

# Back To Basics

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## **CHOICES DETERMINING DESTINY**

*Johnie Edwards*

**C**hoice-making is as old as man himself. Adam and Eve had to decide to obey God or the devil (Gen. 3). Joshua said, “choose you this day whom ye will serve” (Josh. 24:15). “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (Heb. 11:24-25). Decisions we make will determine our eternal destiny. Here are some basic ones:

**1) STRAIT AND NARROW OR WIDE AND BROAD.** Matthew 7:13-14 finds Jesus urging men to, “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” We can choose to walk in the broad way and be lost or walk in the narrow way and be saved. The choice is ours!

**2) BUILD ON THE SAND OR THE ROCK.** Jesus describes two foundations on which we can build: sand or rock. The sand-builder is the person who, “heareth these sayings of mine, and doeth them not,” while the rock-builder, “heareth these sayings of mine, and doeth them” (Mt. 7:24-27). Which have you decided to build on?

**3) GOD’S RIGHTEOUSNESS OR MAN’S.** Writing the Romans, Paul penned, “For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God” (Rom. 10:1-3). God’s righteousness is defined as His “commandments” (Ps. 119:172), and can be found in “the gospel” (Rom. 1:16-17). This is the reason Cornelius was told, “to work righteousness” to be acceptable with God (Acts 10:34-35). Our destiny will be determined by which righteousness we choose to follow.

**4) DIE IN SIN OR IN THE LORD.** Jesus said, “for if ye believe not that I am he, ye shall die in your sins” (Jn. 8:24). Many choose to die in their sins. Each of us have to decide to die in our sins, or as John wrote, “Blessed are the dead which die in the Lord” (Rev. 14:13). To die in the Lord, we must be in the Lord, and we get into Christ by being “baptized” (Gal. 3:27). Which have you decided to die in?

**5) EVERLASTING PUNISHMENT OR LIFE ETERNAL.** Jesus described the judgment-day verdict in these words: “And these shall go away into everlasting punishment: but the righteous into life eternal” (Mt. 25:46). Which have you chosen?



# 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."

## "THE LORD MAKE YOU TO INCREASE"

### Introduction

1. 1 Th. 3:12
2. This study takes a look at some areas in which to increase.

### Discussion

#### I. INCREASE YOUR LOVE

- A. 1 Th. 3:12; 4:9-10
- B. A love increase will result in:
  1. Increased kindness (Rom. 12:10).
  2. Increased service (Gal. 5:13).
  3. Increased unity (Eph. 4:2-3).

#### II. INCREASE YOUR LEARNING

- A. Prov. 1:5; 9:9
- B. Some areas in which to increase learning:
  1. Learning to fear God (Dt. 4:10).
  2. Learning God's statutes (Ps. 119:71, 73).
  3. Learning to maintain good works (Ti. 3:14).
  4. Learning contentment (Phil. 4:11).
- C. Old Testament study increases learning (Rom. 15:4).

#### III. INCREASE YOUR JOY

- A. Is. 29:19
- B. Some joy-increasing occasions:
  1. When our name is written in heaven (Lk. 10:20).
  2. When the lost is found (Lk. 15:6-7).
  3. When prayers are answered (Jn. 16:24).
  4. When Christ is preached (Phil. 1:18).
  5. When the gospel is obeyed (Acts 15:3).

#### IV. INCREASE YOUR FAITH

- A. Lk. 17:5
- B. Since faith comes by hearing the word of God (Rom. 10:17), we must increase our hearing!

#### V. INCREASE YOUR FRUIT

- A. 2 Cor. 9:10
- B. The more we give, the more we increase our fruits of righteousness.

### Conclusion

1. May the Lord make you to increase.
2. Begin increasing by adding obedience to what you have been taught.

# Back To Basics

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# THE PASSION OF CHRIST

John Isaac Edwards

The book of Acts opens with Luke, the inspired historian, recounting the post-resurrection appearances of Christ unto the apostles “after his passion” (Acts 1:1-3). This article reflects the Biblical view of the passion or suffering of Christ.

1) **THE PASSION WAS PROPHESED.** The prophets “testified beforehand the sufferings of Christ, and the glory that should follow” (1 Pet. 1:11). Isaiah 53, the heart of all prophecy, given some 700 years before Christ, is a divine prediction of the passion of Christ. Apostolic witnesses affirmed, “But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled” (Acts 3:18). These fulfilled prophecies are undeniable proof that “the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1:21).

2) **THE PASSION WAS VOLUNTARY.** The life of Jesus was not taken from Him; it was freely and willingly given. Jesus said, “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again” (Jn. 10:17-18). What a blessing that Christ “hath given himself for us” (Eph. 5:2)!

3) **THE PASSION WAS A MANIFESTATION OF DIVINE LOVE.** The love of God toward man was plainly demonstrated in the suffering of Christ. “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him” (1 Jn. 4:9). O, what love!

4) **THE PASSION WAS THE RANSOM FOR SIN.** God “sent his Son to be the propitiation for our sins” (1 Jn. 4:10). It is “by the death of his Son” and “by his blood” that sinful man is “saved from wrath,” “reconciled” unto God, and receives “atonement” (Rom. 5:6-11). We avail ourselves of the benefits of the passion-blood by being “baptized into his death,” where He shed His blood (Rom. 6:3-4; Jn. 19:33-34), and continuing to “walk in the light” (1 Jn. 1:7). In the words of the song, “I gave My life for thee, My precious blood I shed, That thou might’st ransomed be, And quickened from the dead; I gave, I gave My life for thee, What hast thou giv’n for me?”

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# TAKING TIME TO PRAY

*Charles Carpenter*

“**P**ray without ceasing” (1 Th. 5:17).

1) **DEFINITIONS.** “Without ceasing” (without coming to an end; without discontinuing or leaving out); “mercy” (the disposition to exercise compassion or forgiveness; a willingness to spare or to help); “grace” (the state of being favored or pleasing to God; the divine influence upon the heart).

2) **TAUGHT TO PRAY.** We should pray because this is the way that God has taught us to receive grace and help in time of need. The Hebrew writer states, “Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:16). We should pray for mercy and for grace to aid us in the trials and temptations of life. Boldly and in confidence we can come to God’s throne in prayer and ask for grace and mercy. We must take time to pray. “Pray without ceasing” suggests something about our continual need. We cannot make it throughout our earthly life without God’s help. Because we are human, we are weak and frail. We are dependent upon the assistance of God’s power. We stand in constant need of God’s care and protection.

3) **COMPARING THE PHYSICAL AND THE SPIRITUAL.** To be strong physically, we must take time to eat, sleep and rest. To be strong spiritually, we must take time to pray, worship and study the Bible. If we are too busy for these essential things physically, we will have a physical breakdown. If we are too busy for these essential things spiritually, we will soon have a spiritual breakdown. We no more live spiritually without prayer than we can live physically without eating. We must cultivate the habit of regular-

ity in prayer, for prayer is to the spiritual man what food is to the physical man.

4) **NEGATIVE AND POSITIVE POINTS IN PRAYING.** Not to be seen of men (Mt. 6:5), but in secret (Mt. 6:6). Not to be heard of men (Mt. 6:7), but to be heard by God (Mt. 6:9). Not with vain repetitions (Mt. 6:7), but with the spirit and the understanding (1 Cor. 14:15). Not with unholy hands (2 Tim. 3:2), but with holy and righteous hands (1 Tim. 2:8). Not with wrath and doubting (1 Tim. 2:8), but in faith (Mt. 21:22). Not with a grudge in our hearts (Jas. 5:9), but with a spirit of forgiveness (Mt. 6:15). Not with a heart filled with pride (Lk. 18:11), but in humility (Lk. 18:13). Not in the name of men or of angels (Gal. 1:8), but in the name of Jesus Christ (Jn. 16:23).

5) **COMMANDED TO PRAY.** We are commanded to pray everywhere and all the time. These Scriptures emphasize the great need of prayer in our daily lives: Colossians 4:2; Luke 18:1; Philippians 4:6; Ephesians 6:18. The Christian who neglects prayer disobeys one of the plain commands of God. We starve ourselves spiritually, for, by its neglect, we shut the windows of heaven against ourselves.

There is an old proverb which says: “Satan laughs at our toil, mocks at our wisdom, but trembles when we pray.” When we fail to pray, we are missing the fellowship with the only person who is able to make us what we ought to be. **NO PRAYER, NO POWER - MUCH PRAYER, MUCH POWER.**

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# THE CHILDREN OF GOD

*Jeremy Sweets*

“See how great a love the Father has bestowed upon us, that we should be called children of God” (1 Jn. 3:1). One of the greatest blessings we will ever know is the opportunity to be a child of God. Lonely and destitute, our adoption is according to God’s love and the kind intention of His will (Eph. 1:4-5). In a world where children are physically orphaned by death or abandonment, we have a Father in heaven that will never fail us. Galatians 3:26-29 provides some valuable insights into some ways that we are children of God.

## 1) WE ARE CHILDREN OF GOD BY FAITH.

Faith is a conviction in God that guides our actions (Heb. 11:1-2). It is an encompassing term that requires our complete submission and devotion. Leaving our stubborn and selfish desires, we must humbly submit to God’s will and live in faithful dependence upon our Lord (Mt. 16:24; 18:3-4). An innocent child in this world relies upon his parents, yielding complete trust. How much more should we trust our perfect Father in heaven?

## 2) WE ARE CHILDREN OF GOD IN CHRIST.

We can have a relationship with our Father because of the loving sacrifice of Jesus Christ. Our sins have separated us from God (Is. 59:1-2). We deserve death for our rebellion, and we can offer no recourse (Rom. 6:23). Christ paid the price, however, so that we can be ransomed (1 Tim. 2:5-6). He died so that we might freely live. Through Jesus we can be forgiven, saved from the wrath of God (Eph. 1:7; Rom. 5:9). If we are “in Christ” we are children of God.

## 3) WE ARE CHILDREN OF GOD BY BAPTISM.

Baptism is the divinely ordained method of be-

coming a Christian. Baptism is an appeal to God for a clean conscience (1 Pet. 3:21); it is where we come in contact with the blood of Christ (Rom. 5:9; 6:3); it is where our sins are washed away (Acts 22:16); it is a new birth into the kingdom of God (Jn. 3:3-5). When we are baptized, we put on Christ and become a child of God.

## 4) WE ARE CHILDREN OF AN IMPARTIAL GOD.

Today, the world favors people that are rich, smart, or pretty. The prestige of one’s parents, the color of one’s skin, and the kind of clothing one wears influence people today. With God, it is different. God does not have favorite sons or daughters. Instead, we “are all one in Christ Jesus” (Gal. 3:28). Our social status, gender, or wealth do not determine our Father’s love. We do not have to feel rejected because of matters we cannot control. God loves and accepts all of His children, without showing partiality (Rom. 2:11; 1 Tim. 2:3-4).

## 5) WE ARE CHILDREN OF GOD WITH PROMISE.

As children of God, we are heirs of our heavenly Father, heirs according to promise. To His children, God has promised spiritual riches (Eph. 1:18), a prepared dwelling place (Jn. 14:1-3), and eternal life (1 Jn. 2:25). No lawyer, legal fine print, or tax loophole can keep us from this inheritance. God’s promises are sure. Knowing what awaits us should provide a tremendous amount of security and relief as we live this life - “an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pet. 1:4).

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# WHAT DO THY THE LORD THY GOD REQUIRE OF THEE?

Donald Wright

In Deuteronomy 10:12-13 Moses asked a significant question. Moses asked, "What doth the Lord thy God require of thee?" The answer came in five parts. Of the five things Moses says the Lord requires, two of them have to do with the heart, while the other three have to do with the actions of man. Let's look at these two areas.

1) **REQUIREMENTS OF THE HEART.** First, man is to *fear the Lord thy God*. The fear under consideration denotes respect and reverence. Jehovah deserves to be revered by all His creation. The problem with many today is a lack of true godly fear. Why do we see immoral practices abounding? Why are there so many false religious practices, even among those who claim to be following Christ? Why do so many in the church relegate God to the backseat of their lives instead of seeking first the kingdom of God? The answer to all these questions is an utter lack of fear in the hearts of people. But without fear there can be no acceptance with God (Acts 10:35).

The other requirement of the heart mentioned by Moses is to *love God*. Israel was taught early on that she must love God with all her heart (Dt. 6:5). Jesus tells us that loving God with all our heart is the first and great commandment (Mt. 22:37-38). The problem with many is that they think love is just a mushy, overly-emotional disposition that is experienced in the heart and simply expressed by lip service. The truth is true love is active. It is clear from what Moses says in our text that God requires action.

2) **REQUIREMENTS OF ACTION.** Moses tells Israel that God requires that she *walk in His ways, serve Him and keep His commandments*.

Nothing has changed! Those that fear and love God will serve and obey Him. There are those who think that works of obedience are no longer required. That hypothesis is pure folly and totally unscriptural. The New Testament is replete with references that teach the essentiality of obedience. In fact, we have Scripture that tells us plainly that those who love God will keep His commandments (1 Jn. 5:2-3).

It should be stressed that keeping the commandments of God involves, not only doing *what* God says, but doing it *how* He says to do it. This is the significance of *walking in His ways*. Cain and Abel attempted to serve God, but only Abel got the job done (Gen. 4:1-5). Cain was rejected because he took his own way instead of God's way; thus, his offering was not by faith for faith comes by hearing the word of God (Rom. 10:17). When we do things that are not authorized by God's word, we are not walking in God's ways. To engage in things such as the use of musical instruments in worship, using the Lord's money to fund recreational activities and build facilities in which to teach secular education is to walk outside of the ways of God. Walking in the ways of God means to do all things according to the pattern (Heb. 8:1-5).

God requires that we *serve* Him, but that service must be lawful (2 Tim. 2:5). If we want to go to heaven, we must do what the Lord our God requires, both inwardly and outwardly.

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# WHY YOUNG PEOPLE NEED TO OBEY THE GOSPEL

David Halbrook

Although Solomon did not preach the gospel of Christ, he had some advice that is just as helpful today as it was thousands of years ago. Let's apply his advice in Ecclesiastes 11:9-10 to the topic of why young people need to obey the gospel.

1) **"GOD WILL BRING YOU INTO JUDGMENT"** (v. 9). Write the names of people you know who have died who knew the exact moment when their life would be over. \_\_\_\_\_

If that space is not empty, I would guess it does not have more than one or two names. Since death is certain for you, shouldn't you know what happens next? Hebrews 9:27 says, "it is appointed for men to die once, but after this \_\_\_\_\_."

If you do not know what goes in that blank, you would be wise to find out quickly. It should be obvious that this applies to both old and young. How sure are you that *you* will know the moment of your death (Jas. 4:13-14)? If you are not sure, you should immediately make plans to prepare to be judged by God. Obey the gospel for God will bring you into judgment!

2) **"REMOVE SORROW FROM YOUR HEART"** (v. 10). This does not mean that all of your problems will disappear, but it means that you will not suffer the consequences that come with living a life that is committed to sin. The consequences of sin often result in harm to the body (hangover, cancer, car wreck, STD, AIDS...). Sin will also affect your mind, whether by literally damaging it, as many drugs do, or by conforming it to sinful thinking, while we should be thinking like Christ (Rom. 12:2; Phil. 2:5). Even if you avoid some of the immediate consequences

of sin, your sin will have an eternal effect upon your soul (Rev. 21:8). The way of the unfaithful is hard, so obey the gospel while you are young and avoid the misery of sin (Prov. 13:15).

3) **"PUT AWAY EVIL"** (v. 10). Here Solomon means that the young should stop doing evil. In another sense though, young people need to obey the gospel to put away their evil (sins) of the past. Have you lied to, disobeyed, or otherwise dishonored your parents? If you have, what would you say to God if He asked you about that (Eph. 6:1-3)? There is no good answer. Since you do not have enough time, money, or ability to rid yourself of sin, you should accept the gift offered by God through His Son. Believe the gospel and obey in faith (Rom. 10:17). Repent in faith, not because it will make your parents happy, but believing that God will forgive you if you change (Acts 2:38). Confess in faith, not because some of the other young people confessed, but because God will lead you to salvation (Rom. 10:9). Be baptized in faith, not because your brother or sister did, but because you read that God will wash away your sins by the blood of Christ when you are baptized (Acts 22:16; Rev. 1:5). Then God will have put that evil way from you.

4) **"YOUTH IS VANITY"** (v. 10). Think of your grandparents. Many have a difficult time accomplishing activities that you can easily do. When our bodies age, the days become difficult (Eccl. 12:1-14). Remember that your youth, and its blessings, are short. Make the decision that will allow you to live forever - obey the gospel.

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# THE FRUIT OF THE SPIRIT

David McPherson

“**T**his I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Gal. 5:16). In this life, we are faced with numerous choices. One of man’s major decisions is between the flesh and the spirit. Whether one is led by his own lusts and desires or by the teachings of the Holy Spirit is up to the individual. To choose wisely and be led by the Spirit will result in a manifestation of the Spirit’s fruit. The fruit of the Spirit (Gal. 5:22-23) consists of:

1) **LOVE.** (*agape*) affection or benevolence. God is love (1 Jn. 4:8), and He desires that we love one another (Jn. 15:12). Agape is a godly love that is unselfishly and freely given.

2) **JOY.** (*chara*) cheerfulness, i.e. calm delight: gladness. True joy comes from a proper relationship with God. It affords Christians the ability to see through dim, earthly setbacks (Phil. 2:17-18).

3) **PEACE.** (*eirene*) prosperity, quietness, rest. There is a harmony with God and His children for those led by the Spirit. Such peace involves unity, calmness, and tranquility of mind and heart (Rom. 5:1).

4) **LONGSUFFERING.** (*makrothumia*) forbearance, fortitude; longsuffering, patience. This is the opposite of short tempered. It implies steadfastness and the ability to endure (Eph. 4:1-2). May we ever “keep on keeping on.”

5) **GENTLENESS.** (*chrestotes*) usefulness, i.e. morally, good(-ness), kindness. In the Septuagint, the word is used mostly of God (Ps. 106:1; 145:9). People of God are to be kind,

gentle, possessing a sweetness of temper.

6) **GOODNESS.** (*agathosune*) virtue. Goodness is graciousness, second-mile service, going beyond what is expected. Goodness was seen in Barnabas (Acts 4:32-37) and Dorcas (Acts 9:36), and should be seen in you.

7) **FAITH.** (*pistis*) assurance, belief, fidelity. One filled with faith is reliable, true to his word. Without faithfulness, there is no hope for the crown of life (Rev. 2:10).

8) **MEEKNESS.** (*praotes*) gentleness, by implication, humility. Meekness must not be confused with weakness. The Greek word “praotes” involves strength under control. Meekness is expected by all, toward all (Ti. 3:1-2).

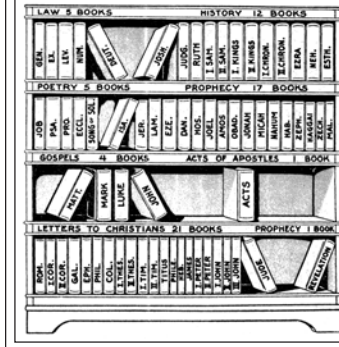
9) **TEMPERANCE.** (*egkrateia*) self-control. The temperate individual is disciplined. He says “yes” to what is right and acts accordingly. He says “no” to what is wrong and abstains from it. Temperance is far from the modern philosophy of “if it feels good, do it.” Exercise self-control.

“But if ye be led of the Spirit, ye are not under the law” (Gal. 5:18). By what are you being led today? Make the wise choice. Submit to the teachings of God. Put off the works of the flesh, and put on the fruit of the Spirit. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal. 5:22-23).

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# BROWSING THROUGH GOD'S LIBRARY



by  
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In previous articles in this series, we have given a brief overview of the five Old Testament books of law (Genesis through Deuteronomy), and nine of the twelve books of history (Joshua through Second Chronicles). The last three books in that section which we call “history” (Ezra, Nehemiah, and Esther) will be discussed in this article as well as the books of “poetry” in the third section of God’s Old Testament library.

The book of **Ezra** tells of the return of the Jews to Jerusalem after the exile. When permission was granted by the Persian king for the Jews to return to Jerusalem (about 538 BC), around fifty thousand responded and returned under the leadership of Zerubbabel and rebuilt the temple. Some years later, Ezra, a devoted priest, took with him a few more exiles to Jerusalem and did more work on the temple and brought about a spiritual revival. The book of **Nehemiah** tells of the third and final return of the Jews to Jerusalem some time later under the leadership of Nehemiah, who, as a personal servant to the Persian king Artaxerxes, received permission to rebuild the walls of Jerusalem and restore government. He succeeded in doing so and was appointed as its governor by the king. The book of **Esther** is unique in that, although God is not mentioned throughout the book, yet His providence is seen in the preservation of the exiled Jewish people. A Jewish maiden by the name

of Esther became queen and through her courage and the wise advice of her Jewish cousin, Mordecai, she saved the Jews from extinction by revealing to the Persian king a plot devised by Haman, one of the king’s servants.

The next five books (Job through Song of Solomon) compose the section of God’s library called, “**Poetry.**” These books are so designated because they are written in the style of Hebrew poetry. **Job** is a book about suffering. Its main character, Job, a wealthy man who is described as “a perfect and upright man who feared God,” suddenly lost his children and his wealth in one day at the instigation of Satan. Soon after, his body became covered with boils. As he sat in mourning, his friends came to him to “comfort” him, but instead they added to his miseries by accusing him of some great sin that caused all his troubles. As he defends his integrity, he expresses a desire to debate his cause with God. God answers Job’s challenge and asks him a series of questions designed to humble him. Job repents and God restores to him twice as much as what he lost, and gives him sons and daughters again. **Psalms** is a collection of devotional poems or songs, most of which were written by David. These were often used in their worship. Some of the Psalms were prophetic in nature. **Proverbs** is a collection of wise sayings, many of which were composed by Solomon. This book is filled with sage advice and practical common sense solutions to the problems of life. **Ecclesiastes**, written most likely by Solomon, is about the search for happiness and fulfillment in life. It depicts Solomon as he experiments with life. He tries wealth, pleasure, wisdom, power, and find them all empty and vain apart from God. He announces his conclusion in the last chapter: “Fear God, and keep his commandments, for this is the whole duty of man.” The last book in this section, **Song of Solomon**, is a story about romantic love.

In our next article, we will browse through the Old Testament section called, “Prophecy.”

# Kid's Activity Page

Paul Adams

**Memory Verse:** *“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:21).*

## Who Said It?

The words recorded in the Bible are not merely the words of men. They are God-inspired words. God gave men the words that are in the Bible. Identify who is speaking in the passages below and put the corresponding letter in the blank. You may have to read the context to get the correct answer.

- |       |  |            |
|-------|--|------------|
| _____ | “Let there be no strife...between me and thee” (Genesis 13:8). | A. Peter   |
| _____ | “Trouble not yourselves; for his life is in him” (Acts 20:10). | B. David   |
| _____ | “I was afraid because I was naked” (Genesis 3:10).             | C. Jesus   |
| _____ | “Thou art the Christ” (Matthew 16:16).                         | D. Abram   |
| _____ | “I was in the Spirit on the Lord’s day” (Revelation 1:10).     | E. Paul    |
| _____ | “Who am I, that I should go unto Pharaoh” (Exodus 3:11).       | F. Mary    |
| _____ | “Ye do always resist the Holy Ghost” (Acts 7:51).              | G. Moses   |
| _____ | “How shall this be, seeing I know not a man” (Luke 1:34).      | H. Stephen |
| _____ | “Lazarus, come forth” (John 11:43).                            | I. John    |
| _____ | “The Lord is my shepherd” (Psalm 23:1).                        | J. Adam    |

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

# BASIC CONCEPTS CONCERNING THE HOLY SPIRIT

Steve Niemeier

The study of the Holy Spirit is very extensive and so comprehensive that a thorough discussion of the subject would be impossible in this article. However, let us study some of the basics of the Holy Spirit, in order to have a foundation upon which to build in further study.

## 1) THE HOLY SPIRIT IS A PERSON.

According to Webster, a person is one who has rationality, moral sense and conscious apprehension. Thus, the Holy Spirit, who has all three of these qualities, is a person. Some of the actions attributed to the Holy Spirit, which can only be performed by a person, include: Speaking (1 Tim. 4:1), testifying (Jn. 15:26), grieving (Eph. 4:30), and glorifying (Jn. 16:14).

## 2) THE HOLY SPIRIT IS DIVINE.

We find the term "Godhead" three times in the New Testament (Acts 17:29; Rom. 1:20; Col. 2:9). There are three different Greek terms used in these verses, but all derive from the word *Theos*. They denote "deity, divinity, the divine nature, the divine majesty or that which pertains to God, thus the Godhead." The Godhead is made up of three distinct personalities: God, the Father; Jesus Christ, the Son (also the Word); and the Holy Spirit (Mt. 28:19; Rom. 15:30; Jn. 1:1; 2 Cor. 13:14). Each is referred to as God (1 Cor. 8:6; Ti. 2:13; Acts 5:3-4). We must understand that the Father is not the Son, the Son is not the Father, nor is the Father or the Son the Holy Spirit. Yet, all possess the same qualities of deity. As there is one man (humanity, or mankind), even so there is one God (divinity, or Godkind); and as there are individual beings in that one human-

ity, so there are individual Beings in that one divinity, one of which is the Holy Spirit.

3) **THE HOLY SPIRIT IS ETERNAL.** Just as we have references that God is eternal (Gen. 21:33; Dt. 33:27; 1 Tim. 1:17; Is. 57:15), the Holy Spirit, being a part of the Godhead is eternal (Heb. 9:14). Being a vibrant part of the living Godhead, the Holy Spirit possesses divine power as seen in creation (Gen. 1:1; Job 26:13; Ps. 104:30), in the working of miracles (Mt. 12:28; 1 Cor. 12:8-11), in the inspiration of prophets (1 Pet. 1:9-12; 2 Pet. 1:19-21), and in the teaching of men (Jn. 14:26; 1 Cor. 2:13).

While many are confused about the Holy Spirit, we can basically see that He is a person, He is divine, and He is eternal.

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