

# Back To Basics

Volume 3  
JULY 2005  
Number 7

**A Monthly Journal Dedicated To Teaching First Principles**

## **"WITHOUT CHRIST"**

*Johnie Edwards*

**H**ave you given any thought as to what it would be like to be "without Christ" (Eph. 2:12)? Without Christ, one would be:

1) **AN ALIEN.** An alien is a foreigner which belongs to another. If one is without Christ, he belongs to Satan, "the god of this world" (2 Cor. 4:4; Eph. 2:12). He is a child of the devil, and the devil is his father (Jn. 8:44; Acts 13:10).

2) **A STRANGER.** Paul declared to the Ephesians that those without Christ are "strangers from the covenants of promise" (Eph. 2:12). Before these folks obeyed the gospel, they were estranged from God's promise of salvation and eternal life.

3) **WITHOUT HOPE.** It would be sad to have no hope, yet Paul said that before the Ephesians became Christians they were without hope (Eph. 2:12). If a person has no hope, he is without an "anchor of the soul" (Heb. 6:18-19). Without an "anchor," one would be "tossed to and fro" (Eph. 4:14).

4) **WITHOUT GOD.** Imagine being without God (Eph. 2:12)! One without God would be without a spiritual Father (Gal. 3:26); would be in no position to pray (Mt. 6:9);

would be without a spiritual family (Eph. 3:15); and the list goes on and on.

5) **IN THE WORLD.** That is, you would be in the world of sin. Jesus described this as walking in "the broad way, that leadeth to destruction" (Mt. 7:13-14). You don't have to have it this way. You can hear the gospel, believe in Christ, repent of your sins, confess your faith in Christ and be baptized into Christ (Rom. 10:17; Acts 17:30; Mt. 10:32; Gal. 3:27). You then will be "made nigh, be reconciled to God, be in the one body, have access to the Father, and be no more strangers, and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2:13-19).

Why not get into Christ today, where salvation is (2 Tim. 2:10); by being baptized into Christ and the church (Gal. 3:27; 1 Cor. 12:13)?

**An Alien  
A Stranger  
Without Hope  
Without God  
In The World**

**CHRIST**



# 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."

## WHAT WE MUST NOT DO WITH TRUTH

### Introduction

1. As there are things we must do with truth, there are some things we must not do with it.
2. Let's notice a few.

### Discussion

#### I. **SELL IT**

- A. Proverbs 23:23
- B. Some will sell the truth for a little bit of nothing!

#### II. **CHANGE IT**

- A. Romans 1:25
- B. There are warnings against changing the truth (Dt. 4:2; 12:32; Prov. 30:6; 1 Cor. 4:6; 2 Jn. 9; Rev. 22:18-19).

#### III. **TURN OUR EARS AWAY FROM IT**

- A. 2 Timothy 4:4
- B. Like those of old, many today cry, "speak unto us smooth things" (Is. 30:10).
- C. Faithful preachers preach it when we want to hear it and when we don't (2 Tim. 4:2).

#### IV. **RESIST IT**

- A. 2 Timothy 3:8
- B. As Jannes and Jambres withstood Moses (Ex. 7:10-13), some today fight against the truth.
- C. Turn away from truth-resisters (2 Tim. 3:5).

#### V. **LIE AGAINST IT**

- A. James 3:14
- B. All lies are against the truth (1 Jn. 2:21).
- C. The Bible condemns lying (Rev. 21:27).

#### VI. **TAKE IT OUT OF OUR MOUTHS**

- A. Psalm 119:43
- B. Proverbs 8:7
- C. We must always be found speaking the truth (Eph. 4:15, 25).

#### VII. **ERR CONCERNING IT**

- A. 2 Timothy 2:18
- B. Fables and commandments of men turn from the truth (Ti. 1:14).

### Conclusion

What have you been doing with truth?

# Back To Basics

*Back To Basics* is a 12 page monthly journal dedicated to teaching first principles, published by Edwards Publishers. [www.edwardspublishers.com](http://www.edwardspublishers.com)

P.O. Box 462  
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(812) 883-4974

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### Subscription Information:

One Year: \$12.00  
Single Issue: \$1.00

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# SOME THINGS FOUND IN CHRIST

*John Isaac Edwards*

The Holy Spirit used the phrase, “in Christ” 77 times, from Acts 24:24 to 1 Peter 5:14. Let’s observe some things found in Christ.

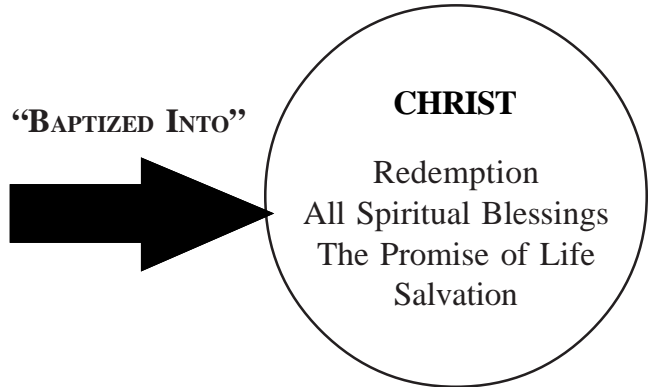
1) **REDEMPTION.** To the Romans Paul said, “Being justified freely by his grace through the *redemption* that is *in Christ* Jesus” (Rom. 3:24). All are in need of redemption, “For all have sinned...” (Rom. 3:23). In Christ, there is deliverance from sin procured by the blood of Christ. “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph. 1:7).

2) **ALL SPIRITUAL BLESSINGS.** As Paul wrote on the *in Christ* theme he said, “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all spiritual blessings* in heavenly places *in Christ*” (Eph. 1:3). If all spiritual blessings are in Christ (and they are), how many blessings of a spiritual nature are found outside of Christ? No, not one!

3) **THE PROMISE OF LIFE.** Paul addressed Timothy, “according to *the promise of life* which is *in Christ* Jesus” (2 Tim. 1:1). This is “eternal life” (Rom. 6:23). John tells us, “And this is the promise that he hath promised us, even eternal life” (1 Jn. 2:25). And again, “And this is the record, that God hath given to us eternal life, and this life is in his Son” (1 Jn. 5:11).

4) **SALVATION.** 2 Timothy 2:10 mentions “the salvation which is in Christ Jesus with eternal glory.” Salvation requires obedience as Christ is “the author of eternal salvation unto all them that obey him” (Heb. 5:9).

This brings up an important question in our study: *How do I get into Christ?* Answer: “For as many of you as have been *baptized into Christ* have put on Christ” (Gal. 3:27).



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## WOMEN ADORN THEMSELVES IN MODEST APPAREL

*Melba Edwards*

It's that time of the year when the weather warms up and the clothes begin to come off. The Bible addresses the subject of modesty in 1 Timothy 2:9-10 which says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." Let's take a look at what the Bible has to say about modesty.

1) **WHAT IS MODESTY?** *Modesty* is defined as orderly, becoming, well arranged, decent. Is what I am wearing orderly, becoming, well arranged, and decent? This is a question we need to ask ourselves with every garment we put on. Is my attitude one that wants to be well pleasing to God? Am I just wanting to please myself? Could it be that I am trying to attract the opposite sex? Surely, I'm not trying to show body parts that should not be revealed or exaggerated. Wouldn't it be horrifying to miss heaven, or cause someone else to miss heaven, because of the clothes I am wearing or not wearing!

2) **HOW DO I ADORN MYSELF WITH MODEST APPAREL?** *Adorn* simply means a harmonious arrangement or order. Paul wrote that women adorn, or order, themselves in modest apparel, with shamefacedness. *Shamefacedness* means a sense of shame, bashfulness; propriety. Shame goes with nakedness (Ex. 32:25; Is. 20:4), but one problem is that we may not have been taught in such a way that what we wear will make

us feel shame. Also Paul stated that women are to adorn themselves in modest apparel with sobriety. *Sobriety* denotes soundness of mind or sound judgment. It is using prudence, moderation, discretion, self-control, and sanity. The clothing I wear either shows I have some wisdom, self-control and sound judgment, or it shows I am weak, self-pleasing, shameful and do not use sound judgment. Paul also said to adorn, not with braided hair, gold, or pearls, or costly array. Peter wrote, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:3-4). Others need to see a meek and quiet spirit, instead of my hair and clothing being the focus.

My dress is a reflection of what is in my heart. I might ask myself: Does God approve of what I am wearing? What effect does my clothing have on men? What example am I setting before those in the world? Am I respected by older women because of my dress? What is my influence on younger women, even my children? What is my disposition? What am I portraying? Would I want to be caught dead in what I have on? Someday I will! Is my clothing modest, when I sit, bend, walk, etc.? Our dress is very important. It shows our strength or weakness in serving God. Women professing godliness adorn themselves with modest apparel.

# "THUS SAITH THE LORD"

Donnie V. Rader

The expression, "Thus saith the Lord" is found over 400 times in the Old Testament (*KJV*). Similar expressions fill the pages of the New Testament. That statement should characterize every aspect of the Christian's life. Obviously, these words point to words that have come from the mouth of God. "Thus saith the Lord" should describe:

## 1) OUR ATTITUDE TOWARD THE SCRIPTURES.

All the Bible is inspired of God (2 Tim. 3:16-17). In fact, every *word* was chosen by the Holy Spirit (1 Cor. 2:9-13). As we read, study or listen to the preaching of the word, we should respect the Bible as the "word of God" (1 Th. 2:13). Such an attitude will make a difference in how we deal with what the word says (from the creation account to judgment scenes).

2) **OUR STUDY OF THE BIBLE.** The Bereans searched the Scriptures daily (Acts 17:11). We must study the word of God to grow in knowledge (2 Pet. 3:18). Our study should be a study of what the Lord said over and above what man has written. There is a difference in studying the Bible and studying *about* the Bible. As we do our personal study on a daily basis, let us study the *word* and not just read a few lines written in some religious material. Our Bible classes should focus on *the text* rather than just reading a few paragraphs from a workbook.

3) **OUR PREACHING.** Those who preach must "speak as the oracles of God" (1 Pet. 4:11). Paul told Timothy to "preach the word" (2 Tim. 4:1-2). Preaching should be filled with Scripture. All too often we hear "preaching" that uses little or no reference to the word of God, but heavy

with stories, jokes or illustrations. Only the gospel has the power to save (Rom. 1:16). Thus, only by preaching that points to "thus saith the Lord" can we lead men and women to salvation. Any thought or concept that cannot be proven by the text cannot be preached by faith. Faith comes from the word (Rom. 10:17). Anything that is preached for which there is not a "thus saith the Lord" cannot be preached by faith.

4) **OUR PRACTICE IN RELIGION.** We must have a "thus saith the Lord" for all we do in religion. We must abide within the doctrine of Christ to have fellowship with God (2 Jn. 9). All things must be in the name of Christ (Col. 3:17). To act in the name of Christ means that we function by His power or authority (Acts 4:7). Those who practice lawlessness (acting without law - without a "thus saith the Lord") will hear "depart from me" at the day of judgment (Mt. 7:21-24). Our acts of worship must be based on a "thus saith the Lord." The organization and work of the church must be based on a "thus saith the Lord."

5) **OUR DAILY LIFE.** Our conduct must be "worthy of the gospel of Christ" (Phil. 1:27). That means our whole life must be based upon the Lord's instruction. Our dress (1 Tim. 2:9-10), our speech (Mt. 12:36-37), our thoughts (Rom. 2:16), our attitudes (Eph. 4:1-3), our work ethic (Col. 3:23), our use of time (Eph. 5:16), our home life (Eph. 5-6; Ti. 2), and our dealings with others (Rom. 12) must follow "thus saith the Lord." May each of us strive to do just that.

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## IS INSTRUMENTAL MUSIC A SALVATION ISSUE?

Johnie Edwards

The *White Rock Church of Christ* in Dallas, Texas will have a seminar on September 17, 2005 with the main topic, "Where are we now?" One of the subjects to be discussed is: *Is Instrumental Music a "Salvation Issue?"* Regardless of what they say about this, the Bible teaches that the kind of music authorized in the New Testament is a "salvation issue." Mechanical instrumental music in the worship is a "salvation issue":

1) **IF WE ARE NOT ALLOWED TO ADD TO THE WORD OF GOD.** Both the Old and New Testaments teach that we are not allowed to add to or take from what the Lord says. The fifth book of Moses teaches: "Ye shall not *add* unto the word which I command you, neither shall ye *diminish* ought from it, that ye may keep the commandments of the Lord your God which I command you" (Dt. 4:2). The wise man said, "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:6). Writing the Corinthians, Paul penned, "...that ye might learn in us not to think of men above that which is written (the ASV says, not to go beyond that which is written)" (1 Cor. 4:6). The Holy Spirit forbids additions and subtractions to the Bible, especially the book of Revelation (Rev. 22:18-19). Mechanical instrumental music is an *additional kind of music* to New Testament teaching! There are two kinds of music: vocal and mechanical. The Lord said, "sing..." (Eph. 5:19). To add mechanical instrumental music is to add a kind of music unauthorized by the New Testament. It is a "salvation issue!"

2) **IF EPHESIANS 5:19 MEANS WHAT IT SAYS.** Paul wrote, "Speaking to yourselves in psalms and hymns and spiritual songs, singing

and making melody in your heart to the Lord" (Eph. 5:19). There are a number of passages indicating that the kind of music authorized is vocal in nature, just like Ephesians 5:19 says (Col. 3:16; 1 Cor. 14:15; Heb. 2:12; Jas. 5:13). Now, please note this: Whatever these passages tell you to do, they tell me to do. If they tell us to sing and play, each one would have to sing and play. If not, why not? Phillip Morrison, elder at the *Woodmont Hills Church of Christ, Nashville, TN*, said, in regards to the word "sing" in Ephesians 5:19 and Colossians 3:16, "the passages are used as proof against instruments with little regard for context" as he spoke on the annual *Freed-Hardeman Bible Lectureship* on February 11, 2005. The discussion addressed the question: "Should the use of instrumental music in worship be a barrier to fellowship with others, such as *Independent Christian Churches?*" I am asking, what is there in the context that authorizes the use of mechanical instrumental music? If the passages telling us to sing mean what they say, then instrumental music in worship is a "salvation issue!"

3) **IF GOD HAS SPECIFIED THE KIND OF MUSIC FOR WORSHIP.** There are two kinds of authority: general and specific. Sometimes God makes general statements and sometimes specific ones. The law of exclusion will not allow general authority when it specifies! When the Bible says, "sing" (Eph. 5:19; Col. 3:16), it excludes every other kind of music. Just like when God commanded Noah to build the ark of "gopher wood" (Gen. 6:14), it excluded oak and every other kind of wood. If not, why not? If God specified "singing" as the music He wants, then instrumental music is a "salvation issue!"

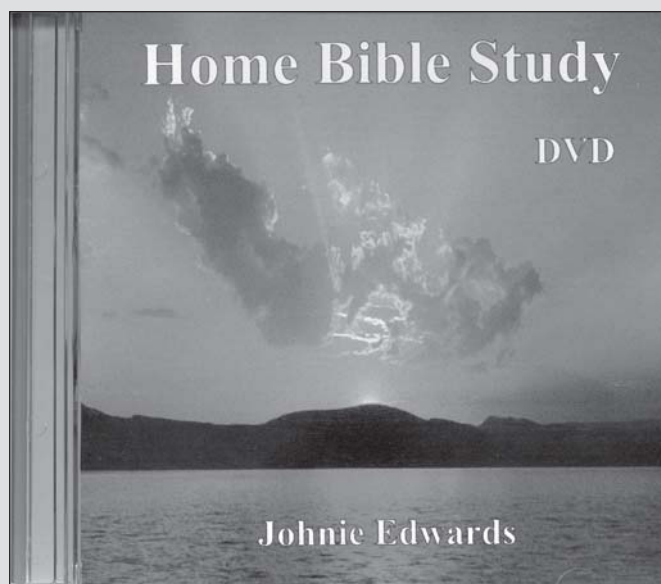
4) **IF THE SILENCE OF THE SCRIPTURES SAYS ANYTHING.** Proponents of mechanical instrumental music in worship argue, “the Bible does not say not to use instrumental music in worship.” This kind of thinking will allow about anything one might want to do in worship. The Bible often teaches by its silence. For an example, the question of circumcision was settled by silence, when the Holy Spirit said, “to whom we gave no such commandment” (Acts 15:24). The Hebrew writer settled the issue of Jesus not being an earthly priest, as he applied the silence of the Scriptures, by saying, concerning the tribe of Judah, “of which tribe Moses spake nothing concerning priesthood” (Heb. 7:14; 8:4). The word of God is as silent as a tomb concerning the use of mechanical instrumental music in worship. So, if silence of the Bible means anything, then

instrumental music is a “salvation issue!”

5) **IF ONE MUST ABIDE IN THE DOCTRINE OF CHRIST.** John uttered, in 2 John 9, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.” Vocal music, not mechanical instrumental music, is taught in the doctrine of Christ (Mt. 26:30; Mk. 14:26; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; 13:15; Jas. 5:13). To have God, one must abide in the teachings of Christ. Surely, having God is a salvation issue! Consequently, this makes church music a salvation issue. If not, why not?

We must get back to teaching the basics of acceptable worship for the people of God.

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## **PAUL'S SERMON IN ANTIOCH**

*by Tom O'Neal*

**I**n Antioch of Syria, the Holy Spirit sent Paul and Barnabas forth (Acts 13:1-4) and in time they came to Antioch in Pisidia (v. 14) where they entered into a synagogue. The law and the prophets were read (v. 15); then the rulers said, "If ye have any word of exhortation for the people, say on" (v. 15).

1) **JESUS IS PREACHED AS SAVIOUR.** Paul reviews the history of Israel (vv. 17-22). God led Israel out of Egypt (v. 17) and in the wilderness for 40 years (v. 18). God led them into Canaan, destroyed seven nations and divided the land by lot to them (v. 19). For about 450 years God gave them judges until the prophet Samuel (v. 20). Israel wanted a king and God gave them Saul for 40 years and then raised up David after he rejected Saul (v. 22). God according to his promise to David raised up a Saviour to Israel, namely Jesus (vv. 23-24). It was then John the Baptist that preached the baptism of repentance to Israel (vv. 24-25). Jesus fulfilled prophecy (vv. 26-29).

2) **THE RESURRECTED CHRIST IS PREACHED.** The rulers condemned Jesus to death and desired Pilate that he would have Jesus put to death (vv. 27-28) which he did. Jesus was buried (v. 29), but "God raised him from the dead" (v. 30). The apostles were witnesses that He was resurrected from the dead (v. 31) and by this He was declared to be the Son of God with power (Rom. 1:4). The resurrection of Jesus was glad tidings (v. 32). God fulfilled the promise which he made unto their fathers (v. 32) and to "us their children" (v. 33). He did this by raising up Jesus. This was in

fulfillment of the prophecy in the second Psalm which said, "Thou art my Son, this day have I begotten thee" (v. 33; Ps. 2:7). By inspiration, "Thou art my Son, this day have I begotten thee" is applied, not to His birth, but to His resurrection! Paul preached that the "sure mercies of David" (Is. 55:3) would be given to Christ as said in Psalm 16:10, "Thou shalt not suffer thine Holy One to see corruption" (v. 35). The father "David...saw corruption" (v. 36), but Jesus whom God raised from the dead "saw no corruption" (v. 37).

3) **THROUGH JESUS IS PREACHED REMISSION OF SINS.** Paul preached that through Jesus was preached the "forgiveness of sins" (v. 38). It was first preached in Jerusalem to the Jews (Lk. 24:46-47; Acts 2:38) and now preached to "all nations." It is only through the name of Jesus that salvation is obtained (Acts 4:12). Jesus is the only way to the Father (Jn. 14:6).

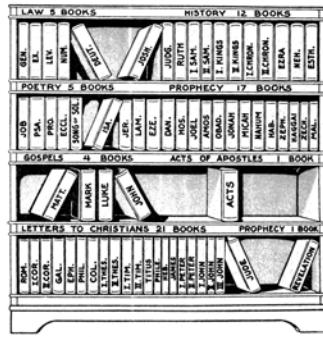
4) **WARNED NOT TO REJECT CHRIST.** Paul warns them by saying, "beware" (v. 40). Of what were they to beware? Paul quotes the prophet Habakkuk (1:5) saying, "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declared it unto you" (v. 41). Just as God would cause the nations that rejected Him to be punished, He will cause those who reject Christ through whom He offers salvation to the world to perish.

Even though we are removed from Antioch by two thousand years and many miles, men should not seek salvation through any means other than Christ today. Islam and all the eastern religions with their idolatry will not any more save men today than in the time of the apostle Paul.

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# BROWSING THROUGH GOD'S LIBRARY



by  
*Joe Corley*

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The section of God's New Testament library labeled **General Epistles** is so called because these seven epistles (*James, 1 & 2 Peter, 1, 2, & 3 John and Jude*) were not addressed to any particular individuals or churches as are the **Special Epistles** which we discussed in our previous article, with the exception of the very short epistles of Second and Third John. In his **second epistle, John** addresses his letter to "the elect lady and her children," whomever that might be. Some think he was speaking of the church, and others think he was addressing his letter to some unknown person. **Third John** is addressed to "the beloved Gaius."

The epistle of **James** is addressed to "the twelve tribes which are scattered abroad," likely meaning all Christians everywhere (spiritual Israel, Gal. 3:26-29; 6:16). In his epistle, James discusses such subjects as faith, humility, the necessity of obeying the word and not merely hearing it; the relationship of faith and works, dangers of the tongue, wisdom, worldliness, covetousness, and patience in affliction.

**Peter** addresses his epistles to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (Gentile Christians throughout the Roman Empire). He encourages

them in their persecutions, and calls for continued dedication to the cause of Christ. He reminds them that they are God's children, yet strangers in an antagonistic society. He points to Christ as an example of patient suffering, and admonishes them to be good stewards of God's grace. He exhorts elders to be good shepherds and for all to humble themselves under God's mighty hand. **Peter's second epistle** reminds his readers of the necessity of adding the Christian graces to their faith. He warns of false prophets who had come in among the brethren, and of God's judgment upon such. He speaks of the second coming which will be accompanied with the destruction of the heaven and the earth as we know it, and the ushering in of the "new heavens and new earth." He closes by admonishing Christians not to be led astray by the error of the wicked.

**John**, especially in his first epistle, deals with a philosophy that was threatening the early church - Gnosticism. Those who embraced that false doctrine claimed to have insights and special knowledge that the apostles did not have. Their teaching led Christians into sensualism, and a rejection of Christ as one who had come in the flesh. He has much to say also about the subject of love and its requirements.

The little book of **Jude** (one chapter), written with a pungent pen, condemns certain false teachers among the brethren, very much like Peter's second epistle. He and Peter undoubtedly had the same false teachers in mind. He calls attention to God's punishment of the angels that sinned and the ungodly cities of Sodom and Gomorrah, and warns that the Lord will bring a similar judgment upon those false teachers and all who are ungodly.

In the next article, we will look into the last room in the Divine library, and view with John the marvellous scenes of the apocalyptic book of Revelation.

# Kid's Activity Page

Paul Adams

**Memory Verse:** "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report" (Hebrews 11:1-2).

## Which One?

Look up the Scripture reference to identify which outstanding person from the early history of mankind is being described. Draw a line to the correct person.

Was the meekest man.  
Numbers 12:3

Let Lot choose.  
Genesis 13:9

Built an ark. Genesis 6:14

**Noah**

Father of Ham, Shem, and  
Japheth. Genesis 7:13

Left Ur. Genesis 15:7

Married Sarai.  
Genesis 11:29

God promised to bless  
every family through his  
seed. Genesis 12:3

**Abraham**

Saw a burning bush.  
Exodus 3:2

Was a preacher of righ-  
teousness. 2 Peter 2:5

**Moses**

Worked with pitch.  
Genesis 6:14

Received tablets of stone.  
Exodus 24:12

Grew up in Pharaoh's  
house. Exodus 2:10

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

Q

A

A

## Bible Questions &amp; Answers

**Question:** *“Our preacher teaches that a baby is born a sinner. What do you say?”*

**Answer:** It is really not a matter of what we say or think. The issue is, “For what saith the scripture?” (Rom. 4:3). So, we make our appeal to the word of God for the answer.

1) **OF CATHOLIC ORIGIN.** The doctrine of original sin, often called Adamic Sin or Inherited Sin is found in the teaching of Catholicism; not the Bible. The idea is that Adam sinned and his sins were passed down to those born after him. In other words, children inherit sins from their fathers.

2) **CHILDREN HAVE NO KNOWLEDGE OF GOOD AND EVIL.** The fifth book of Moses declares, “Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge of good and evil, they shall go in thither, and unto them will I give it, and they shall possess it” (Dt. 1:39). There is a period in the life of a child when he does not know either good or evil. Paul put it this way, “For the children being not yet born, neither have done any good or evil...” (Rom. 9:11).

3) **EACH IS RESPONSIBLE FOR HIS OWN SIN.** Deuteronomy 24:16 says, “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.” This is the reason Ezekiel penned, “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). “...every one shall receive the things done in his body, according to that he hath done...” (2 Cor. 5:10).

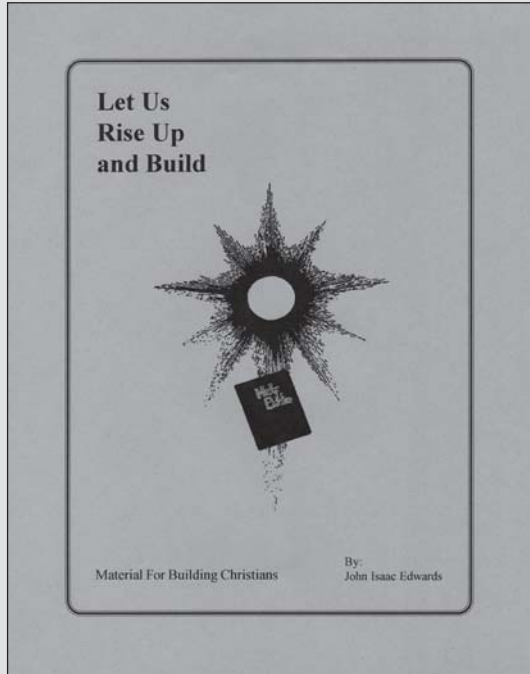
4) **GOD MAKES CHILDREN UPRIGHT.** It is rather strange to believe that a baby is born a sinner, when the wise man said, “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions” (Eccl. 7:29).

5) **ONE HAS TO TRANSGRESS GOD’S LAW TO SIN.** John defined sin, as he wrote, “Whosoever committeth sin transgresseth the law: for sin is the transgression of the law” (1 Jn. 3:4). If a baby is born a sinner, what law of God has he transgressed? Babies are safe in God’s sight; not sinners.

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