. This study takes a look at some of these.

1) **SOME MOCKED.** When the apostle Paul preached concerning the resurrection of the dead, “some mocked...” (Acts 17:32). It is not unusual to see those today who make fun of the fact that the resurrection of the dead is preached. People are still asking, “How are the dead raised up? And with what body do they come?” (1 Cor. 15:35).

2) **PRICKED IN THEIR HEART.** When the gospel was preached, on the day of Pentecost, “Jews, devout men, out of every nation under heaven,” were present (Acts 2:5). They heard the gospel preached for the first time and were convicted of their sins, as the word of God was preached. “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (Acts 2:37). Perhaps one reason so few are asking today, “What shall we do?” is there is not enough gospel being preached to convict men of their sins!

3) **THEN COMETH THE DEVIL.** The parable of the sower finds the word of God fall-

ing into four kinds of soil. When the word fell by the wayside, “Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved” (Lk. 8:12). The devil knows full well that if he can steal the word from one’s heart there is no way he can believe and be saved, for “faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). The devil knows that it is by, “receiving the engrafted word, which is able to save your souls” (Jas. 1:21). Don’t allow the devil to steal the word from your heart.

4) **ALMOST PERSUADED.** Paul made it possible for King Agrippa to hear the word of God. Agrippa even believed, but chose not to obey. Do you remember how this king reacted to the preached word? “Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian” (Acts 26:28). Almost is perhaps the saddest word in the Bible. It is sad because one can be so close to obeying the gospel of Christ, and yet be so far. Being almost persuaded is just not enough. One must repent, as God “commandeth all men every where to repent” (Acts 17:30), and “be baptized...for the remission of sins” (Acts 2:38). What is your reaction when you hear the truth taught?



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."

A GOOD SOLDIER OF JESUS CHRIST

Introduction

1. 2 Tim. 2:3-4
2. Attention is called to some characteristics of a good soldier of Jesus Christ.

Discussion

I. ENDURES HARDNESS

- A. 2 Tim. 2:3
- B. Hardness will come (2 Tim. 3:12), and salvation is promised to him that endures (Mt. 10:22).

II. IS NOT ENTANGLED

- A. 2 Tim. 2:4
- B. The soldier has been called out (1 Tim. 6:12; 1 Pet. 2:9), and must not get bogged down with the affairs of life (Lk. 8:14).

III. PLEASES HIS CAPTAIN

- A. 2 Tim. 2:4
- B. Christ is the "captain" (Heb. 2:10), and we must please Him (Col. 1:10).

IV. IS NOT AFRAID TO FIGHT

- A. There is no room in the Lord's army for cowards (Judg. 7:3).
- B. The Lord is looking for courageous soldiers who will fight with all their might (Eph. 6:10; 1 Tim. 1:18).

V. IS NOT IGNORANT OF THE ENEMY

- A. 2 Cor. 2:11
- B. Satan is subtle (2 Cor. 11:3), deceives (Rev. 20:10), hinders (1 Th. 2:18), and must be resisted (Jas. 4:7).

VI. IS WELL EQUIPPED

- A. Eph. 6:10-17
- B. The Christian is well equipped when he puts on the whole armor of God.

Conclusion

1. Enlist in the Lord's army today (by faith, repentance, confession, and baptism).
2. Unsheathe the sword, fight to the end, and gain the victory! (1 Cor. 15:57; 2 Tim. 4:6-8).

Back To Basics

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ESSENTIALS AND INCIDENTALS #1

John Isaac Edwards

A cause of religious confusion is the failure to properly distinguish between things essential and things incidental. Such problems existed among brethren in the first century. Paul wrote, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (1 Cor. 7:19). To bind circumcision of the flesh was to make the incidental essential, and to loose what God commanded was to render the essential incidental.

1) **THE ASSEMBLING PLACE.** The negative command, "Not forsaking the assembling of ourselves together..." (Heb. 10:25) enjoins upon us the positive duty of assembling. The command to assemble necessitates an assembling place. At what place the church comes together, the Lord has not specified or particularized. We could meet, as the early disciples, in "an upper room" (Acts 1:13), in a "temple" (Acts 2:46), in a "house" (Acts 12:12), "by a river side" (Acts 16:13), or in a "synagogue" somewhere (Acts 18:4).

2) **THE LORD'S SUPPER OBSERVANCE.** The observance of the Lord's supper is a matter of divine deliverance (1 Cor. 11:23). The people, "brethren" (1 Cor. 11:2); the place, "in the church" (1 Cor. 11:18); the day, "the first day of the week" (Acts 20:7); the elements, "bread" and "the cup" (1 Cor. 11:23-25); the purpose, "in remembrance of me [Christ]" or to "shew the Lord's death" (1 Cor. 11:24-26); and the manner, "discerning the Lord's body" (1 Cor. 11:29), have all been precisely formulated or restricted by the Lord, and are therefore essentials. The time of day, on the other hand, is incidental. We could "break bread" anytime within the 24-hour period, upon the first day of the week. How the bread and the cup, the

fruit of the vine (Mt. 26:29), are divided or distributed among the brethren is also incidental, for the Lord gave no other commandment than, "Take this, and divide it among yourselves" (Lk. 22:17).

3) **IMMERSION IN WATER.** The Lord has mandated immersion in water as an act essential to salvation (Mk. 16:16; Acts 8:36-39). The word "water" has no modifier (it does, however, have many "dehumidifiers" as many have tried to suck this element of obedience right out of the Bible!); thus, the kind of water is incidental. It could be soft water or hard water, running water or a pool of water, fresh water or salt water.

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PRAYING FOR OUR DAILY BREAD

Charles Carpenter

“Give us this day our daily bread (Mt. 6:11). “Give us day by day our daily bread” (Lk. 11:3).

1) **THE TEXT.** “Give” (bestow freely) “us” (to us persons) “this day” (today) “our” (belonging to us persons) “daily” (needful or issued each day) “bread” (food; sustenance).

2) **COMPARING THE TWO VERSES.** Matthew uses the word “give,” meaning in one act. Luke uses the word “give,” meaning to be giving or give continually. Matthew says, “give us this day.” Luke says, “Give us day by day.” Matthew touches the readiness - now. Luke touches the steadiness - continuous. Matthew speaks of the quickness in deciding. Luke speaks of the power of God’s supply. Matthew implies a want thereof sufficient for the day. Luke implies, if there be a tomorrow, may God also provide for it.

In the very context of this prayer for daily bread, Jesus said, “Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things” (Mt. 6:31-32).

This utterance is more than a petition. It is an expression of trust springing from our knowledge of God. It is an acknowledgment of God’s supremacy and that the nature of God’s care is immediate and personal. It is acknowledging God’s divine right to affect conditions in the world today and that God knows of each hunger and want of His children as He knows the sparrows fall.

3) **OUR DAILY BREAD.** The word “bread” appears to denote everything necessary to sus-

tain life. This petition from the model prayer implies our dependance upon God for the supply of our wants. As we are dependent on Him one day as much as another, it was evidently the intention of the Savior that prayer should be offered every day.

The petition is expressed in the plural, “give us.” It is evident that the model prayer contains a strong implied command for daily family prayer.

The first words of the model prayer, in Matthew 6:9-10, place us in the right attitude and relation to God. Beginning with verse 11, we are placed in the right relation toward God’s gifts.

There are four ways in which men may have the wrong attitude about the daily bread: negligence in getting it, anxiety about getting it, pride in possessing it, and greed relating to it.

It is for man to be always trusting, to be the humble petitioner, to ask for daily bread and to know that God’s provisions for the day are sufficient (Lk. 12:7, 22, 24).

4) **THE BREAD OF LIFE.** Jesus said to Satan, when tempted, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mt. 4:4).

Jesus uses the word “bread” fourteen times in John 6:31-58, as He illustrates the Bread of Life. Note verse 35: “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

As with the physical, the spiritual meaning cannot be excluded: Christ, the Bread of Life, is the daily food of the Christian.

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GOD'S CALL

Martin F. Kennedy

There is much confusion in the religious world concerning God's call to man. To say God calls man to salvation is indisputable, but the means, or how, is where the confusion lies.

1) GOD CALLS US WITH A HOLY CALLING.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with a *holy calling*, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath *brought life and immortality to light through the gospel*; Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (2 Tim. 1:8-11).

When you summarize this passage of Scripture, you see how Jesus brought life and immortality to light through the gospel, which is the holy calling of God, according to His own purpose and grace which was given us in Christ before the world began. Paul was appointed a preacher, an apostle, and a teacher to the Gentiles to declare that holy calling.

2) GOD CALLS US BY THE GOSPEL.

Paul told the Thessalonians that God, from the beginning, hath "chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel..." (2 Th. 2:13-14).

Paul also spoke to the Ephesians of how God hath "chosen us in him [Christ] before the

foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4-5). He further states, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7), and concludes by saying, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation..." (Eph. 1:13).

2 Timothy 1:8-11; 2 Thessalonians 2:13-14; Ephesians 1:1-14 parallel each other to show that God calls us by the gospel, and that this was predetermined before the foundation of the world.

To the Galatians, Paul stated, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8). This passage shows that we are called by the gospel, and, in verses 11 and 12, he states the gospel he preached was not of man, neither was he taught it of man, but by revelation of Jesus Christ.

Man must respond to the call of God (2 Pet. 1:10-11). It is a high and holy calling because it is issued by God, through the gospel (Phil. 3:14). Man's positive response to God's call is termed, "Calling on the name of the Lord."

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EPISCOPALIANS PERMIT ABOMINATION

Tom O'Neal

According to the August 6, 2003 issue of *The Tampa Tribune*, the Episcopalian denomination has voted to allow a bishop who is gay. V. Gene Robinson was the first gay bishop in the Episcopal Church and the Anglican Communion. Robinson is 56-years-old, divorced, and since 1989 has lived with Mark Andrew who is age 50. 800 delegates from across the nation voted to approve Robinson as bishop by a 2 to 1 vote. Senior bishops in New Hampshire voted 62 to 43 to approve.

In a way it should not surprise people with the Episcopal or Anglican Church approving a sodomite as a bishop. Church history tells of how this very church was started when Henry VIII pulled off from the Catholic Church and started the Anglican Church because he could not get permission from the Pope of Rome, Pope Julius II, to divorce his wife, Catharine of Aragon, in order to marry Anne Boleyn, and English girl who was fresh from the French court.

Robinson may be approved by the Episcopalians, but not by the Holy Spirit. The apostle Paul was directed by the Holy Spirit to say a bishop must be the husband of one wife, which Robinson does not have (1 Tim. 3:1-2).

When the men of Sodom tried to have sexual relations with the men (angels) that came to the house of Lot, God destroyed Sodom and Gomorrah so completely off the face of the earth that it is not certain today where those cities were (Gen. 19).

God, through Moses, told Israel, "Thou shalt not lie with mankind, as with womankind:

it is abomination" (Lev. 18:22). "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them" (Lev. 20:13).

Paul wrote the Romans, "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet" (Rom. 1:26-27). In verse 33, Paul said, "such things are worthy of death."

In Jude 7, Jude told the end of sodomites when he said, "Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example of suffering the vengeance of eternal fire."

Despite all that society says, men are not born homosexuals; they choose to be such. Much of what is being said today is not an effort to gain acceptability within society, but is a desire for political power. If politicians are afraid to go against them now; you know what it will be down the road.

Sodomites can change their life and be washed in the blood of Christ (1 Cor. 6:9-11). This is the hope the gospel brings to them.

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PREACHING IN LOVE?

Fred Stacey

Many that talk about love seem to know very little about what the Scriptures say regarding it. Some think that love ought to cause us to never say or write anything against that which another may say or write. The popular idea is that love should stop all attempts to correct and expose error.

In recent years, the number of those who have a false concept of love has multiplied, and they have become much more vocal. It is not uncommon to hear men suggest that we should not be plain and pointed in our response to those who teach error. Some object to calling names and identifying denominational churches, preachers, and brethren who advocate religious error. They quickly question the motives of any who would dare do such. They will spare no words to criticize and object to any and all who call the name of any denomination or individual who teaches soul-damning error.

Where have folks gotten the idea that it is sinful to speak against what is false? They certainly did not get it from the Bible! The prophets of the Old Testament spoke against false religion, false worship, and false prophets. The apostles of the New Testament did the same. The Son of God called names and questioned the teachings and practices of men. He was despised and hated by most. Finally, He was falsely accused and crucified.

Think about this carefully: If Christ, the apostles and prophets could not find words that did not offend those in error, how can one today be expected to find such? We have heard and read the dangerous efforts of those who seek to

not offend anyone today. Their words are dangerous not because they teach error, but because they are not teaching the truth that is needed, when and where it is needed!

If you think it is possible to write or preach the truth in a manner that does not offend anyone, you ought to give us an example. How can anyone today think they can do what Jesus and inspired men in the Bible could not and did not do?

It is past time to stop drinking ignorance and sober up. The gospel of Christ is the power of God to save men (Rom. 1:16). Peter and John did not tiptoe lightly when they addressed the high priest, rulers, elders and scribes in Jerusalem in Acts 4:8-10. They told them they were the ones who crucified Jesus. The result of this plain speech is "they saw the boldness of Peter and John...and realized they had been with Jesus" (Acts 4:13). Those who think we should tiptoe lightly ought to tell us if Peter and John made a mistake in their answer to those in Jerusalem.

Several years ago, J. D. Tant wrote some articles warning brethren that they were drifting. The same warning needs to be sounded today. If your preacher is timid, lacking in boldness and courage, and hesitates to preach, in plain words, the gospel of Christ, you are not doing him or anyone else any favors by tolerating such preaching. Demand that he preach with the love of the prophets, apostles and Jesus, or find a preacher who will preach the truth when and where it is needed.

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THE END

Alan Jones

There is much speculation about “the end.” Many books, movies, and sermons interpret today’s events as signs that the end is near. What does the Bible say about the end?

1) **JESUS WILL BE REVEALED AND THE WORLD WILL BE DESTROYED.** In the end, the Lord Jesus Christ will be revealed from heaven with His mighty angels (1 Cor. 1:7-8; 2 Th. 1:6-7). Jesus’ coming is said to be at “the end” because His coming will bring this world to an end. The universe as we know it will be destroyed (2 Pet. 3:3-12). How can we be sure? In the days of Noah, God promised to destroy the world by water. He kept that promise. By that same word, the present heavens and earth are reserved for fire. In that fire, even the elements that make up the world will melt with fervent heat. Some wonder if man will blow the world up with an atomic bomb, but the fire God uses to melt the elements will make the atomic bomb look like a firecracker!

2) **DEATH WILL BE ABOLISHED AND JESUS WILL GIVE RULE TO HIS FATHER.** At Jesus’ coming at the end, all will be made alive. Cemeteries will be emptied, as men will be raised with imperishable bodies. Those who are alive will have their bodies made imperishable as well. Jesus will put death, the last enemy, under His feet. Having put all things in subjection to Himself, He will turn the kingdom (rule or reign) back to the Father who gave it to Him (1 Cor. 15:20-27, 50-53).

What a point of contrast we find when we compare Bible teaching about the end with popular teaching of today. The Bible says Jesus’

reign will end when He comes, while the theories of men have Jesus reigning for 1000 years after He comes!

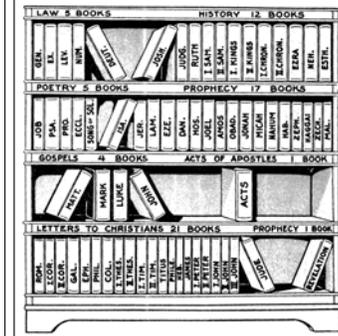
3) **ALL MEN WILL BE ETERNALLY JUDGED.** Jesus is coming with His angels, not only to raise every man, but also to repay every man according to his deeds (Mt. 16:27). While all men will be raised with imperishable bodies, their eternal destiny will depend on how they lived before God while they were in their earthly bodies (2 Cor. 5:10). Those who did good deeds will come forth to a resurrection of life, while those who committed evil deeds will come forth to a resurrection of condemnation (Jn. 5:28-29).

All nations will be gathered before Jesus and will be separated as the shepherd separates the sheep from the goats (Mt. 25:31-33). The Lord will bring to light things hidden in the darkness and disclose the motives of men’s hearts (1 Cor. 4:5). He will hand out two sentences: Eternal life or eternal punishment (Mt. 25:46). Yes, the last day will be a day of judgment (Jn. 12:48; Acts 17:31).

Don’t be fooled by the pseudo-scholars with their wild and fanciful theories about the end. Read the Bible for yourself. Believe and act according to these simple truths about the end. Do not follow after men who twist, to their own destruction (2 Pet. 3:16), the more difficult passages of Scripture to make them say something far different than the basic passages above.

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BROWSING THROUGH GOD'S LIBRARY



by
Joe Corley

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The word “Bible” is from the Greek word “Biblos,” meaning book. Indeed, the Bible is more than just one book. It is a collection of books. It is a veritable library - God’s library. We call it “God’s Library” because it came from God. Those who wrote this Book of books were guided miraculously to write God’s will as He revealed it. The Bible says, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto every good work” (2 Tim. 3:16-17). The Bible consists of 66 books. These were written by 30 to 40 writers who wrote over a period of several hundred years. These books are all connected to a central theme: the redemption of mankind.

The Bible is divided into two main parts: the **Old Testament**, containing 39 books, and the **New Testament**, containing 27 books. The Old Testament covers a period of history of about 4000 years. It tells of creation, the great flood, of God’s chosen people, the law He gave to them, and His dealings with them. The New Testament tells of the coming of Christ, His death, burial and resurrection, the establishment of His church, its spread in the first century, and how to be saved from sin and serve God in an acceptable way today.

Think of the Bible as a library. As you open your Bible, imagine yourself going into a magnificent library which is divided into two large rooms: the Old Testament room and the New Testament room. Each has books arranged in sections. You have probably observed that books, in a public library, are sectioned off into different categories such as history, science, poetry, fiction, etc. Such an arrangement makes it easier to find what you are looking for. If you want to learn something about the civil war, you would go to the history section. If you were looking for a poem, you would likely go to the section containing books of poetry. The books of the Bible have been grouped together in sections also. If you walk into the Old Testament room of God’s library, you will find the books divided into five sections. The first section is labeled, “Books of Law,” the second, “Books of History,” the third, “Books of Poetry,” the fourth, “Books of the Major Prophets,” and the fifth section is, “Books of the Minor Prophets.” The first section contains five books, the second contains twelve, the third five, the fourth five, and the fifth twelve - thirty nine in all. If you walk into the next room, the New Testament room, you will find the books in this room also divided into five sections. The first section contains four books labeled, “Biography.” The second contains one book labeled, “History.” The third contains fourteen books labeled, “Special Letters.” The fourth has in it seven books labeled, “General Letters.” And the fifth section has just one book labeled, “Prophecy” - twenty-seven books in the New Testament room.

The label on each section gives a clue to what the books deal with primarily. The “Books of Law” deal primarily with the law of Moses in Old Testament times. The Old Testament “Books of History” give a history of the Jewish nation, etc. Although there is some overlapping in each section, they deal primarily with what is indicated in their classification.

Kid's Activity Page

Paul Adams

Memory Verse: *“For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands”* (1 Peter 3:5).

Great Women In The Bible

Match the woman's name with the statement.

- | | |
|-------------------------------|---|
| _____ Mary (sister of Martha) | A. Judged Israel (Judges 4:4). |
| _____ Dorcas | B. Was blessed among women (Luke 1:26-28). |
| _____ Deborah | C. Timothy's mother who taught him about God (2 Timothy 1:5). |
| _____ Priscilla | D. Chose the good part (Luke 10:41-42). |
| _____ Eunice | E. Was a Queen (Esther 2:22). |
| _____ Hannah | F. Timothy's grandmother who had faith (2 Timothy 1:5). |
| _____ Mary (mother of Jesus) | G. Called Abraham lord (1 Peter 3:6). |
| _____ Esther | H. Was a virtuous woman (Ruth 3:9-11). |
| _____ Lois | I. Was remembered for her good deeds (Acts 9:36-40). |
| _____ Sarah | J. Lent her son, Samuel, to the Lord (1 Samuel 1:20-28). |
| _____ Rahab | K. Received some spies into her house (Hebrews 11:31). |
| _____ Ruth | L. Helped teach Apollos (Acts 18:24-26). |

Multiple Choice

What chapter in the Bible tells us about the qualities of a virtuous woman?

Hezekiah 31

Amos 31

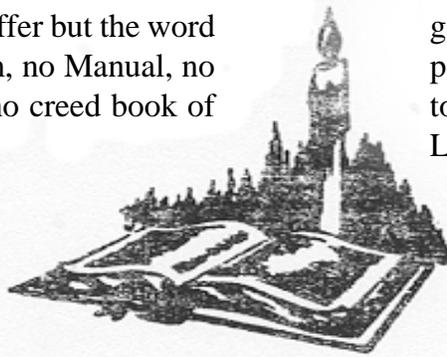
Proverbs 31

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

LET THE BIBLE BE YOUR GUIDE

Aude McKee

We have nothing to offer but the word of God. We have no Catechism, no Manual, no Confession of Faith; in short, no creed book of any kind but the Bible. If someone were to ask a member of the church, "What do you believe?" he would hand him a copy of the Bible! If the question was more specific, then the Bible would be opened to those passages that deal with that particular problem.



go to heaven because it will make him perfect and completely furnish him to all good works! And so we plead, LET THE BIBLE BE YOUR GUIDE.

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A Lamp And A Light

"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles" (Ps. 43:3).

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

Our plea to each of you is, LET THE BIBLE BE YOUR GUIDE. There probably has never been a time in modern history when the need for a return to the Bible has been more critical. There is religious division on every hand. Confusion abounds and honest, sincere people don't know which way to turn. A prophet in the Old Testament cried, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). Man can fly to the moon and walk on the ocean floor, but he lacks the ability to find his way to heaven. How desperately we need to open our Bibles and let the Lord tell us what is right.

It would be incorrect to say that the Bible is a guide. The reason? The Bible is the guide! There is no other! 2 Timothy 3:16-17 tells us that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." This passage either states the truth or it does not. If it does not, then the Bible is not reliable. If it does state the truth, then the Bible is all any person needs to

"Blessed Is He That Readeth"

Daily Bible Reading Schedule For November

Day	Morning	Evening
1	Jer. 31-32	Ti. 2
2	Jer. 33-35	Ti. 3
3	Jer. 36-37	Philemon
4	Jer. 38-39	Heb. 1
5	Jer. 40-42	Heb. 2
6	Jer. 43-45	Heb. 3
7	Jer. 46-48	Heb. 4
8	Jer. 49-50	Heb. 5
9	Jer. 51-52	Heb. 6
10	Lam. 1-2	Heb. 7
11	Lam. 3-5	Heb. 8
12	Ezek. 1-3	Heb. 9
13	Ezek. 4-6	Heb. 10:1-23
14	Ezek. 7-9	Heb. 10:24-39
15	Ezek. 10-12	Heb. 11:1-19
16	Ezek. 13-15	Heb. 11:20-40
17	Ezek. 16	Heb. 12
18	Ezek. 17-19	Heb. 13
19	Ezek. 20-21	Jas. 1
20	Ezek. 22-23	Jas. 2
21	Ezek. 24-26	Jas. 3
22	Ezek. 27-28	Jas. 4
23	Ezek. 29-31	Jas. 5
24	Ezek. 32-33	1 Pet. 1
25	Ezek. 34-35	1 Pet. 2
26	Ezek. 36-37	1 Pet. 3
27	Ezek. 38-39	1 Pet. 4
28	Ezek. 40	1 Pet. 5
29	Ezek. 41-42	2 Pet. 1
30	Ezek. 43-44	2 Pet. 2

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