

Back To Basics

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BIBLE FELLOWSHIP

Johnie Edwards

The Bible word “fellowship” has been greatly misused and misapplied by many.

1) **MEANING OF THE WORD.** The word “fellowship” means joint participation in a spiritual work or spiritual service. It is never used in a social way in the New Testament.

2) **FELLOWSHIP WITH GOD.** John wrote, “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son Jesus Christ” (1 Jn. 1:3). We have fellowship with God when we walk with Him in truth (1 Jn. 1:6).

3) **FELLOWSHIP WITH CHRIST.** Paul declared, “God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Cor. 1:9). As a Christian holds his “confidence stedfast unto the end,” he is said to be “made partakers of Christ” (Heb. 3:14).

4) **FELLOWSHIP WITH THE SPIRIT.** Paul wrote the Corinthians that they had “communion” or fellowship with the Holy Spirit (2 Cor. 13:14; Phil. 2:1) as they were led by the words of the Holy Spirit to be of one mind.

5) **FELLOWSHIP WITH ONE ANOTHER.**

Paul and Barnabas were given “the right hand of fellowship” (Gal. 2:9). As we “walk in the light...we have fellowship one with another” (1 Jn. 1:7). Many believe the word “fellowship” includes social gatherings and eating of a common meal. Take the words “chicken dinner” and insert in place of fellowship. “But if we walk in the light, as he is in the light, having a chicken dinner one with another...” See how ridiculous this becomes! Fellowship here has to do with spiritual things only. Nothing is said about church sponsored meals or entertainment!

6) **FELLOWSHIP IN SUFFERINGS.** As Paul penned a letter to the Philippians, he said, “That I might know him, and the fellowship of his sufferings...” (Phil. 3:10). Christians share in Christ’s sufferings as they participate with Him in these sufferings (Acts 14:22; 1 Th. 3:3).

7) **FELLOWSHIP WITH POOR SAINTS.** Paul refers to “the fellowship of the ministering to the saints” (2 Cor. 8:1-4). Acts 11:27-30 is a good example of disciples having fellowship with other needy saints.

8) **FELLOWSHIP IN PREACHING.** When the church at Philippi “sent to Paul’s necessity” (Phil. 4:15-16), he called it, “fellowship in the gospel” (Phil. 1:5).



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."

PRECIOUS THINGS IN THE EPISTLES OF PETER

Introduction

1. In the Bible, lots of things are said to be precious.
2. Let's notice some Precious Things in the Epistles of Peter.

Discussion

I. PRECIOUS TRIAL OF FAITH

- A. 1 Peter 1:7
- B. Peter compares the trial of one's faith with the trial of gold.

II. PRECIOUS BLOOD OF CHRIST

- A. 1 Peter 1:18-19
- B. The blood of Christ is precious because of what it does:
 1. Justifies (Rom. 5:9).
 2. Redeems (Eph. 1:7).
 3. Cleanses (1 Jn. 1:7).
 4. Washes (Rev. 1:5).
 5. Remits sins (Mt. 26:28).
 6. Sanctifies (Heb. 13:12).

III. PRECIOUS CHRIST

- A. 1 Peter 2:4-7
- B. Christ is not precious to all; only to those who believe (1 Pet. 2:8).
- C. Christ is precious because of His life, death, and resurrection.

IV. PRECIOUS FAITH

- A. 2 Peter 1:1
- B. This precious faith is obtained from hearing the word of God (Rom. 10:17).
- C. Note what can happen to one's faith (1 Tim. 1:19; 2 Tim. 2:17-18).

V. PRECIOUS PROMISES

- A. 2 Peter 1:4
- B. Observe some of the precious promises of the Bible:
 1. Promises to Abraham (Gen. 12).
 2. Promise of salvation to those who believe and are baptized (Mk. 16:16).
 3. Promise to hear our prayers (1 Jn. 5:14).

Conclusion

Are these things precious to you?

Back To Basics

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THE FELLOWSHIP CIRCLE #1

John Isaac Edwards

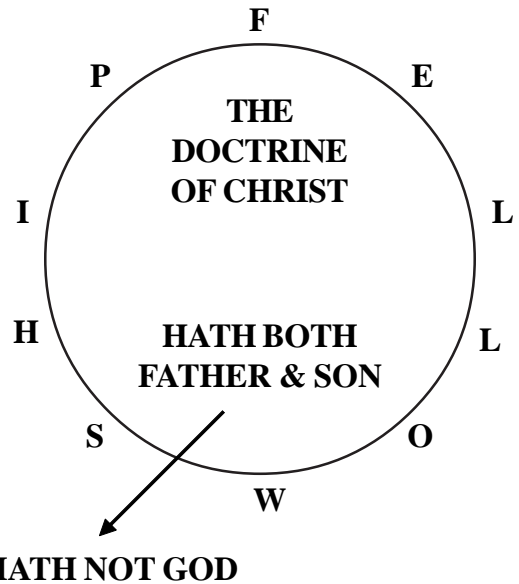
A reading of 2 John 9-11 uncovers *the fellowship circle*. You would do well to read these verses over and over again.

1) **WHOSOEVER.** The teaching of 2 John 9-11 is addressed to *whosoever*. Whatever person does not abide in the doctrine of Christ does not have God; no matter who, including you.

2) **TRANSGRESSETH, AND ABIDETH NOT IN.** To transgress is to go beyond the limits set or prescribed by the doctrine of Christ. This constitutes sin, “for sin is the transgression of the law” (1 Jn. 3:4).

3) **THE DOCTRINE OF CHRIST.** The doctrine of Christ surrounds the teaching or word of Christ (Mt. 5:2; 7:28-29; 22:33; Mk. 4:2; 12:38). As well, to abide in the doctrine of Christ is to continue in “the apostles’ doctrine” (Acts 2:42; Jn. 13:20). In an effort to expand the circumference of the fellowship circle, some try to limit the doctrine of Christ to teaching about Christ. When Jesus said to His disciples, “beware...of the doctrine of the Pharisees and of the Sadducees” (Mt. 16:12), was He warning them of the things being taught *about* the Pharisees and Sadducees or the things taught *by* the Pharisees and Sadducees?

4) **HATH NOT GOD.** This is an expression of fellowship. When you draw a line around the doctrine of Christ you are left with the fellowship circle. To be in fellowship with God, you must abide in the doctrine of Christ. The moment you step outside that circle, you sever ties of fellowship with God. It is that serious! We must know that circle, and stay well inside it.



Bible Fellowship	
Johnie Edwards.....	1
The Sower's Seed	
Precious Things In The Epistles Of Peter.....	2
The Fellowship Circle #1	
John Isaac Edwards.....	3
Preparing The Lord's Supper	
Melba Edwards.....	4
Just Christians	
Craig Thomas.....	5
It Takes More Than That	
Johnie Edwards.....	6
Paul's Sermon In Athens	
Tom O'Neal.....	8
Browsing Through God's Library	
Joe Corley.....	9
Kid's Activity Page	
Paul Adams.....	10
Bible Questions & Answers.....	11

PREPARING THE LORD'S SUPPER

Melba Edwards

The Lord's supper is one of the channels in which we worship God upon the first day of the week (Acts 20:7). As women, we have been restricted by God in certain areas (1 Tim. 2:12), but we can prepare the Lord's supper for the congregation. Here are some things to consider:

1) **WHAT IS THE LORD'S SUPPER?** To better understand about preparing the Lord's supper, we need to know what the Lord's supper is. Jesus instituted the Lord's supper during the Passover (Mt. 26:26-30; Mk. 14:22-26; Lk. 22:14-20; 1 Cor. 11:23-24). We can read about the first Passover in Exodus 12. The Lord's supper is a memorial of the Lord's death. The unleavened bread reminds us of the Lord's body. The cup, the fruit of the vine, reminds us of the Lord's blood.

2) **PREPARING THE BREAD.** Unleavened bread was used in the Passover feast (Ex.12). Unleavened bread is bread without yeast or any leavening agent that causes it to rise. The bread used in the grain offering was unleavened bread (Lev. 2:4), made with fine flour, unleavened, mixed with oil. Verses 11-13 show the offering was to be unleavened bread with salt. Thus, salt is not a leavening agent. Also, the Israelites could not use unclean animal fat. In fact, they could not eat any animal fat or blood (Lev. 3:17). This eliminated lard, butter, or fat from any animal. Here are two simple recipes:

1 cup all purpose flour, 1/3 cup pure vegetable shortening (Crisco), 1/4 teaspoon salt, and about 1/4 cup water. Mix like pie crust; roll to about 1/4"

thick. Cut in circular loafs slightly smaller than the communion plates. Mark or puncture the loaf to prevent "puffing" while baking. Bake 350* just before browning sets in.

1 cup all purpose flour, 1/4 cup olive or pure vegetable oil, 3 tablespoons water, 1/4 teaspoon salt. Mix like pie crust. Do not add more flour! Do same as above.

The bread needs to be slightly moist, so it is easily pinched off by the congregation. Be careful to keep the bread from breakage up to the time of communion. Practice, practice, practice!

3) **PREPARING THE CUP.** In the account of the Lord's supper, fruit of the vine was used. It wasn't fermented juice, grape drink, or part grape juice and sugar. It was fruit of the vine, grape juice. 100% grape juice is available. Beware! All containers that say 100% juice and are grape colored may contain some apple or other juice. Thus it would not be pure grape juice. Read the labels! In filling the containers, be sure not to overfill so it can be easily passed without spillage; but be sure there is enough in the container so it won't be mistaken for one that has already been used.

What we do in observing the Lord's supper, along with the ingredients used, is very important! God spoke to Moses about the whole congregation sinning unintentionally (Lev. 4:13). We need to make sure we do not use leaven in our bread or the wrong kind of juice and do our very best for the Master.

JUST CHRISTIANS

Craig Thomas

In a world filled with denominations, the concept of being *just a Christian* is difficult to communicate. But careful and honest readers of the New Testament find that Jesus did not die so His followers would divide into sects. Jesus died to reconcile all men to God in “one body” (Eph. 2:16). Belonging to Christ, being baptized into the “one body” of which He is Savior, is entirely different than belonging to any of the hundreds of religious bodies in this country (1 Cor. 12:13; Acts 20:28; Eph. 5:23).

1) **THERE IS ONLY ONE BODY OR CHURCH.**

The Bible is very clear. There is only “one body” and “one faith,” just as there is only “one God” and “one Lord” (Eph. 4:4-6). The “one body” is Christ’s church (Eph. 1:22-23), built by Jesus (Mt. 16:18); not men (Heb. 8:1-2). This spiritual house consists of Christians (1 Pet. 2:5), citizens of God’s kingdom (Col. 1:13), saints (Col. 1:2); those born again into God’s family (Jn. 3:5; Eph. 2:19). Christ is the “foundation” upon which His church is built (1 Cor. 3:11); not the sands of denominational creeds or traditions. Jesus is its head (Eph. 1:22) and all authority rests in Him (Mt. 28:18), leaving no room for Popes, Presidents, councils, or conventions. Jesus built His church according to the divine pattern. A house built by any other (Luther, Calvin, Wesley, etc.) is not recognized by the Lord, for “Except Jehovah build the house, they labour in vain that build it” (Ps. 127:1; Mt. 15:13). Jesus condemned the various sects and parties of His day (Mk. 7:6-9, 13) greatly offending them (Mt. 15:12). Does the New Testament’s appeal to be *just a Christian* interest or offend you?

2) **SIMPLY CHRISTIANS.** When folks complied with the conditions of grace (Acts 2:38-

41), “the Lord added to the church daily those who were being saved” (Acts 2:47). To which “church” did the Lord add them? Were they added to the Lutheran Church? or was it the Baptist Church? Was Peter a member of one denomination and John another? When Saul was baptized (Acts 22:16), did he become an Episcopalian or a Methodist? Are these absurd questions? Certainly, because no one would claim those baptized in Acts 2, or any of the apostles, were anything other than *just Christians!* If they were alive today, no denomination could claim them, for the apostles’ teaching made men and women *just Christians*; not Protestants or Catholics.

3) **THE “SEED” PRINCIPLE.** Jesus said, “Every plant which my heavenly Father hath not planted shall be rooted up” (Mt. 15:13). To get plants, you must first sow seed. All know if you sow corn seed, you get corn plants; if you sow tomato seed, you get tomato plants. The Bible says the seed producing Christians “is the word of God” (Lk. 8:4-15). Paul’s duty was to go about sowing this seed (1 Cor. 3:5-7). Fair reader, “What did the seed Paul planted produce?” Methodists? Baptists? Catholics? No, it produced *just Christians*, because the seed he planted was the word of God and seed always produces after its kind! Why can we understand this simple and inviolable principle when it comes to tending our farms and gardens, yet so many reject these principles when it comes to God’s word?

Let’s abandon sectarianism, return to the Bible and be *just Christians*.

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IT TAKES MORE THAN THAT

Johnie Edwards

It takes more than some may realize to be pleasing to God. We need to get back to the basics of knowing what God expects of us. It takes more than...

1) **GOOD INTENTIONS.** Good intentions are fine, if carried out. But, it takes more than just good intentions to please God. Just saying is not enough. Jesus had difficulty with the Pharisees because they would “say and do not” (Mt. 23:3). One may intend to be saved, but never get around to doing the things God requires to be saved.

2) **HAVING A GOOD CONSCIENCE.** Conscience is the product of one’s education; right or wrong. Teach a child to steal, and when he goes to take something not his, his conscience will not bother him. Teach him not to steal, and when he thinks of stealing, his conscience will prick him. Why the difference? Conscience hinges on what one has been taught. Saul of Tarsus “lived in all good conscience before God” (Acts 23:1), even though he “made havock of the church, entering into every house, and haling men and women committed them to prison” (Acts 8:3). How could he do this evil in “all good conscience?” He tells us, “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth” (Acts 26:9). You see, Saul had been brought up to think this treatment of others, even though wrong, was the thing to do! So, it takes more than a good conscience to make one right with God; it takes a doing of the will of God.

3) **JUST SAYING LORD, LORD SAVE ME.** Many have been taught and believe that just call-

ing on the Lord by saying, “Lord, Lord save me” is all that is required. The Bible tells us it takes more than that. Jesus said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt. 7:21). Didn’t Jesus also say, “And why call ye me, Lord, Lord, and do not the things which I say” (Lk. 6:46)? Calling on the name of the Lord involves “hearing, believing and obeying the gospel” (Rom. 10:13-16). Read it!

4) **FAITH ONLY.** The majority have been taught that salvation is by faith only. There is just one thing wrong with this. It just isn’t so. Nowhere does the Bible teach that salvation is by any one thing alone. James hit the nail on the head, when he said, “Ye see then how that by works a man is justified, and not by faith only” (Jas. 2:24). James further stated, “For as the body without the spirit is dead, so faith without works is dead also” (Jas. 2:26). It takes more than faith only to please God; it takes gospel obedience (2 Th. 1:7-9).

5) **JUST BEING BAPTIZED.** Even though baptism is necessary “for the remission of sins” (Acts 2:38); it takes more than just being baptized to be saved eternally! Baptism only washes away past sins (Rom. 3:25). Paul’s inspired statement to the Corinthians said it this way: “Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor. 15:58). Revelation 2:10 teaches us, “be thou faithful unto death, and I will give thee a crown of life.” This is surely more than just being baptized!

6) **BEING ALMOST PERSUADED.** Paul's preaching to the believing Agrippa caused him to "almost be persuaded to be a Christian" (Acts 26:28). But, that was not enough; it takes more than almost being a Christian. It takes being one! A Christian is a follower of Christ. Peter penned, "Yet if any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf" (1 Pet. 4:16).

7) **BEING MORALLY GOOD.** We are not down playing being good, but it just takes more than that. A good example can be seen in "devout, God fearing, alms-giving, praying" Cornelius (Acts 10:2). The Bible says this good moral man had to "hear words whereby thou and all thy house shall be saved" (Acts 11:14). He heard gospel words and was "commanded to be baptized" (Acts 10:47-48).

8) **ATTENDING CHURCH SERVICES.** I am afraid a lot of folks think if they attend Sunday morning church services they have done all that God requires. We are taught, "Not forsaking the assembling of ourselves together" (Heb. 10:25); while at the same time, more is involved in serving God than this. Being a Christian is an every day affair. There are more daily demands than weekly ones. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). New Testament folks "searched the scriptures daily, whether those things were so" (Acts 17:11). "Daily exhortation" is required (Heb. 3:13). Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Lk. 9:23). Let's attend every service of the church and put first things first every day of the week.

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PAUL'S SERMON IN ATHENS

by Tom O'Neal

While Paul waited for Timothy and Silas to join him in Athens, his spirit was stirred when he saw the city given to idolatry (Acts 17:16). He disputed with the Jews in the synagogue (v. 17). Certain philosophers wanted to know, "What will this babblers say?" (v. 18). Because Paul preached unto them Jesus and the resurrection, they thought he was setting forth some strange gods (v. 18). Taking him to the Areopagus, they wanted to know about what they called "this new doctrine" (v. 19).

1) PAUL DECLARES THE UNKNOWN GOD.

Paul did not wait to win friends and influence people, but went to work charging that they were "too superstitious" or religious (v. 22). Paul had found an altar with the inscription, "TO THE UNKNOWN GOD" (v. 23). "In 1909, an inscription was found at Pergamum with this dedication: 'to the unknown gods'" (*The Spiritual Sword, Jan. 1992, p. 15*). This god they worshipped in ignorance (v. 23).

2) THE UNKNOWN GOD CREATED THE WORLD. God "made the world and all things therein" (v. 24). He is "Lord of heaven and earth" (v. 24), does not dwell "in temples made with hands" (v. 24), is not worshipped with men's hands (v. 25), does not need anything from man (v. 25), and gives "to all life, and breath, and all things" (v. 25). God made of one blood all nations to dwell upon the face of the earth and has "determined the times before appointed, and the bounds of their habitation" (v. 26). Paul preaches that in God man lives, moves and has his being

(v. 28). He quotes their poet, Aratus, as saying, "we are also his offspring" (v. 28). Being the offspring of God, the Godhead is not gold, silver or stone graven by art and man's hands (v. 29). The creation of God denies evolution for (1) All life comes from life, (2) Like always begets like, and (3) there is no upward development.

3) THE UNKNOWN GOD DEMANDS REPENTANCE OF ALL MEN. At one time, God winked at ignorance but now commands all men to repent (v. 30). This shows that all men are subject to God. The need for all men to repent shows that all men sin. Where there is no sin, there is no need for repentance.

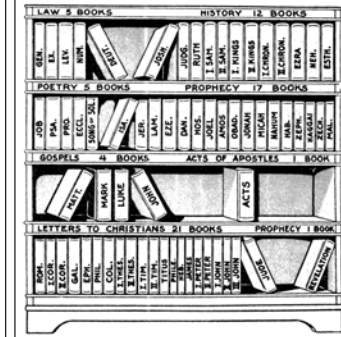
4) THE UNKNOWN GOD WILL JUDGE THE WORLD. The reason repentance is required of all men is there is an appointed day in which the world will be judged. The basis of judgment will be righteousness. The assurance that the judgment will take place is the resurrection of Jesus from the dead (v. 31).

Paul's sermon in Athens is a good example of a gospel preacher preaching what is needed, where it is needed, without thinking that he needs to get to know the people better before he preaches the truth to them. Paul had this one opportunity and he took advantage of it. Many preachers have one opportunity today, but do not take advantage of it like Paul did. The blood of the Athenians will not be on Paul, even though the men of Athens did not respond favorably to his message.

Today, if a gospel preacher preaches the truth and his audience does not respond favorably to the gospel, their blood will not be upon him. This is the reason he should not fail to declare the whole counsel of God (Acts 20:26-27).

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BROWSING THROUGH GOD'S LIBRARY



by
Joe Corley

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The last room in the divine library is labeled **Prophecy** and houses one book - **Revelation**. It was written by the apostle John, while in exile on the isle of Patmos. It was likely the last book written by inspiration and with it the divine record closes. It was written to encourage early Christians in their persecutions. Its theme is **victory**. It had to do with things “that must shortly come to pass” (Rev. 1:1). Due to its symbolic nature, it has been abused and given rise to speculation, more than any other Bible book. There have been several different interpretations as to its meaning, but the general interpretation that seems more reasonable to me is briefly indicated in the next few paragraphs.

The book begins with the appearance of Jesus, who gives instructions to John to write what he would be shown and send it to the seven churches of Asia. The number seven is used several times in a symbolic way denoting completion, so it is likely that the seven churches represent all congregations of the Lord’s people. The seven letters are contained in chapters 2 and 3. The conditions in these churches have their parallel to churches in any age. Following the letters to the seven churches, John sees a vision of God’s throne in heaven, and of the Lamb (Jesus) found to be the only one worthy to open a book

sealed with seven seals. As the book is opened, seal by seal, various scenes appear before John, as angels, and beasts, and strange creatures play out their dramatic role, each symbolic in its meaning. Amid these scenes, a conflict is depicted between Satan (represented as a dragon), and God. The great red dragon tries to destroy the child of the woman clothed with the sun (the child represents Christ, chapter 12). Upon failing in his attempt to destroy the child, the old dragon then turns his wrath upon the “remnant of her seed,” referring to Christians. He employs the help of the beast (symbolizing Rome), and the false prophet (symbolizing pagan religion). In the end, Satan, along with the beast and false prophet are defeated and cast into a lake of fire (19:20; 20:10), and the saints are found in the city of God where the tree of life grows, and they live with God eternally. It symbolizes the end of the Roman Empire and of Roman persecution. Rome is also symbolically represented as Babylon the Great (17:5). After the announcement is made that “Babylon is fallen” (18:4, 21), rejoicing occurs in heaven (18:20; 19:1-2).

This book holds out to all believers the message that victory from any oppression, any time in history, is assured for faithful Christians. There may be suffering and hardship as we take our stand for Christ, but in the end there is salvation and heaven. Only those who endure unto death will be given eternal life (Rev. 2:10).

No library on earth is like this library. As you go from room to room and from book to book, you see God’s hand in it all. Unlike human libraries, in the divine library, every book is connected, and form a chain that connects man to God - a chain of redemption. Combined, they tell the story of man’s fall and God’s effort to redeem him; a story culminating in Jesus, who made redemption possible by His sacrifice. They tell a story of God’s victory over Satan and of man’s victory over death; of paradise lost and regained.

Kids Activity Page

Paul Adams

Memory Verse: *“Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul” (Ps. 103:22).*

Bible Places

Identify the place, using the clues provided. Then, find the answer in the word search puzzle.

U E W M B X T I A D K B A E V
U M K Y G Z X E Q T C E X T N
X I Q T Z C X K D D I T M B N
K N Q G P C J A S W E H E H L
A Q P Z O Q Q P F V C L Y E J
R Z A H C O I T N A C E O D E
A A H T O G L O G S Z H I E R
R J Q R A L J A G Q E E N N U
A O C R E T E C V Z H M S O S
T K R U Q P P P U A C A Y J A
W X P X X A T B U I P M J Z L
G H A G X T Y Z S D O V V Z E
N C A W E M N K N D L I A F M
K O C T S O Z B O U O O F K F
N A T P X S H S N Q S Y O A Q

1. Place where Abram was called from (Gen. 15:7).
2. Place where Noah's ark landed (Gen. 8:4).
3. Garden where Adam and Eve lived (Gen. 2:15).
4. Lot pitched his tent toward this place (Gen. 13:12).
5. John was exiled here (Rev. 1:9).
6. City where Solomon reigned (1 Ki. 11:42).
7. Disciples called Christians first here (Acts 11:26).
8. Where Paul left Titus (Ti. 1:5).
9. City where Jesus was born (Mt. 2:1).
10. Known as the place of the skull (Mk. 15:22).

***“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

Bible Questions & Answers

Question: *“Are there any signs of the second coming of Christ? What about Matthew 24?”*

Answer: There are no signs relating to the second coming of Christ. None! When a statement like this is made, someone will ask, “What about Matthew 24?”

1) **TWO QUESTIONS ASKED.** As Jesus was leaving the temple building, His disciples asked Him two questions. First, “When shall the temple buildings be thrown down?” and “What shall be the sign of thy coming and the end of the world?”

2) **JESUS ANSWERS THE FIRST QUESTION.** Matthew 24:1-34 finds Jesus answering the first question concerning the temple buildings (Mt. 24:1-2). He begins by warning His disciples not to be deceived for “many shall come in my name...” (Mt. 24:4-5). He then refers to “wars and rumours of wars” (Mt. 24:7-8). He tells about being “afflicted and killed” as “false prophets” were to arise; and exhorts them to “endure” (Mt. 24:9-13). One is quick to say, as they read about “the gospel being preached in all the world,” that can’t be way back in AD 70. Now read Colossians 1:6, 23 to learn that the “gospel was preached to every creature which is under heaven...” Colossians was penned about AD 62, eight years before the events of Matthew 24! The things in verses 16-20 cannot refer to the second coming of Christ, because it will take place without folks having time to do all of this! A woman with child or with a sucking baby would have difficulty fleeing the city, and such would be true of a winter flight. The sabbath day would find the Jerusalem gates closed, making exit impossible. Anyway, if this has reference to the second coming of Christ, what difference does it make, whether He comes in the winter or summer, Saturday or Monday? Try answering these questions.

3) **THE KEY PASSAGE.** “Verily I say unto you, This generation shall not pass, till these things be fulfilled” (Mt. 24:34). All the things mentioned prior to Matthew 24:34 were to be fulfilled in the generation of those then living, and this was in AD 70!

4) **JESUS ANSWERS THE SECOND QUESTION.** The second question had to do with the second coming and end of the world. Note the answer Jesus gave: “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father” (Mt. 24:36). At His second coming, things will just continue “as the days of Noah were” (Mt. 24:37-39). His coming will be unexpected, “as a thief in the night” (2 Pet. 3:10). Since we do not know the time of His coming, the emphasis is be “holy, godly” and “watch and be ready” (2 Pet. 3:11; Mt. 24:42-44).

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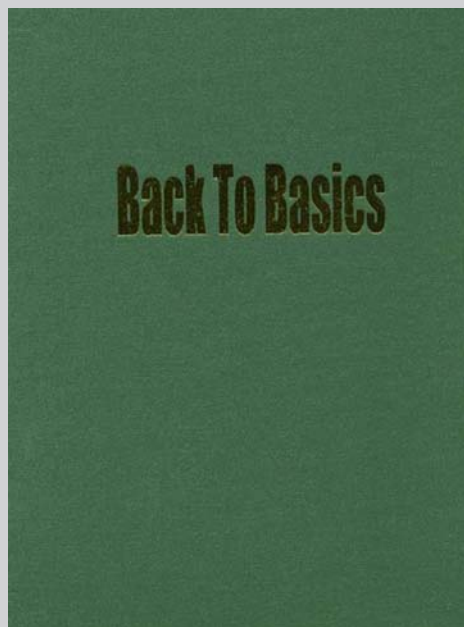
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